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## WORK OF RENOVATION BEGINS

### The Illinois State Spiritualists Association Leads Off With a Searching Investigation.

The Testimony in the Case of Mrs. Mabel Aber Jackman, herewith Placed Before the Spiritualist Public.

To the Editor:—At a meeting of the official board of the Illinois State Spiritualists' Association, Nov. 5, 1898, the enclosed resolution was adopted by a unanimous vote and the secretary instructed to send you a copy for publication. There were present at said meeting, the following members of the official board: George B. Warner, president; Col. James Freeman, vice-president; Hiram Eddy, trustee; Orrin Merritt, trustee; Ervin A. Rice, secretary and treasurer.

The resignation of the former secretary, M. H. McGrath, having been received and accepted, the writer of this was duly appointed as secretary until the next regular election.

ERVIN A. RICE,  
Secretary I. S. S. A.

Copy of resolution adopted by the official board of the Illinois State Spiritualists' Association, Nov. 5, 1898:

Whereas, in the matter of the allegation by Mr. H. F. Hill and associates that Mabel Aber Jackman and Edward B. Jackman used fraud at a materializing seance given under their management at 3143 Forrest avenue Chicago, on Tuesday evening, September 20th, 1898, by introducing from the cabinet human beings as spirit forms, we find that the charge is fully sustained by the sworn evidence in our possession.

Therefore, it is ordered that the certificates of ordination and fellowship held by the said Mabel Aber Jackman and Edward B. Jackman under the charter of the Illinois State Spiritualists' Association, be and the same are hereby revoked and annulled and these defendants are hereby expelled from membership in the Illinois State Spiritualists' Association.

Attest: ERVIN A. RICE,  
Secretary.

With deep sorrow we spread before our readers the entire evidence, so that our readers can judge as to whether the Illinois State Association is justifiable in the action it has taken. Notice was served on Mrs. Jackman, inviting her to appear before the State Association, with her witnesses, and give testimony in defense, but the entire proceedings were ignored by her.

## IN RE MRS. JACKMAN.

The Judgment of an Impartial Observer.

A PROMINENT SPIRITUALIST WHO WAS PRESENT, GIVES HIS VIEW OF THE TRIAL AND THE PERSONNEL OF WITNESSES.

As an observer of the proceedings of the committee of the Illinois State Spiritualists' Association relative to the charges of fraudulent practices of Mrs. Jackman in her mediumship, I note in comparison with judicial proceedings that that investigation was a

### MODEL OF FAIRNESS

of spirit and judicial method on the part of the committee, and of apparent truthfulness and candor on the part of the witnesses who gave their testimony. The personnel of the committee needs no commendation at anybody's hands, for they are gentlemen whose character for integrity and honesty of purpose no one in this community, nor in any other where they are known, would dare to question. Spiritualists, calm and cautious thinkers, and without gentlemen, as tender of the reputation of others as of their own innocence, could certainly never have suffered at their hands.

Of the witnesses it may be said that they were all—at least so they declared—Spiritualists and interested in the dissemination of a knowledge of the genuine and the good in Spiritualism. No one can unerringly read the conscience of another, but a shrewd judge of human nature, I fancy, would feel morally certain, listening to those witnesses, that they were telling that which they sincerely believed to be the truth. They were examined separately, each one testifying before the committee without the presence of the others or of another, excepting in the case of Mrs. Hill, whose husband was present in the room while she was delivering her testimony; which is a practice often resorted to in court trials where there are a number of witnesses, the purpose being to prevent collusion between witnesses of a certain class who might dispose of the testimony to "fix up" a story that should harmonize in all its parts.

A point which I was a little skeptical upon at the start disappeared to

THE VANISHING POINT  
in my mind before the investigation was concluded. I had feared that here was a squad of "frank-hunters, detectives and smart Ales, sent out by our friend, the enemy, Old Aunt-Spiritualist Association, or who perhaps had taken it upon themselves to win a high-up niche in the temple of fame by the expense of a poor fellow-mortal who was unfortunate enough to have crossed their path. Alas, too

often are the shafts and arrows of cruel suspicion, distrust, jealousy and hatred hurled at our medium, and in common with others who have the interests of the cause at heart, I demand a fair trial and humane treatment for all those who may rightfully or wrongfully be accused. We are not perfect—no, not one, and we can afford to be charitable; but there is no higher duty which we owe to ourselves and to our cause, as Spiritualists, than to expose and denounce the fraud and charlatanism that infest our ranks to-day.

If Mrs. Jackman was wrongfully accused in this instance, I am sure had she faced her accusers before this committee, the committee would have given her an impartial and unbiased hearing, and most swiftly and gladly have vindicated her.

A. M. GRIFFIN.

### THE SWORN TESTIMONY OF WITNESSES TOUCHING UPON THE MANIFESTATIONS OR MATERIALIZATIONS PURPORTING TO COME THROUGH THE MEDIUMSHIP OF MRS. MABEL ABER JACKMAN, GIVEN BEFORE THE ILLINOIS STATE SPIRITUALISTS' ASSOCIATION—MRS. JACKMAN AND HER FRIENDS, THOUGH REQUESTED TO DO SO BY THE STATE ASSOCIATION, FAILED TO APPEAR AND GIVE THEIR EVIDENCE—TESTIMONY GIVEN OF A STARTLING NATURE, SHOWING THE APPALLING DANGER THAT CONFRONTS HONEST SPIRITUALISTS AND INVESTIGATORS.

The committee of the Illinois State Spiritualists Association to investigate the charges against Mrs. Mabel Aber Jackman, preferred by Harry F. Hill and others, met at the office of Marlon Pickett, Esq., Room 29, 107 Dearborn street, Chicago, Illinois, at 7 o'clock p. m., Saturday, October 18, 1898.

Present: Dr. George B. Warner, president; Messrs. Freeman, Eddy, Rice and Pickett.

The statements of witnesses on behalf of complainants were taken as follows, no one appearing on behalf of Mrs. Jackman:

The statement of Harry F. Hill, given in answer to interrogatories propounded by Dr. Warner and others of the committee:

My name is Harry F. Hill, residence 276 E. Indiana street. I have lived there one and a half years and one door east of that two and a half years; I am a stationary engineer, employed at 250 to 260 E. Madison street; I have been employed there four years.

Question: Have you been in the habit, or have you frequently attended seances given by Mrs. Jackman at 3143 Forrest avenue, Chicago?

Answer: I have. The first seance I attended there was in the month of September, 1897, and the last one was on September 20, 1898. Between those two I should judge as a safe estimate I have attended fifty of her seances, counting the picture classes and Saturday nights and everything.

I have paid one dollar in cash admission at every seance that I ever attended of hers from the beginning, excepting the last seance I attended. I was present at the seance given Tuesday evening, September 20, 1898; on that occasion there was present myself, Mr. Gass, Mr. Robert Grabe, Mr. Otto Georgi, Mr. Emil Georgi, Mr. Phillip Haas, and I think the lady's name is Mrs. Johnson, from DeKalb, Illinois, and there was a little hunchback doctor, I think the name is Dr. Chandler, and a gentleman by the name of Cowen, and another gentleman and another lady whose names I did not learn.

Q. Do you know whether this gentleman and lady that you have last mentioned came or seemed to come with anybody especially?

A. When we came to the house on the evening mentioned, these people were all there sitting in the parlor conversing together. I and these other gentlemen that were with me, or some of them, went into the back parlor and I sat out in the hall reading a paper. I do not know whether those people came there together or not.

Q. At the opening of that seance, did Mrs. Jackman or any one for her announce that in her manifestations she sometimes had materialization, personation, transfiguration and etherization, one or all of them?

A. She did not.

Q. Did you, at any of these seances that you attended given by Mrs. Jackman, hear any of them opened by this explanation as to her work?

A. Never in all of my experience there.

Q. Mr. Hill, will you kindly state to the committee, as concisely as you can, just what occurred at this seance of September 20, 1898?

Jackman came in and seated himself at the piano; the bell rang, Mr. Jackman faded from his seat and went down stairs and admitted Mrs. Haas. That was the lady that was there, that I omitted. He admitted her; she arrived after we had all been seated in the seance room, before any supposed manifestations took place. When she came in she was seated and then Mr. Jackman took his place at the piano and suggested that they sing "Beulah Land," which we proceeded to sing. After the singing of this song, Mrs. Jackman stepped up and lowered the light, and she asked if anybody desired to make an examination of the cabinet. Nobody expressed a desire. Mr. Jackman again started up with the piano, and she suggested that we sing "Shall We Gather at the River?" They commenced to sing, and while we were singing a form appeared at the entrance of the cabinet. She announced that it was Emma Burdine, her cabinet guide. The form did not come out; it just simply made its appearance at the entrance and retired. The next was a form that stood in the cabinet entrance; you could just see the outlines of a form, and that was announced as Nellie Gray, her cabinet guide. The next form that made its appearance was that of a supposed spirit who was the sister of a lady sitting in the audience, and I think it was Mrs. Johnson, of DeKalb, a rather fleshy lady, and she had a little valise that she carried with her into the seance room, and when she walked up to the cabinet she had that valise in her hand, kept it there all the time. Mrs. Jackman said, "This is the sister," she walked up to the cabinet door, stood there, conversed with the form a moment, the form retired and she took her seat. With that out stepped the form of a gentleman who was introduced to the audience as Dr. Blackmore. He came out by the side of the medium and Mrs. Jackman said, "Can't you walk over with him and look at the door?" He did not speak; the form walked over and shook this gentleman's hand. With that he backed back to the cabinet, bowed and retired. With that a form like a little boy appeared, a boy about thirteen or fourteen years old. Mr. Gass, who was seated next to me, said to those seated with myself, and there in the audience, Mrs. Jackman said, "Mr. Gass, here is your son Henry; Mr. Gass, come up."

Mr. Gass arose and walked up to the cabinet, and being on very familiar terms there, having attended the seances a great many times, in fact almost as much as I have, she was so lenient with him and he took the form by the hand and the arm and said, "Come out and shake hands with my friend, Mr. Haas." The form stepped out and walked by the side of him; Mr. Jackman remained back at the cabinet. Mr. Jackman remained at the piano, and Mr. Haas sat right next to me. Mr. Gass led the form over to Mr. Haas; Mr. Haas said, "Why, Henry, glad to see you," took him in his arms and embraced him, lifted it up on his lap. With that Mrs. Jackman made a run; she grabbed the form and commenced to impose Mr. Haas to release it; she said, "Don't hold the spirit, please." Mr. Haas says, "Well, Mrs. Jackman, if it is a spirit it can dematerialize; I won't hurt it; I want to see what I have got out of it," and with that she grabbed Mr. Haas around the neck and she said, "Oh, for God's sake, Mr. Haas, don't do this; you will ruin me; you will ruin me." She says, "Please don't do this." With that Mr. Jackman ran up and, with that time we had all raised up on our feet. Mr. Jackman ran up and I stepped him by throwing out my arm against the above partition and Mrs. Jackman at the time was imploring Mr. Haas to please release the form. I raised up on my feet and we all raised up and Mr. Jackman says: "Let loose of that!" And I says, "Hold on, don't get excited; what is the matter?" With that he says, "Take that spirit away from that man." "Well, now," I says, "don't get excited; things will quiet down here; just be easy." With that he endeavored to crawl under my arm to get over there, but I threw my arm down like that (indicating) and still impeded his progress. He then reached over my shoulder and he struck Mr. Haas a blow in the face; Mr. Haas still hung to the form. Then Mrs. Haas ran up and she commenced to beg and implore for God's sake to let that spirit loose, and with that it was a general uproar, and Mr. Gass who was standing back turned around and lit a match and struck the gas. Mrs. Jackman released her hold upon the form and turned upon and grabbed into the gas jet with both hands and tore the top of the globe into smithereens, and another gentleman that sat on the corner lit another match, got up and stood and held it up in this way (raising the hand). Mrs. Jackman let loose of the gas which she had got turned off and the jet jerked off and run over and grabbed at Mr. Georgi, and when she made a grab at Mr. Georgi I turned around and struck a match and again lit the gas. I had Jackman under my arm all the time, holding him. After he had struck Mr. Haas a blow in the face, Mrs. Haas or Mrs. Jackman, I don't know which it was, but one of them grabbed Mr. Haas by the beard or in the face, causing him to release his hold upon the form which he had.

He released his hold and the spirit, or whatever it was, seemed to be the spirit—made a dive for the cabinet, threw out this arm (indicating) and caught it right in this arm, threw her right across my hip like that and held her; I had her in this arm and Mr. Jackman in this arm (indicating). By that time there was a commotion out in the hall and the boys stepped back and as they stepped back I released my hold on Mr. Jackman and he run towards the hall; then I still held the spirit in my arm. Mrs. Jackman came up, put her hand around my neck and said, "Oh, for God's sake, Mr. Hill, don't do this; don't expose me, for you will ruin me; I simply want to see what I have got here." She implored me. With that Mrs. Haas came up and she also began to implore me, "For God's sake don't hold the spirit." She says, "A spirit can't dematerialize as long as you have hold of it." I says, "I am perfectly aware of that; as long as I have got hold of it, it is really a spirit; I would like to know it." With that I gave it a good squeeze and the spirit, or what was presumed to be the spirit, says: "Oh, for God's sake, Mr. Hill, don't kill me." I turned around and I threw her over on this arm and I lit a match and tried to light the gas; Mrs. Jackman pulled my arm down, and when one arm I was unable to do anything, I lit the other and lit a match in that position and held it down in her face, and I said, "You are the liveliest damn spirit that I have ever had of for many a day." She says, "Oh, please don't kill me." I says, "No, you are a woman and I won't, but if you was a man I might; I says, 'Go,' and with that I took her around them in a circle. Mr. Haas retired to the hall and down the stairs; Mr. Jackman made the remark when I started down stairs, "Mr. Hill I will get even with you for this." "Well," I said, "I haven't done anything that is particularly out of the way; I simply wanted to see what I have been up against all this time. If there is any fault to be found, and if you have got anything to say, say it in the presence of all these people here now." I says, "That's all right; I will get even with you." We walked out of the house, stood at the door. Mr. Gass then turned around and made the remark, "Yes, I will get even with you." Just then Mr. Haas was going out the door, he says, "Phillip, go get the police." With that we stood outside the door and stood there of the sidewalk moment or two and off came these confederates, the people that we recognized as coming out of the cabinet playing spirit. We joined right in with them; they walked up to 31st street and Forrest avenue, stood there waiting for an electric car. We all gathered around them in a crowd, and Mr. Gass walked up to the lady, struck a match, held it in her face and said, "So you are my son Henry; a pretty thing you are." Just that way, I turned around to the gentleman that stood by the side of me, I walked up and endeavored to say something to him; he immediately turned his back on me; I caught him by the arm and whirled him around and said, "So you are Dr. Blackmore." So with that the car came along and we all stepped on the car; they got on the car and we all got on the car and started with them, and then we told them what we thought of them, people that would do such a thing as that as to make a mockery out of people's dead relatives, and one thing and another, and finally when we got to State and 31st street when they got off the car Mr. Georgi said to her, "You had better take my advice and stop this business for you have got off pretty lucky to-night," and the lady in question, the one that was playing the spirit, said, "Thank you; we will." That is the statement of what occurred there that night.

Q. May I ask you whether you can continue any further as to what became of the supposed confederates? You left them at State street?

A. They got on the car; the other gentleman with me continued on the 31st street car; they, the man and woman, got off of the car, went south one block, crossed over and took the car; I got on the car, rode down with them to the corner of State and Madison street; there they left me, the same people. I alone followed them from 32nd street to State and Madison, and do not know what became of them after that.

Q. Did I understand you that Mrs. Jackman herself said, to Mr. Haas in your presence, with great urgency, "Let this spirit go?"

A. She said, "Please let the spirit go." I heard that.

Q. Did she give any reason why she was so urgent to have it released?

A. Nothing more than she said "For God's sake, don't expose me, don't ruin me."

Q. Now, Mr. Hill, with the fact in mind that you hold to an extent a woman's reputation for honesty in your possession, and further that that woman is a sensitive and medium, do you make this solemn statement that her language was a request that this spirit not be released in order that she might not be exposed?

A. Yes, sir; I do.

Q. Do you further state that she made a second appeal to you substantially the same, urging that you would ruin her reputation?

A. She did, and a third.

Q. What did you understand that to refer to? What did she mean by the language?

A. Well, the situation there was prima facie. She represented that form to be that of a materialized spirit, whereas it was flesh and blood, the same as you and the rest of us. It was a deception on her part and she realized the fact that we were aware of it from the condition of things there at the time, because she called upon Mr. Gass, in the presence of all those people, and declared that that was the spirit of his son Henry; and when we took the form and struck the light we discovered the form of a woman in flesh and blood, dressed in a little brown velvet suit, knee pants and a jacket, a cap, and the

cap was in her hand; she had a little white arrangement on the neck; when the light was struck it didn't show any illumination; when it was dark in the room it showed an illumination right here in front. I could not absolutely swear that it was a woman, but it had the voice of a woman and the form of a woman; I am absolutely positive that it was this form that used the language to me, "Please don't kill me." It was not in a whisper, but loud enough so that all those in there heard it unless they were too excited.

During the entire evening up to the disturbance Mrs. Jackman was seated outside of the cabinet and Mr. Jackman was seated at the piano about three feet from the cabinet entrance.

Q. I would like to read you a statement that comes from the hand of a friend of Mrs. Jackman, which is as follows:

"It appeared that a little boy came, Hill caught it and held it and called it a fraud, and then he sneaked out into another room and lit matches in a most cowardly manner." Did you light these matches in the same room in which the cabinet was situated and where the materialized forms appeared, so-called?

A. In the first place the statement is wrong in itself, for I, Hill, did not grab the form first; in the second place, all the matches, all the lights that I lit were in the seance room wherein the cabinet is located and where the supposed materializations took place.

Q. What were the voices of the sitters during this disturbance?

A. The two ladies and the two gentlemen, as near as I could discover, retired to the hall and those were the people that struck the matches and lit the light in the hall and stood there, and Dr. Chandler stood in the doorway while all this was transpiring in the seance room, looking into the seance room. I lit the gas after the breakage caused by Mrs. Jackman.

Q. May I ask, Mr. Hill, whether at any one of the fifty seances that you think you attended, given by Mrs. Jackman, there was ever any objection made to your presence on the score of habits, character or personal standing, to your knowledge?

A. None whatever. I was always welcome and when my wife attended there when I did not attend, the question was always put to her where I was and why I did not come.

Q. Did you ever during your visits there take any friends to any of the manifestations?

A. I did.

Q. What was your reason for doing that?

A. To explain the matter, I was suspicious for some time in regard to the genuineness of her manifestations and for the purpose of testing them I wished to take friends of mine there and introduce them and get their opinion of them also, and if we could establish the fact in our own minds that the manifestations were not genuine it was my intention to have these gentlemen to assist me in doing what we did upon Tuesday night, the 20th. Mrs. Jackman always insisted upon my bringing those friends of mine to some of the lower phases of mediumship, such as trumpet and slate-writing and small card pictures that were given. Those always took place downstairs in the rear parlor. When I took some gentlemen there afterwards, when I suggested bringing them to a materializing seance she would always find some excuse to throw me off, she didn't like them, or probably they were not far enough advanced, and I tried for a number of weeks to bring some of my friends in there, but she always objected, consequently I was suspicious.

Q. Did any forms supposed to be dead friends or relatives of yourself or wife ever appear from the cabinet?

A. Oh, yes, of my wife a great many times.

Q. Did you at any time in the early part of your attendance there feel that the work might be genuine, and for that reason invite your friends to be present?

A. When I first attended her seances I had all the confidence in the world in the woman as regards her honesty; that confidence lasted known or six months, from September, 1897, to about the following March. What aroused my suspicions was on one Sunday night, the second Sunday night I think in the month of March, my wife attended a materializing seance at Mrs. Jackman's, and after the seance she was detained with Mrs. Jackman some time, and after she left the house and went up to the corner of 31st and Forrest avenue to catch the car a lady and gentleman also took the car and their actions were very suspicious when they noticed my wife and she became impressed with the idea that that was the woman she saw come out of the cabinet, and the woman she supposed Dr. Blackmore; but I told her to say nothing, to let the matter drop and we would quietly investigate. The following Sunday night I attended the seance myself and I took particular notice when this form came out which represented itself as the spirit of my wife's mother. I took in the outlines of her features as close as I possibly could, took her in my arm and embraced her, kissed her on the cheek and noticed very closely; it was light enough so that you could distinguish everybody's face in the room. After the seance was over I was the first one down stairs; the seance closed at twenty-five minutes of eleven. I knew every face that had been in the house; I counted the people that were in the room; I came down the stairs, I was the first one out, and I walked across the street and came down the other side and stood in the shadow of a tree and counted the people that came out, and there was the same number of people that came out that I saw in the seance room. I stood there until five minutes past eleven; at five minutes past eleven o'clock Mr. Jackman came to the door; stepped outside, looked up and down the street and went back into

the house; then in about one minute out came a lady and gentleman and walked up to 31st and Forrest avenue; I walked on the other side of the street; they got on the car at 31st and Forrest avenue; I got on the car and I recognized that same lady in fact that I recognized that came out representing herself as Mrs. Hill's mother; I recognized her features and everything. They transferred to the State street line, came down to the corner of State and Madison, got off the car, took a Madison street car and I took a second car and I rode on the city, went out West Madison street to May street, where they got off the car and I got off the car; they went north on May street and I lost them in the shadow; I didn't care to follow them any further in that direction. Then we went on quickly for awhile and we attended a good many seances; we wanted to know positively what we were doing before we proceeded; I made a few suggestions to my wife in regard to what to do, and when those forms would come out she should scrutinize their features very closely so that it would be an impossibility to make a mistake, and then we would take a position on the outside and we would watch and count the people and we would see if these people came out in the way that I saw them on this night. It went on for several weeks, and the night of the Jubilee meeting in Hall 77 31st street, in March, that lady was there, and we sat up in a box in the hall in the gallery there and she kept her eyes right on us all the evening, the same lady that was in the seance and on the cars. Then I couldn't be suspicious to these other gentlemen and they concluded to notice them.

Q. Did you ever hear the name or names of the lady or gentleman that you think played the part of confederates?

A. Now, that is a matter of hearsay. Q. What did you understand it to be from hearsay?

A. Blair.

Q. And that they were husband and wife?

A. That statement was not made. Their names were Blair.

Q. Were they ever seen by any witnesses in this case to your knowledge to enter that house before a seance was given?

A. Not to my own knowledge; Mr. Otto Georgi told me so.

Q. Have you ever learned the number at which these confederates stopped on May street?

A. As near as I could make out on the night that I followed them over there they went into number 9, but I lost track of them. That is the only attempt that has ever been made to follow them beyond the corner of State and Madison. It is about four miles, and a half from Mrs. Jackman's home, where the seances were held, to this point on May street.

When the seance first opened on the 20th of September one gas jet was burning, and about half an hour after the seance began another gas jet that was operated with a string that runs back into the cabinet and that had a glass covered with blue paper. After the seance commenced and singing a song, Mrs. Jackman stepped up and turned out the gas jet and the light in the corner. Everybody's face in the room.

I have not taken a drink of liquor myself individually, and I never have past; as for the others I cannot say; none of the complainants appeared at any of these seances to my knowledge in a condition of intoxication or a condition bordering upon it.

Q. The statement is made by Mrs. Jackman over what is supposed to be her signature that the complainants in this case are drunkards. Have you ever known any of them to be intoxicated; never saw any of them in that condition and have never seen one of them take a drink. I formed their acquaintance, most of all of them, while attending those seances; never knew them back of September, 1897; met them at Mrs. Jackman's seances and they were regular attendants there as well as myself.

Q. The statement is made by a party representing the lady whose case we are considering that the complainants in this case are the lowest and vilest people in the city, saloon-keepers and bunco men; you any knowledge that would warrant you as a proper designation of any of the complainants in the case?

A. Gentlemen, do I look like a bun? Q. The question was as to any of them?

A. I will leave that to you gentlemen to decide. As to my own individual self, I came here to Chicago in the fall of 1898. For one year I was engineer at the Chicago Illuminating Company on 21st street, between State and Washington avenue, one of the largest electric lighting plants in the city. I filled the responsible position of engineer there at that time. Those people can vouch for my character individually. From there I worked for Willoughby Hill & Co., as assistant engineer in the Boston Orster House, four months, when I left my position and accepted a better and more lucrative one in the place that I am at the present time, where I have been for the last four years about. I have never been a saloon-keeper in my life; my business is that of an engineer. Where they get that statement I presume is that I have charge of that whole building there and there is a saloon in the front part of the basement, and I also have an engine room in the operation of the elevator, and they have often seen me pass back and forth there in the line of my duty. The people who made that statement probably labor under the impression that I was a saloon-keeper because they have often seen me there.

Prior to the seance of September 20, 1898, I never communicated in any manner my suspicions or my intentions to any officer of the National Spiritualists' Association or the Illinois State Spiritualists' Association, nor received from any such officer any communication upon any matter directly or indirectly, nor did I ever communicate

during the same period directly or indirectly with any officer of the Illinois State Spiritualists' Association or National Association upon any matter in relation to Mrs. Jackman nor any one else, nor did I during the same period receive any communication from any officer of these associations; nor have I during the same period at any time communicated in any way with any officer of any Anti-Spiritualist Association, nor has any officer or representative of any Anti-Spiritualist Association ever communicated with me; nor have I ever made the statement that I was employed by either the National Spiritualists' Association or the Illinois State Spiritualists' Association to act as a detective upon Mrs. Jackman's work. After this seance occurred in which we exposed Mrs. Jackman, the gentlemen associated with me in that exposure suggested that we keep track of her, and that if she stopped giving the seances we would say nothing about it. On the following Tuesday night we went to the corner of 31st and Forrest avenue and stood there on the corner smoking a cigar and I noticed four or five people going down to Mrs. Jackman's; I walked down by the house and I heard singing there; I walked back again, stood on the corner a few moments and I walked down the street again; I walked down the street the second time I saw Mr. Haas standing out in front of Mrs. Jackman's house; the house was all dark from the appearance from the street, but there was singing going on inside as could be readily heard. As I walked by I made the remark to Mr. Haas, being well acquainted with him, "Hello, you are on guard are you?" He says, "Yes, are you?" I said, "Yes, I am looking for some of the spirits." With that I went down the street to 32nd street, down 32nd street to Indiana, got on the car and went home. On the following Thursday night I got on my bicycle and rode down there and thought I would see if she was going to give a seance again; I stood on the corner of 31st and Forrest avenue with my bicycle leaning up against the edge of the sidewalk; while I was standing there a police officer came up to me and he stood by the side of me, looked at me in a very inquiring manner, and finally he said to me, "Who are you waiting for?" I said, "Nobody in particular." He said, "What is your business around these corners?" I said, "Am I doing anybody any harm?" He said, "Well, no, not that I can see now, but you have been pointed out to me as a man that has been laying around these corners with a couple of derringers in your pocket trying to break up a Spiritualists' meeting down here at 3143 Forrest avenue." I said, "Why make this statement to you?" He said, "The gentleman there in the restaurant." Mr. Haas keeps a restaurant around the corner. I told him we did expose last Tuesday night the so-called Spiritualistic meeting down here at 3143 Forrest avenue; and I said, "I am here to see if she is going to continue giving seances; and if she is, I am gathering all the information that I can with regard to those seances, which I intend to submit to the National Association or Illinois State Spiritualists' Association." That was the statement that I made to this officer, but I did not say that I was in the employ of the National Association or Illinois State Spiritualists' Association, or make any statement that I could draw any such inference from; I told him my address and place of business and named him a couple of officers on the beat down there where I am employed who knew me.

On Wednesday morning following this Tuesday night, September 20th, I wrote Mrs. Jackman a letter in which I stated that I was sorry that this disturbance occurred at her house last evening, but that I had had my suspicions aroused for some time in regard to the genuineness of her manifestations and had satisfied myself thoroughly that they were not what they were represented to be, and that as a consequence I was responsible for the disturbance that took place there last night, but I would advise her to stop this nefarious business and let her husband go out and earn her an honest living; if not, that I would denounce her from every public platform and publish her in all the papers. That is as near as I can remember the letter that I wrote.

Q. Are you a Spiritualist?

A. I certainly am.

Q. Are you a member of any Spiritualistic society?

A. I am not a member of any Spiritualists' society.

Q. Are you an attendant at the meetings?

A. I am an attendant at different meetings. I go every Sunday to seances. Myself and wife have never affiliated with any particular society, but we attend different meetings.

(Signed) HARRY F. HILL,  
State of Illinois, ss

Cook County, ss  
Harry F. Hill, being first duly sworn on oath deposes and says that he has read the above and foregoing statement and that the statements therein contained purporting to be made by him are true as therein stated.

(Signed) HARRY F. HILL,  
Subscribed and sworn to before me this 19th day of October, 1898.

(Signed) MARION PICKETT,  
[N. P. Seal.] Notary Public.

The statement of Martin Gass, in answer to interrogatories propounded by Dr. Warner and other members of the committee:

My name is Martin Gass; I reside at 5517 South Halsted street; I am in the saloon business; I have resided there six years; have been a resident of Chicago 17 years. I do not know the exact day when I attended the last seance at 3143 Forrest avenue, Chicago, given by Mrs. Mabel Jackman; it was when we were all there together, on Tuesday I guess two weeks ago. I was present at a seance given by Mrs. Jackman on Tuesday evening, September 20, 1898. That seance was opened with a statement by either Mrs. or Mr. Jack-

(Continued on page 4.)



## JUNO, OR THE NEW WOMAN.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

CARLYLE PETERSILEA,

... AUTHOR OF ...

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip, Carlisle, a Romance," "Oceanides," a Psychic Novel, Etc.

## CHAPTER VII.

## A Luminous Hand.

It was a very beautiful moonlight night; clear and calm as a dream of heaven. Juno and O'Donnell preferred to walk home.

"What was the matter with you and Raphael? I noticed that he looked like a thunder-cloud; and I saw you marching upstairs alone. I think both of you must have forgotten good manners," he added with one of his pleasant, careless laughs.

"Raphael and I don't get on well together," answered Juno.

"Pardon my inquisitiveness; but what were you quarreling about to-night, pray?"

"Oh, the theme that is at present on every tongue."

"Well, really," said O'Donnell, "I am still at a loss, and positively do not know to what theme you refer."

"Why, the woman's rights question; or, if you prefer, the New Woman."

O'Donnell looked at her in amazement.

"It cannot be possible," he said, "that you are taking sides with the new woman?"

"And why not?" she asked.

"Haven't I heard you say more than once, that you did not approve of Grace, nor all other women who were trying to appear masculine—aping men in their manners, dress, and so forth?"

"Yes, no doubt you have heard me express such an opinion, often."

"What was your reason for quarreling with Raphael, then? He does not approve of the new woman more than you do. I supposed your ideas were similar on that subject."

"On the contrary, our ideas are entirely opposed."

"Well, wonders will never cease," said O'Donnell, tossing his cap, which he had taken from his head, high into the air, and adroitly catching it again, as he walked.

"Juno," he continued, turning a shade paler than was usual with him, "you may think me impertinent; but I believe that Raphael offered himself to you, and you refused him."

"And if such were the case," replied she, "I am not the first young lady who has refused an offer."

"I have long thought Raphael loved you, and had about made up my mind that you were destined to become Mrs. Scorsiss."

"Such a terrible fate as that does not await me," sighed Juno.

"Terrible fate?" echoed he. "Why terrible? Raphael is of a fine family, enormously wealthy, powerful and ambitious enough to attain to almost any position he desires, give him time; and I have never heard aught against him as a man. I believe his character stands without reproach."

"I do not care to discuss him," said Juno, wearily. "Of one thing, however, be assured. I shall never become Mrs. Scorsiss."

"I more than half believed he had won your heart," continued O'Donnell, perseveringly. "Do you tell me in all sincerity, that you do not love him?"

"Love him! I look upon him with abhorrence," she replied with a shudder.

"Women are certainly past finding out," and he kicked a pebble from her path. "I have heard you say more than once that you considered the position of wife and mother higher than all others. It is as hard to understand you as it is to read the riddle of the sphinx."

"I am not sure that I yet understand myself," she said; "but I am not at all at a loss when trying to read Raphael's character. His ambition and love of power are far stronger than his love for a wife and children ever would be. His family would be secondary; himself, his ambition and love of power would be his first consideration. A husband of that kind would not suit me; but, I am tired of Raphael, let us talk of something else."

They walked on in silence for some little time. O'Donnell's eyes were a serious and determined look for once in his life.

"Juno," he said, at length, "you cannot find the same fault with me that you do with Raphael. My ambition was put beneath my feet some time ago, as you are well aware. I do not particularly care to obtain power over any person, or collection of persons; but I love you with all my heart, and desire to make you my wife. My position in the world, at present, may not be all that it might, or may be in the future; but we are both young yet, and can afford to wait for some time. I feel that, with your love to sustain me, I am capable of becoming all that you or I desire. Once in possession of your love and promise to be my wife, I shall be able to rise to the pinnacle of my chosen profession, and become one of the leading star actors of the world."

Juno trembled perceptibly, for this man held her esteem, if not her love. To wound him would make her own heart bleed. He had given up all that most men would have held above all price, for his convictions of truth and truthful principles. She knew intuitively that to him his wife, if worthy, would be first, his profession secondary; still, he did not fill her heart or her ideas of what a man really ought to be, that is, the new man. As she did not immediately reply, he said:

"Perhaps you object to my profession?"

"Not at all," she answered. "One can be a perfectly good and honorable man in any legitimate calling. No, I rather like your profession, and would not object to becoming an actress myself, if I thought I had talent in that direction."

"Do you think our consensual relationship an objection?"

"Not necessarily. Many cousins marry and are quite happy; but I fear, dear cousin, that we are not wholly adapted to each other. The fault may be mine and not yours. I strongly objected to Raphael, and nothing could induce me to become his wife. I do not feel the same toward you; and really I can find no fault with you; but it seems now that there are two of me—this visible, outward self, and an inner, invisible self. My outer self would, perhaps, say yes; but the invisible self says no; and says it so decidedly that I must obey. The inner self is certainly the higher and should rule the outer or lower self. You may not understand me, dear cousin Arthur, and I am sure I do not understand it all myself."

"Such ideas," said O'Donnell, "are foolish in the extreme. If you can find no fault with me, and do not love anyone else, why may we not become affianced? I certainly love you with all my heart. You are my ideal of what a true woman ought to be."

"It is at just this point where my trouble begins," said Juno. "Although I can find no fault with you, that is, I could specify no one fault, still, my ideal is not met; it is some one entirely different from yourself; and, so, dear cousin, let us forget this episode and be to each other the very dear friends that we have thus far been—let us be cousins, or brother and sister, if you like. It would break my heart to forfeit your consensual love. I need your brotherly care and protection. Mamma would be very sorry to find us adverse to each other."

"Then you will not enter into an engagement to become my wife, if we still continue to love each other at the end of two years?"

"No; I do not think it best, for I am certain that my feelings will undergo no change."

O'Donnell sighed, then tossed his cap in the air once more, kicked another pebble or two, and then settled into his old careless self again; yet there was a shade more of seriousness about him. They had now arrived at their own door. O'Donnell went directly to his room, but Juno found her mother still up and awaiting her.

Mrs. Galeria was a large, regal-looking woman; a fitting mother for the daughter who bade fair to be very beautiful after a couple of years more had passed over her head. Juno threw her arms fondly about her mother's neck and kissed her, then taking down that lady's long, abundant hair, which was yet nearly as sunny as it had been in her girlhood, she began to brush it out, and while it was lying in soft waves about her shoulders, Juno said:

"Have you been lonely in my absence, mother dear?"

"I should have been lonely, my daughter; but something strange has transpired this evening, which has distracted my attention from myself; so much so, indeed, that I really have not missed you, much as I love you."

"Why, mamma dear! What can have happened?" and Juno glanced about the richly furnished, but unique chamber. The room, or suite of rooms, rather, were fit for a royal princess and her daughter, for Mrs. Galeria and Juno shared them together. The house itself was on a grander scale than many a palace of the old world. There were three rooms in this suite, all opening into each other. The doors between them had been removed and the most costly draperies had taken their places. The softest and richest of Turkish carpets covered the floors; easy chairs and elegant couches were scattered about. The middle room answered for a sitting room for both mother and daughter, while the rooms at either end contained each a bed, softly draped in pure white. In the sitting-room was an open fire-place, with a polished grate, and here a gentle fire was burning, for it was quite late in autumn, and the nights were chilly. Mrs. Galeria was seated before this fire, a beautiful screen shielding her from the glare, the portieres between the rooms being closely drawn.

"Mamma, tell me, what is it? What has happened? I thought, as I entered the room, you were very pale—and your hands are cold! Why, how you shiver!"

Mrs. Galeria's eyes wandered with a half-frightened look, toward the curtains which separated this room from the one which Juno occupied.

"My daughter, I scarcely know whether I have been dreaming or not. Shortly after you left me, not feeling quite as well as usual and a little lonely on account of your absence, I thought I would turn off the electric lights—you know they are so very bright. I turned them all entirely off. I did not wish the fire replenished, for it was early and not cold, and there was hardly a glow from the embers. I then threw myself down upon the couch, just here," and she pointed to a rich sofa, or large couch, which was drawn across one corner near the grate. "I had previously placed the screen between me and what little fire remained; of course the room was dark, quite dark. I closed my eyes, thinking to fall asleep, when a hand was laid upon my shoulder—so heavily, indeed, that there could be no mistake; in fact, the hand actually gave me a gentle shake. I started up, straining my eyes in the darkness, to see what or who could have entered the room. You see, dear, there is no entrance to either of these three rooms, except through the double doors of this room. I had, before lying down, closed and locked these doors, not wishing to be disturbed until your return. Who is here? Who has touched me? I called out affrightedly. Deep silence was my only reply. I was now too much startled to lie down again, but I arose and seated myself in this chair, and here I have sat all the evening. Soon, I felt a slight draught of cool air, as though a door or window had been suddenly opened, although I heard no sound whatever. Glancing toward your room, I distinctly saw the portieres wave back and forth as though some one within your room were agitating them. I could not speak for fright; there was something so uncanny about it all, but could not take my eyes from them. Presently I saw a human hand pushed through where the curtains part, and, O!" she moaned, "I recognized the hand, its peculiar shape, and also a cameo ring, distinctly visible on one of the fingers; just like this one, dear, excepting a little larger," and she held up, for her daughter's inspection, the third finger of her left hand. Upon it was an elegant cameo ring. The cameo was exquisitely carved; the head and face of a gentleman appearing. The features were unmistakably those of a Greek; noble and grand as those of Apollo.

"Why, that is papa's head, is it not?" asked Juno.

"Certainly, dear. He had these rings cut just before we married. They were to us as pledges of our love; and the ring upon that luminous hand which was thrust through the portieres was the same. Juno, if ever I saw your father's hand in life, I saw it this evening."

## CHAPTER VIII.

## Do the Spirits of the So-called Dead Watch Over Us?

Juno's forehead glowed whitely, and her eyes became luminous.

"O, mamma," she said, "I would that I might see my father. It seems to me that I have a very distinct recollection of his form and features. Do you think, dearest mother, it may be possible that I remember him, although but two years of age at the time of his mysterious disappearance?"

"Yes, dear, I think you are correct. Most children might not remember, but you have always been very different from most others of your age."

"Do you think, dearest mamma, that papa has really gone to the other life?"

"That which I saw to-night convinces me that he has; although I had hoped to see him once more in this world, and perhaps become reconciled and united to him," answered the mother, sadly, "for your sake, Juno, if for no other reason."

"I am very well content as I am," said Juno. "If my father wronged you, he has wronged me, and I should not have a proper regard for him."

"Well, sighed the mother, "there may have been mistakes and misunderstandings. Your father may have been guiltless, after all. But the hand, my child, he must be dead, else I should not have seen that ghostly hand. The hand was raised as though to call my attention especially to the ring, that there might be no mistake. I think, Juno, that hand came to warn me of impending evil. I am sure that was the impression distinctly left on my mind. I fear, dear child, that the danger is lying in your path."

"O, mamma! What danger could possibly threaten me?"

"If I had not known you were with your cousin Arthur this evening, I should have sent for you at once. But he

will never allow harm to come to you, if he can avoid it. I suppose Grace and her brother took part in the entertainment this evening?"

"Yes; and, mamma, as I never keep anything secret from you, I must tell you that Raphael and I have had a severe falling out."

"Do you mean, dear, that you have quarreled with Raphael?"

"Yes; I think it amounts to that. Mamma, I have refused him, and he has not taken it at all in good part. Dearest mother, he has actually threatened to be revenged on me."

"Revenged?" exclaimed Mrs. Galeria. "Why, the young man must be beside himself—without the honor of a gentleman—but yet, my daughter, what was your reason for refusing him? I believe the worldly position of the Scorsisses is very high."

"O, yes, of course. But I do not and cannot love him. In fact, mamma, he is very obnoxious to me. If I ever were to marry a man like him, I should be very wretched, indeed."

"To be revenged on you," mused Mrs. Galeria. "Ah, Juno, a young man who could talk of revenge because an innocent girl did not care to marry him, must be very low morally in the scale of humanity, absolutely brutal."

"Rather say fiendish, mamma. Brutes do not often indulge in revenge for fancied slights."

"I have always looked upon Raphael as being rather dark-browed. Does his sister Grace know of it?"

"I cannot say as to that, but cousin Arthur does. I told him on our way home, and mamma, this evening has been an eventful one, for Mr. O'Donnell also proposed to me."

"Well, my daughter?"

"And I refused him."

"Arthur is your cousin, dear. I do not think it well for cousins to marry. But how did he take it?"

"In an entirely different spirit."

"I should hope so," murmured the lady. "Arthur is a gentleman, whatever else may be said of him. And how about Grace?"

"Mamma, I wish I could thoroughly understand what a woman's true position in the world ought to be. I intuitively set in a certain way; but yet I do not certainly know what a woman really ought to be."

"That question has perplexed my head more than once," said Mrs. Galeria. "My experience as an actress has forced me to often ask myself, what a true woman ought to be?"

"Grace rode her bicycle, wore her divided skirt, played the cornet, talked of woman suffrage, and said that eventually she meant to become a candidate for the presidency; but I think, as does Ethel, that not having a mother's careful training, likewise being with her father and brother so much and always hearing them talking of those things, has unduly biased her mind. Mrs. Alstead thinks as Grace becomes older she will be more womanly and get entirely over such mannish predilections."

"I don't know about that," said Mrs. Galeria. "Her manners and ideas are likely to become more decided, even. She is really a bright, spirited girl. She may be right, Juno; who can say?"

"She can never be right in my eyes," said Juno. "Mother, a woman's true position must be higher than simply to try as hard as she can to usurp men—to do everything as nearly like men as possible. It seems to me, mamma, dear, that men and women should fill entirely different positions in the world—in fact, that a woman should be a woman, and a man should be a man, in the truest sense of the words; and that neither should try to pass the bounds which nature has set between them."

"That may all be true," replied Mrs. Galeria; but how is one to know just where the line is to be drawn, that the woman may not enter the province of the man, or the man step inside the province of the woman?"

"Well," said Juno, "I shall always act up to my highest ideal of what a woman ought to be; and I believe that will bring me very nearly right."

"Perhaps Grace is acting up to what her highest ideal is of what a woman ought to be?"

"That may be. I suppose, after all, the future must determine who is right and who is wrong; but, mamma, I have no taste for bicycle riding, a divided skirt would shock my ideas of modesty, to enter the arena of a campaign as candidate for the presidency, unless conjointly with my husband, if I had one, would seem to me to be entirely out of my proper sphere. But I would, dear mother, that the whole political world was entirely purified, that personal ambition and intrigue could find no place within it, that there might be at the head of a nation a grand and noble man and woman, who would love all mankind as they would love their own children, and care for their welfare accordingly."

"The future may eventually bring about such a state of things," said Mrs. Galeria; "but we are living in the present."

"And we shall live in the future."

"But, before such a happy state of things can be, you and I, Juno, will long have been dead," pursued Mrs. Galeria.

"Dead, mamma?"

"Surely, my child."

"Oh, no; not dead. We cannot die, dear mother."

"But we shall know nothing of this world. I hope, dear Juno, we shall be in heaven, where the troubles of this world will not affect us."

"How very, very strange and inconsistently everyone talks," sighed Juno. "Now, for instance, mamma dear, you not long ago told me that you believed the hand which you saw belonged to my father, that it was his ghostly or spirit hand, that you believed him to be dead, and that he meant to warn you of impending evil or danger of some kind. Mamma, how could he know anything unless he were alive, even if out of the body? How could he show his spirit hand to you, if he were not here? How could he warn you of danger, unless he knew about this world and its affairs? How could he know of something that was to transpire in the future, if he did not understand the present, and from it judge what might result in the future? You say, dearest mother, that he was very careful to identify his hand by showing you the ring upon the finger, about which there could be no mistake. Then he must see and understand you at the present time, he must be near us both and know all we say and do; he must still love us and wish to shield us from harm. You tell me he put his hand through the curtain, showing that he must have been, at the time, within my own room. All this goes to prove that he may be with us; but under ordinary circumstances invisible to us. It must, in one sense, be ourselves who are dead, deaf and blind, instead of those whom we call dead."

Mrs. Galeria did not try to answer Juno. The young lady was, in many ways, past her comprehension.

"Well, darling," she said, "we cannot settle this important question to-night. You have brushed my hair beautifully. Now go to rest, for it is getting very late."

Juno said no more, but obeyed, and soon mother and daughter were fast asleep.

## CHAPTER IX.

## The Radiant Youth and the Heavenly Woman.

"Well," said Mr. Arthur O'Donnell, as he entered his room, "she has given me the slip, sure enough. A girl who is willing to admit that she thinks a woman's highest position is that of wife and mother, does not always accept the first or even the second offer, as I now have good reason to know; moreover, I believe that she will remain single for many a year to come. A man must be very near perfect to please her. But after all, why should he not be? She is as nearly perfect, in my eyes at least, as woman can well be. Would to God that I were worthy of her. Still, I will watch over her like a brother, and woe to the man who tries to deceive or ill treat her. I would surely bound him to his death. I don't like the existing

state of things between her and Mr. Raphael Scorsiss. He will be revenged upon her for refusing to become his wife? We will see about that, Mr. Scorsiss. Careless O'Donnell is the last person on earth you would think of fearing—you six feet of egotism—you unprincipled villain—revenge yourself on a spotless and innocent young girl of little more than seventeen summers, absolutely a mere child; and yet so beautiful, so truly womanly."

"Ah, well, sweet Juno, I can love you in secret. No one is able to tear my love from my soul; that, at least, is a part of my being. How fortunate that I am so near you at all times. The same roof shelters us. That is some comfort. Your home is my home. We eat at the same table; and Aunt Agnes Galeria, your mother, is to me as a mother. Oh, I ought to be a very happy man under such circumstances, even if my own have cast me off."

"Ah! what is this?" and he took from a small sallow, left there by his valet, a letter with a foreign postmark, in fact, it bore a number of foreign postmarks.

"From Rome," said he. "From my old friend, Annette."

He read it eagerly. Presently he put his hand to his head with a sudden emotion.

"Galeria dead? So Annette writes me. Juno fatherless, and Aunt Galeria a widow? Well, it is just as well for them, and even better than to be separated as they were. Poor Aunt Agnes! Her life has been sorrowful, indeed, and from what she has told me, all her trouble was caused by such another as Raphael Scorsiss. She refused him, and married Galeria. He swore to be revenged, and kept his word; still Aunt does not know precisely how it was brought about; she simply knows that Galeria deserted her when Juno was about two years of age, leaving her the most of his wealth, or what amounted to the same thing, settling it upon Juno, her mother to have full charge of it until Juno should reach her twenty-fifth year, then Juno is to come into possession with the proviso that she cares for her mother as long as they both shall live; and if either dies, all goes to the one who survives; if both die, then all goes to Mr. Arthur O'Donnell, my humble self. Well, Mr. Arthur O'Donnell does not want it, and really cares very little for money that he does not earn. The paltry sums I earn as an actor, are to me more precious than all the wealth of my father."

"Lord O'Donnell's money, as well as his title, may go to his nearest kin, providing he so desires, and poor little Clarence does not live to take my place, as is not at all likely; but I will be a man, a true man in my own right. I consider the life which I led at home that of an idle vagabond squandering wealth which I did not earn; robbing thereby the poor sons of toil. I never looked at one of them, but I felt guilty; yes, more guilty than if I had been a highwayman; and after being robbed they were expected to bow down humbly before me and address me as their lord. Bah! It always turned me sick—that coupled with the religious locus-pocus which I must swallow, willy-nilly, has made me the disobedient, and as they think at home, the prodigal son. I wonder if my father will ever kill the fatted calf for me? Not if I know it; for I will never return, neither ask forgiveness for acting up to my highest convictions of right."

Thus soliloquizing, Mr. Arthur O'Donnell slept also. At breakfast next morning, Arthur delicately made known the contents of his letter.

Mrs. Galeria sighed deeply and some tears fell. Juno looked thoughtful, but rather pleased, than otherwise.

"Mamma," she said, "you can have no more doubt about that which you saw last night. Papa has long been separated from us, but is now joined with us."

Arthur was then told of the luminous hand which Mrs. Galeria saw.

"And you think, Juno, that your father's spirit is with us?"

"I cannot doubt what mamma says. She could not have been asleep, for she had left the lounge and was sitting in her arm chair at the time of its appearance. Yes, my father is with us; of that I feel assured. O! Arthur! O! mamma! I am very, very glad, indeed. If my father was made to believe aught against you, he now knows the truth; he finds you innocent of all blame, even in thought, and how happy it must make him."

"He ought to have believed in me," responded Mrs. Galeria, "from the first. My wrongs have embittered my whole life. It is too late now; the past can never be recalled."

"But, dearest mother, 'why live in the past? Why allow past wrongs to make you unhappy now? Forget them, and let us live for the present and the future.'"

Mrs. Galeria looked at Juno's innocent, hopeful face. Would the future be kind to her daughter? The present was even now threatening. She had been warned of danger ahead.

"Juno," asked O'Donnell, "if one were to do you a wrong, how would you meet it?"

"Juno's eyes opened wide."

"I cannot tell, cousin Arthur," she answered, "but I think my spirit would rise to meet the emergency. I know that I am now but a simple girl in my teens; but I really seem sometimes, as though there were two of me, one much older and wiser than the other, and the older and wiser one always tells me just what to do and how to do it. It is as though I were a little frail barque, guided and cared for by a strong and powerful hand; but let us talk of brighter things, cousin Arthur. I am exceedingly interested in the part you are taking at the theatre. I am very young yet, I know, but I have never before seen such perfect acting. One to see you now, would not suppose you capable of conceiving, much less acting, such a tragical part."

O'Donnell was, at the moment wearing one of his most careless, happy-go-lucky expressions. It was really wonderful what an influence he shed about him.

"Juno," he said, his face taking on a serious look, "you say there are two of you, and I sincerely think there are two of me. You say your double seems much older than yourself; I feel just the other way. My inner self is like that of a happy, thoughtless child, or rather—I hardly know how to tell you—a bright, gay youth or perhaps, a spiritual being who is aware that he can never come to harm, that nothing can injure him, no matter what; that if all the friends he had on earth were to desert him, it would be all the same; that if the outer form were to perish through sickness, accident, hunger or cold, it would make no difference to him. No matter what part I act in the world, my glorious, hopeful youth is always with me. He seems to delight in transporting me into this, that and the other, as occasion requires; but he never changes, except his moods; yet, his moods are never moody; pitiful they may be for others' woes, but woe of his own he can never know."

"Arthur, I believe you are an angel!" exclaimed Juno, impulsively.

"I hope we all have an angel within us," he replied, thoughtfully, "but our angels differ as we differ."

"What can we say of Raphael and his revengeful angel?" asked Mrs. Galeria.

"Raphael must answer that for himself."

"I shall call your other self the radiant youth; can't you give my other self a name?" said Juno.

"Suppose we call your's the heavenly woman?"

"Very well; and we will never do anything without consulting the radiant youth and the heavenly woman, will we, Arthur?"

"I certainly think they are worth consulting."

(To be continued.)

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brought him out by the hand and I held his hand and I thought that it was an awful big hand, and I kept feeling that hand and it felt just the same as anyone's hand; I kept right close to him and he kept right close to me, right in the face, and the light was extraordinarily bright, and I brought him over to my friend and I said to him, "This is my cousin, Mr. Clark," and if I had had any protection I would have given him right away there, for I had nothing but a genuine living man in my hands, and so I could not sit comfortable during the rest of the circle, that evening; it was just as if we were putting on our wraps and starting out; we paid one dollar apiece, and Mr. Jackson was rather cross for some reason; Mr. Hahn stood near Mr. Jackson at the front door and we walked out the door; it was early and we went across the street to see what we could see; it was light, and we went up by the drug store at the corner and crossed over Forest avenue and came down the west side of the street, right down opposite Mrs. Jackson's house, and waited until they came out of the house, and I saw this gentleman and lady who came to me and represented themselves both as my cousin and my mother, came out of the house, and they came right up to Forest avenue and I saw them, and we followed them; we walked right up to them and spoke to them and called him "Father Boyle"; that is a spirit that came to Mr. Hahn representing himself as Father Boyle, some priest that had died some years ago.

Q. What reply was made to that? A. They never looked at us. They stood there as if they didn't know us, and we rode as far as Madison street and we changed cars at 31st street and took the State street car north, and they got off and waited on the other corner until the car came along and then they came across and took the same car and we sat right opposite them so that we could look them right in the face; that car was on the State street line from 31st down to State and Madison; they got off at State and Madison and went on the North Side; we did not get off; they got off, went across State street, and I don't know which way they went then; I did not see them enter a car; that was the last I saw of them that night.

Q. It was the judgment of both yourself and friend that the lady and gentleman that you saw come out of the house were the parties that you had met at the cabinet? A. Yes, sir; very plain, very plainly evident.

Q. How long after the breaking up of the seance and after you left the house did these people leave the house? A. Just half an hour; eleven o'clock sharp, because my friend had a watch and I asked her what time it was as they came down the steps, and the last little light which you could see went out. I have no knowledge as to how they entered the house.

(Signed) EMMA HILL, State of Illinois, ss Cook County, ss

Emma Hill, being first duly sworn, on oath deposes and says that she has read the foregoing statement and that the statements therein contained purporting to be given by her are true as therein stated.

(Signed) EMMA HILL, State of Illinois, ss Cook County, ss

Subscribed and sworn to before me this 19th day of October, 1898.

(Signed) MARION PICKETT, [N.P. Seal] Notary Public.

The statement of Emil Georgi, in answer to interrogatories propounded by Dr. Warner and other members of the committee:

My name is Emil Georgi; I reside at 5553 South Ashland avenue; have lived there four years; am a cigar-maker; have a factory in partnership with my brothers. I have attended seances given by Mrs. Mabel Jackson at 3143 Forest avenue, Chicago; the first one I attended was about a year and a half ago, and the last one about three weeks ago, on September 20, 1898. I have attended altogether about five seances given by Mrs. Jackson. I paid admission fee every time, one dollar for one materialization, and five dollars for one picture and I set twice for a picture.

When I attended these seances nothing was said by Mr. or Mrs. Jackson about the transfiguration; the times that I was there I think she spoke of materializing. In all the materializing seances I attended. I never saw any one there at any of the seances that was intoxicated or that behaved in an unbecomingly manner. Neither Mrs. Jackson nor I were ever in any danger, being there on account of our seances, habits, business, or nationality; she was always glad to see us. I could not speak much with her because she only speaks English and I cannot speak much English; she was glad and that is all I could say. On Tuesday evening, September 20, 1898, I saw a form come from the cabinet that Mrs. Jackson called Dr. Blackmore and said was one of cabinet come from the same place on occasion I saw another form come from the cabinet that Mrs. Jackson introduced as the spirit form of Henry Gass, the son of Mr. Gass, who was present; it was a little spirit with a white cap and a black dress, dressed thin, had on something like bloomers or a bicycle suit, shorter than the ordinary skirt. Mrs. Jackson said to me, "This is your son Henry," and Mrs. Gass took him and brought him into the circle to recognize every body; he introduced the form to Mr. Hahn and to all of us, took him all around; he took him only to us five, because we knew Mr. Gass and liked to see his boy. When the little boy was led up to Mr. Hahn he said, "Can you stay here a little while?" and took him on his lap and held him three or four minutes.

Q. Did anybody seem to get nervous because he was holding the boy? A. Yes; Mrs. Jackson, Mr. Jackson said, "Please leave that little spirit alone; don't hold him so long."

Q. What did the spirit itself say? Did you hear the spirit itself say anything? A. No, sir; I could not hear, she was so close to him. Mrs. Jackson said, "Leave that little spirit alone," and I knew that there was something there that should not be in a materializing seance and I took a match and lighted it on my shoe and I took it up and I was struck once on my head and once on my hand and the match went out, and the light was out. Mr. Jackson put the light out; there was a light on the floor and a moment on the side, but it was dark right away.

Q. You could not see the face of the little boy then, by the light was up in the corner of the room, could you? A. No, not after that. I made a light, but it was soon dark again.

Q. Did Mrs. Jackson say anything else to Mr. Hahn only to please let the spirit go, not hold it so long? A. She said, "Don't kill me," and "Don't ruin me," and all such. - She did not mean not to take her life, but she meant her business, don't kill her business, she said, "Don't ruin me." She put her arms about Mr. Hahn and kissed him; then three or four fellows

came and they were right in front of me, and the other five fellows were around, and I said, "Friends, if you want to see your guides, they are right here," then I said to that little woman, "You dear little woman, I wouldn't do that any more; it isn't any good to you; if we catch you again, we will keep track of you, and it won't turn out good for you." They did not make a move because I think we were too strong for them and they couldn't do anything, and on State street they got off and she said, "Thank you." That is all she said; they took a car on State street down town; it was when they transferred from 31st street to State street that she said, "Thank you."

The reason Mrs. Jackson let me in free was a good deal because I sent a lot of German Spiritualists down to her seances, and because I keep a society of Spiritualists in my house; we have about thirty members and the meetings are free for everybody. I am just working for the truth of Spiritualism, and that is why I sent everybody there as long as I thought it was all right.

Q. It was, then, because of the fact of your furnishing a music box and the fact that you did so much in the way of sending patronage to her that you were admitted without charge? A. Yes, sir. I had no benefit of it only that I could see I might make out of these friends Spiritualists if they saw these things.

Q. Now, Mr. Georgi, knowing that the evidence that you give in this case may to an extent blast a woman's reputation, and that woman a medium and sensitive, do you positively assert that the form of which you have spoken as the son of Mr. Gass was a living human being? A. Yes, sir; I don't remember.

Q. Did you ever receive any communication from an officer of the National Spiritualists Association with reference to Mrs. Jackson's work? A. No, sir; I did not.

Q. Did you ever receive any communication from an officer of any Anti-Spiritualists Association with reference to Mrs. Jackson? A. No, sir; I did not.

Q. Your work in relation to Mrs. Jackson in this so-called exposure is such, then, solely from what you believe to be for the good of Spiritualism? A. Yes, that came out of my doing; that is all my work; I worked them all up, because as long as I sent about a hundred people there, poor workmen, spending their dollar, I had a duty if there was anything wrong to make it good by exposing her; that was my duty.

Q. Do not drink intoxicating liquors; never have been intoxicated, and never appeared at any of Mrs. Jackson's seances in an intoxicated condition or anything bordering upon it. A. Yes, that statement is made by friends of Mrs. Jackson that you gentlemen who are the complainants in this case are of the lowest and vilest element in the city, that you belong to the bum class. Do you know of any facts that warrant the application of that language to yourself or to your associates? A. No, sir. I am known for six years, as long as I am in the United States, and out in the settlement there is none can say that I was ever even out of any control of myself. I am known as a respectable man. My residence and place of business is at the same place. I never saw any of these gentlemen at a circle at Mrs. Jackson's under the influence of liquor. The only one I saw intoxicated was Mr. Jackson himself.

(Signed) OTTO GEORGI, State of Illinois, ss Cook County, ss

Otto Georgi, being first duly sworn, on oath deposes and says that he has read the above and foregoing statement and that the statements therein contained purporting to be made by him are true as therein stated.

(Signed) OTTO GEORGI, State of Illinois, ss Cook County, ss

Subscribed and sworn to before me this 21st day of October, 1898.

(Signed) MARION PICKETT, [N.P. Seal] Notary Public.

The statement of Philip Haas in answer to interrogatories propounded by Dr. Warner and other members of the committee:

My name is Philip Haas; I reside at 4903 Ashland avenue; have lived there about fifteen years; am in the butter, eggs and cheese business; have attended seances given by Mrs. Mabel Jackson of 3143 Forest avenue, Chicago; the first one I attended was about last winter a year ago, or a year and a half ago, and the last one I attended was on the 20th of September, 1898; have attended about eight or ten of her seances in all; I paid the regular fee, a dollar, always paid. Neither Mr. or Mrs. Jackson at any of the seances given September 20, 1898, made the statement that their manifestations sometimes consisted of impersonations, sometimes transfigurations, sometimes etherizations and sometimes materializations. I did not hear such a statement; I do not recollect their ever making such statement at any seance that I attended.

Q. Now, will you kindly tell us what took place at this seance of September 20, 1898? A. Eleven, I guess, attended that seance, myself and my two friends, an old gentleman and two gentlemen, and a lady, Mrs. Hahn. On opening the seance Mrs. Jackson sat outside of the cabinet and Mr. Jackson was sitting by the piano playing the piano. The first spirit that came, if I remember right, was Dr. Blackmore, who walked up to a old gentleman, a doctor, and shook hands with him. When he came out and showed himself by a pretty bright light he had nothing to say; as soon as the light was turned down he was speaking, but I know it was not Blackmore; it was Mrs. Jackson that was speaking for him, and as soon as he was turned up again; during the time she was speaking for him it was dark. After that some lady came to a lady that was attending the seance, and after that Mrs. Jackson announced that Mr. Gass's Henry is here, "Your son," I think she said; "Will you come up to the cabinet?" Mr. Gass went up to the cabinet and took him by the arm and walked around and introduced him to us; he came up in front of me and I asked him, "My dear friend, will you shake hands with me?" And he shook hands with me, and when I had the hand I kind of hung on to him; Mrs. Jackson came up and said, "That is right, shake hands with the friends," and while shaking hands with him I put my hands around and set him right on my lap, and she said, "Now, leave the spirit go," I said, "I will not, because I do not believe it is a spirit," and Mr. Jackson kind of came on the side of me and struck me in the face. Well, I did not leave go; I

put my hands around him and had him all during that time on my lap, and one of my friends lit a match and was trying to light the gas and Jackson rushed up to him and struck him in the face, and somebody else was trying to light the gas and he went up and made the gas go out, and he threw down the chandelier, and I reached into my pocket and went up to light a match and Mrs. Hahn rushed up and blew it out on me, and then Mrs. Jackson came up, and during the time I had this spirit, and when I lit the match I looked and I saw that I had a lady in my hand about thirty-five to forty years old, a little, dark lady, weighed about 50 pounds I guess, and Mrs. Jackson came up to me and begged me to let the spirit go, please don't ruin me; don't say anything; please let it go," and she put her hand around and begged me and started to cry, "For heaven's sake, you will ruin me; don't kill my business." Well, I thought it was no use holding the spirit any longer; everybody was convinced it was no spirit, and I let him go and I went and ran right into Mr. Hahn's hands and he held her, and all the time Mrs. Jackson was begging me that I should promise not to say anything about it.

Q. Did Mrs. Jackson put her arms around your neck or about your person, or kiss you? A. Yes, she did; she went right up and hugged me and kissed me, and said, "For heaven's sake, don't say anything, because you will ruin me."

Q. Did the pretended spirit, or this form, make any outcry or use any language while you were holding the form? A. Yes, sir; she said, "Let me go," the purported spirit said, "Let me go;" it did not struggle to get away. She was a run right into Mr. Hahn's hands and she held her, and all the time Mrs. Jackson was begging me that I should promise not to say anything about it.

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## FLORAL RESURRECTION.

A Mystic Tale From the Philippine Islands, by Moulvi Iskander.

One evening in December, 1891, says the Rutherford News (N. J.), I was walking on that part of the beach of Manila Bay which runs parallel with La Luneta, the public promenade where the European residents of the capital city of the Philippine Islands assemble every pleasant evening to listen to the open-air concerts of the Spanish military bands, given between the hours of 6:30 and 8 o'clock. When the last number on the programme had been finished, and the band had started to return to the barracks, I made my way up to the promenade and through the throngs of dispersing pleasure-seekers toward my carriage, which I had left standing among others along the outer edge of the western roadway.

Five minutes before the place had been ablaze with light; sweet music filled the air; carriages driven by liveried coachmen and containing richly dressed Spanish officers and their families, English, French and German merchants and picturesquely attired mestizos (half-castes), passed slowly around the driveway, while groups of pretty and vivacious señoritas and their chaperones walked up and down the promenade chatting gaily. The scene had been full of beauty and animation.

Now it had changed most strikingly. The Europeans hurried to their carriages and were driven rapidly away; the natives, who have been sitting on the grass listening to the music, scampered across the common east of the eastern driveway, and the lamp-men were rapidly extinguishing the long rows of lights, leaving one here and there so that a place might not be left in utter darkness.

It was my custom to go home to dinner after the concert and I approached my carriage with the full intention of giving to the coachman the usual order: "A casa cochero!" (Home coachman!) But as I put my foot upon the step I glanced up at the sky and was prompted to change my mind at once. The cloudless firmament was ablaze with stars and the southern cross stood out in bold relief, while the milky-way seemed a stream of creamy lace dotted profusely with spangles. A cool, gentle breeze, sweeping inland from the China Sea dispersed the heat waves, which had bathed the island during the day, and crooned softly among the clumps of bamboo that flanked the Grand Calzada. It was a perfect tropical night and I determined to enjoy it in solitude. Telling my coachman to drive home and that I would follow soon on foot, I turned from the driveway and passed down again to the beach. For a time I stood where the tiny wavelets almost touched my feet as they crept softly and stealthily over the smooth sand, and gazed meditatively upon the shimmering surface of the bay. It glistened in dazzling beauty under the starlight, seemingly studded with millions of diamonds, and its bosom rose and fell as if the vast depths were breathing regularly in proud exhalation at the gorgeous burden they bore. Far out upon the water the lights of the ships at anchor winked and twinkled as if trying to rival the stars in brilliancy. Occasionally the indistinct notes of a sailor's song, or the creaking and groaning of a rope as it was drawn through a block came floating landward, telling of the life and activity among the distant shipping.

The luncheon was now deserted and there were no signs of human life about me save the distant rumbling of carriage wheels and the blinking lights along the shore and out on the ships. These seemed dead, dull and commonplace when I turned my gaze upward to the dazzling genus of fire that flecked the firmament from horizon to horizon; those wondrous, mysterious orbs which seemed to have been hung up there by the supreme God to tempt man to an effort to solve the stupendous problem of nature. What were they there for? Who placed them there and who kept and controlled them year after year, century after century in regular, changeless form and movement? What power, what force stood behind their being? These questions often came to me as I gazed, and the only reply was: all is mystery.

For nearly eight years I had been an earnest student of occultism and had followed the path pointed out by the sages of the Orient as the true and only one by which man could attain to a knowledge of himself and of the profound mysteries of human life. I longed ardently to know more of the secrets of existence and to probe to the ultimate depths of that wisdom which I have been told was the appanage of Oriental scholars who considered the materialistic science of the Occident as incomplete, misleading and illusive. Every manifestation of nature, from the growth of a blade of grass to the birth and development of a human being, had become to me a subject of the deepest interest—a special problem given to me to solve by the unseen ruler of the universe. I had acquired a superficial knowledge of physiology, botany, geology, and chemistry, but these sciences seemed weak and impotent as means of learning the actual truth concerning nature and man. I wanted to know why the flower bloomed and the tree grew and bore fruit—not how; why man lived and moved and had his being—not how. It was comparatively easy to acquire a knowledge of the various processes of objective nature, but the impulse, the motive, the force which governed and controlled these processes was almost as far removed from my grasp as it was when I began my studies. I saw the tender shoot pierce its way upward through the yielding earth, gaining in strength, vigor and size until it pro-

duced its blossom or fruit, then scattered its seed, then withered and died. I saw the helpless infant develop to mature manhood or womanhood and slowly wither and die, as the plant had done, leaving children as seed to continue to multiply and replenish the earth. All this seemed simple and natural on its face, and even commonplace; but why should it be?

I had long since cast aside, as illogical and absurd, the theory that man was created by an anthropomorphic God merely for his own amusement and without any fixed or definite purpose; that the former had been given the earth and its products so that he might prolong his life and, dying, reap a reward in an objective heaven or punishment in an objective hell, merely because he had happened to declare his belief in a certain creed, or had failed to do so. This seemed shallow, unjust and purposeless—a libel upon the character of the omnipotent, omniscient, omnipresent God. I was certain that there must be something more than this in the development of man and nature; that there was a grander, nobler purpose behind it all.

As I continued in this train of thought I turned and walked toward a wall along the beach and up the driveway of Malacañan. On my right loomed up the dark, dank, moss-covered walls of the old city of Manila, while on my left the throbbing, glistening bosom of the bay dispersed its foam-flecked fringe upon the shining beach. I had walked nearly half the length of Malacañan when I was aroused from my reverie by a slight touch on my left arm. As I stopped and turned, a low voice addressed me in Spanish.

"Excuse me, Señor; but my master desires to see you."

I had not heard anyone approach me and was not a little startled at the touch and voice. The speaker proved to be a bare-foot native, such as I had seen about the streets and wharves of Manila—a boy in stature, but a full-grown man in speech and action. He wore, perhaps, thirty years of age and was dressed in the customary muslim blouse and pantaloons, the latter reaching a little below the knees. These two articles of clothing were all that covered his nakedness for he wore neither hat nor shoes. He had evidently been running for he breathed rapidly and seemed considerably agitated. As he had recovered somewhat from my surprise I asked:

"Who is your master and where does he live?"

He pulled at the front of his blouse and moved uneasily on his feet as he replied: "I cannot tell you who he is, Señor, but I will show you where he lives." I stared at him for an instant, and doubt arose in my mind as to his purpose in thus accosting me, an entire stranger. It was unusual for a native, and particularly one of the class to which he evidently belonged, to address a European in a public place without first having been spoken to by the latter. Although I was an American I was supposed, by the natives, to be a European, and even the dreaded Tulsanes were rarely, if ever, bold enough to assault one, although he might be travelling in the interior where no help from the Spanish soldiers, or Guardia Civil, could reach him. I knew that within the limits of Manila, such a crime as had suggested itself was well nigh impossible. Therefore I was utterly at a loss to account for the strange conduct of this native. Seeing that I hesitated and, apparently, divining my thoughts, he continued:

"Señor, need I have to tell you that I will come to him. No, no, Señor; my master is too good a man to bring harm to anyone."

"But your master is a stranger to me; why should he desire to see me?"

"No, Señor, I do not think he is a stranger to you. He says he knows you but more than that I do not know. All I know is that he sent me to find you if I could. If you will follow me I will take you to him and when you have seen him I know that you will love him as I do. No, not as I do, for no one can do that."

His evident sincerity impressed me and a natural love of adventure impelled me to decide to go with him. Besides, my curiosity was aroused. I was anxious to see this stranger who was so very good and who knew me, although I had not the slightest idea who he might be.

"Very well," I said, "you lead the way and I will follow. But I warn you now, Muchacho (boy) that if any harm comes to me, through this, you will be surely punished."

A smile indicative of intense gratification came over his face as he started off saying:

"Señor may trust me for I would not harm anyone."

He walked quickly southward on the Malecon and I followed five or six feet behind him. Reaching the grand Calzada he turned to the left and we walked up the broad avenue until we came to the Pasig river. Crossing the massive stone bridge to the Escolta we boarded a tram-car and rode southward through the plazas of Santa Cruz, Quiapo, San Sebastian and Santa Anna. When we reached a point nearly opposite the church of Sampoloco

love and friendship. Presently he broke the silence.

"I see you remember me, my brother."

"Yes," I replied hesitatingly. "I remember you, and yet I do not. When and where have we met?"

"We have never met in the flesh," he answered, smiling at me affectionately. "I am your old teacher of several years ago."

"Ishmael!" I cried earnestly and excitedly.

"Yes, Ishmael."

"Thank God!" I exclaimed, rushing forward and kneeling at his feet. I seized one of his hands and pressed it fervently between both of mine as he drew me gently toward him and told me to be seated at his side.

It was now nearly five years since I passed through the strangest experience of my life. I was deeply immersed in the study of hypnotism, and was making experiments with a young girl who proved to be a rare subject. I had succeeded in throwing her into a state of clairvoyance. While in this state she told me she saw a hut far up the side of a heavily wooded mountain in China; that in this hut were a number of young men, apparently of English parentage, who were being instructed in the mysteries of occultism by a venerable old man whose name was Ishmael. She described his appearance in minute detail and said that he had been watching my efforts to solve the mysteries of human life; that he was pleased with the progress I had made and would come to me soon and teach me some of the great truths of the Oriental philosophy.

which cannot be given here. One of the most important of these, is that the masses of humanity are so deeply engrossed in the selfish pleasures and business pursuits of the world that they have, in a sense, paralyzed those faculties which enable the spiritually enlightened to comprehend, psychically, or intuitively, the laws of nature. To attempt to impart to them intelligently a knowledge of the higher attributes of the soul and the hidden mysteries of plant and animal development would be like trying to teach algebra to a child just entering the kindergarten; they would utterly fail to grasp its meaning. Experience has shown that the masses of mankind, as a rule, in these degenerate days, treat with impatience, ridicule and contempt, those things which are not strictly in harmony with the theories and dogmas of materialistic science. Anything beyond the domain of the so-called exact sciences is held to be unworthy of serious attention.

Another reason is that the materialistic man is prone to regard the Oriental mystic as an enemy of all popular religious systems; hence a constant menace to the existence of what is considered the highest and best type of modern civilization. Therefore he feels it his duty to his fellow-man to condemn that which seems to threaten the integrity of the creed in which he believes.

You have now progressed to a point beyond which I cannot go with you. For a time you must pursue the journey alone. You will encounter many trials and temptations; endure the former patiently and resist the latter firmly. If you are faithful you will meet again, when, perhaps, you must expect it in a place far removed from here. Do not ask me to write longer; all I can say to you now is to do, dare and keep silent. Farewell, my brother."

Slowly his form faded away and before I could voice my chagrin and disappointment he had vanished.

These visits from Ishmael seemed very real at the time, but soon after they had ceased I began to wonder if I had been the victim of a peculiar illusion. Was it not possible, may, probable, that my subject had deceived me and that what she had told me of the Chinese mountains, had made such a deep impression on my mind that it had formed itself into an apparently objective picture which possessed none of the elements of tangible reality? This view of the case grew stronger in my mind as time rolled on and I finally accepted it as the true explanation of the incident. Many men, I thought, of undoubted intelligence and powers of discrimination and analysis, had been deceived by similar evidence while attempting to unravel the mysteries of life, and why was I less liable to yield to deception than they? New experiences crowded upon me which distracted my mind from this one and when I left America for the novel scenes of the Orient I had almost ceased to think of it. I did not consider it probable that I should ever see Ishmael again; certainly not in tangible, fleshly form.

But now before me, on one of the far-away Philippine Islands, sat this venerable sage who, in his astral form, had taught me so many wonderful things. I grasped his hand again and pressed it between mine to make sure that it was really a member of flesh and bone.

"And you are really Ishmael?" I murmured for want of something else to say.

"Yes, I am Ishmael," he repeated, smiling at my embarrassment.

"But how did you know that I was in this part of the world?" I asked rather because I was impelled to say something than to elicit any information on the subject.

"I see," my brother, he replied quietly, "that you have not yet fully learned one of the most important precepts I have taught you; namely, to accept, without question or demurral, all past events. The past can never be recalled and it is worse than useless to think of it. We should look ahead—never backward. Besides, where was your confidence in me, your guru? If it had been for your good that you should have met here before, do you not think I would have sent for you?"

"Yes, my brother; but my great disappointment prompted me to give utterance to my thought before I had weighed it."

"It is a weakness that few men ever conquer, you will yet overcome it but it will cost you many a pang of regret."

"Josef," he continued, turning to the native who had remained standing at the opposite side of the room in respectful silence, "you may leave us now. Come back in an hour."

"Yes, master," responded Josef, advancing and prostrating himself reverently before the old man. He kissed the latter's hand and murmured something in Tagalog, his native dialect, which I did not understand, and rose and walked quickly out of the room, closing the door carefully behind him.

My readers, I trust, will pardon me for refraining from repeating the conversation which passed between Ishmael and myself during the ensuing hour. Those who know anything of Oriental occultism are aware of the fact that the relations between guru and chela are closely concealed from the rest of mankind. There are several reasons for this absolute secrecy

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which cannot be given here. One of the most important of these, is that the masses of humanity are so deeply engrossed in the selfish pleasures and business pursuits of the world that they have, in a sense, paralyzed those faculties which enable the spiritually enlightened to comprehend, psychically, or intuitively, the laws of nature. To attempt to impart to them intelligently a knowledge of the higher attributes of the soul and the hidden mysteries of plant and animal development would be like trying to teach algebra to a child just entering the kindergarten; they would utterly fail to grasp its meaning. Experience has shown that the masses of mankind, as a rule, in these degenerate days, treat with impatience, ridicule and contempt, those things which are not strictly in harmony with the theories and dogmas of materialistic science. Anything beyond the domain of the so-called exact sciences is held to be unworthy of serious attention.

Another reason is that the materialistic man is prone to regard the Oriental mystic as an enemy of all popular religious systems; hence a constant menace to the existence of what is considered the highest and best type of modern civilization. Therefore he feels it his duty to his fellow-man to condemn that which seems to threaten the integrity of the creed in which he believes.

You have now progressed to a point beyond which I cannot go with you. For a time you must pursue the journey alone. You will encounter many trials and temptations; endure the former patiently and resist the latter firmly. If you are faithful you will meet again, when, perhaps, you must expect it in a place far removed from here. Do not ask me to write longer; all I can say to you now is to do, dare and keep silent. Farewell, my brother."

Slowly his form faded away and before I could voice my chagrin and disappointment he had vanished.

These visits from Ishmael seemed very real at the time, but soon after they had ceased I began to wonder if I had been the victim of a peculiar illusion. Was it not possible, may, probable, that my subject had deceived me and that what she had told me of the Chinese mountains, had made such a deep impression on my mind that it had formed itself into an apparently objective picture which possessed none of the elements of tangible reality? This view of the case grew stronger in my mind as time rolled on and I finally accepted it as the true explanation of the incident. Many men, I thought, of undoubted intelligence and powers of discrimination and analysis, had been deceived by similar evidence while attempting to unravel the mysteries of life, and why was I less liable to yield to deception than they? New experiences crowded upon me which distracted my mind from this one and when I left America for the novel scenes of the Orient I had almost ceased to think of it. I did not consider it probable that I should ever see Ishmael again; certainly not in tangible, fleshly form.

But now before me, on one of the far-away Philippine Islands, sat this venerable sage who, in his astral form, had taught me so many wonderful things. I grasped his hand again and pressed it between mine to make sure that it was really a member of flesh and bone.

"And you are really Ishmael?" I murmured for want of something else to say.

"Yes, I am Ishmael," he repeated, smiling at my embarrassment.

"But how did you know that I was in this part of the world?" I asked rather because I was impelled to say something than to elicit any information on the subject.

"I see," my brother, he replied quietly, "that you have not yet fully learned one of the most important precepts I have taught you; namely, to accept, without question or demurral, all past events. The past can never be recalled and it is worse than useless to think of it. We should look ahead—never backward. Besides, where was your confidence in me, your guru? If it had been for your good that you should have met here before, do you not think I would have sent for you?"

"Yes, my brother; but my great disappointment prompted me to give utterance to my thought before I had weighed it."

"It is a weakness that few men ever conquer, you will yet overcome it but it will cost you many a pang of regret."

"Josef," he continued, turning to the native who had remained standing at the opposite side of the room in respectful silence, "you may leave us now. Come back in an hour."

"Yes, master," responded Josef, advancing and prostrating himself reverently before the old man. He kissed the latter's hand and murmured something in Tagalog, his native dialect, which I did not understand, and rose and walked quickly out of the room, closing the door carefully behind him.

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## JUNO, OR THE NEW WOMAN.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

CARLYLE PETERSILEA.

... AUTHOR OF ...

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlisle, a Romance," "Oceanides," a Psychic Novel, Etc.

## CHAPTER X.

"Corner Wheat, and Marry Ethel, my Boy."

"Raphael," said Mr. Scorsis, at breakfast next morning, after the events already narrated, as he sat over his coffee, morning paper in hand, "the price of wheat is at the lowest possible ebb. I am already, as you well know, worth a million or more; now, I propose to invest one hundred thousand dollars in wheat; that will buy up a large proportion of the wheat raised in this country the present year. Sharp, my son, sharp! That's the word. Shrewd, my son, shrewd! A man's worth nothing in this world if he's not sharp and shrewd. Wheat, my dear boy, is the staple article of life, or at least one of the first staple articles. The world must have bread, you know. It is always best to put your money into something the whole world must have—something that it cannot get along without. That's the way to do business, my boy; that's the way to transact biz. I will buy up this wheat, as you will see, and hold it until the world is so hungry for it, and it becomes so scarce that it will be willing to pay nearly double the price that I shall now pay; besides, my son, I shall not really be obliged to pay down one cent. My bank accounts are large, and I have unlimited credit, consequently I will bargain for this wheat, simply hold it until it doubles my money, then sell; and presto, change! behold, my paltry hundred thousand grows fat and becomes two hundred thousand. That's the way to do it, Raph, my boy."

Raphael had been dawdling over his eggs and coffee, with gloomy, corrugated brow; and when he looked up, at his father's words, that exemplary gentleman was surprised at the fierceness of the expression of his eyes.

Raphael brought his clinched hand down upon the table, causing the dishes to rattle.

"By Jove! father! You're a brick, and a good and solid one at that. A father that any son might be proud of. I am tired of college, dad; let me come home and transact business with you; it would suit me much better than to become a musty, fusty lawyer. I would rather do as you do, sir; double my money at every investment. Money is power, providing it finds the right hands. Money and power are the two things that I covet most in this world."

"Ah! you are a son that any father might be proud of. Still, Raph, I had hoped to see you a lawyer—one of the learned legal professors, you know—or a learned professor of some kind. As I had little or no education myself, I longed to see you, my son, either a learned physician, a learned clergyman, or something of the sort."

"There isn't one of them, dad, that can make the money you do here. With one stroke you can make your thousands, while they must toil for years, and perhaps never get rich. Money is power. I want money and power. I care not a fig for the learning. What you can't teach me, pap, I don't care to know. The true reason why I wished to study law was that I might one day become candidate for the presidency; and as a lawyer seems to stand a better chance than anyone else, I thought I should like it; but I will yield up my ambition in that direction to Grace. I would much rather be the richest man in the world. One will be quite enough in the family to sit at the head of the nation. Grace may become a lawyer and may be the president, for all I care. Money and power, father—money and power; that's my meat and drink; and I want to be right at it, now, sir. I have no patience to wait until I drag my whole weary length through college. No; I will not return on commencement day. I am determined on that. Let me have my own way, dad, and you shall see what I will do. You shall never have reason to be ashamed of me, be assured of that. Ah, father! I will take one thousand dollars, to commence with—I will take it in the morning, and I will make it two before night, or you may say that I am not a son after your own heart. The next day I'll make four, or may it crush me," and the fist came down again with a bang.

"Be careful, my boy, be careful, or you'll break all the dishes on the table. Besides, your mother will hear you, up-stairs; and she has nerves which, like fiddle-strings, are often attuned to discordant shrieks. Well, well. Have it as you wish. I will not oppose you in your laudable ambition. Give me your hand, son of mine, and we'll become joint partners. You need not commence with a paltry thousand, like some poor man's son; you may handle a quarter of a million, at least. I know what you're made of. You're a chip of the old block; a worthy son of a worthy father."

They grasped hands, this highly respected and respectable gentleman and the one after his likeness and in his own image; they looked into each other's eyes, each knowing that he could trust the other to take bread from the widow and the fatherless; to rob the poor man of the proceeds of that which had been laboriously earned by the sweat of his brow; to become rich and powerful that they might ride, rough-shod, over the lowly. They knew that they could trust each other to scheme, with seething brains, how best to rob their fellow-man; how they might rob him gently and respectfully, and keep within the bounds of man-made laws; how they might pile their dollars higher and higher, even if every one was wrested from the heart's blood of the people.

Ah, worthy sire, and more than worthy son. You are building a prison for your souls, of solid gold. Presently the inner or higher self will be walled in with solid gold, without even a window or loop-hole through which it can look forth upon the suffering souls fighting against their bondage. Mr. Scorsis eyed his son intently.

"Raphael," said he, "something has happened to bias you in this direction, for you were talking quite cheerfully of returning to college, but yesterday, I noticed the unusual gloom on your countenance as you seated yourself at the table. Make a friend of your father, my boy, and tell me all about it."

"Well, dad, you shall know all. I have been jilted by a girl."

"Is it possible that you are making up to the girls already? How time flies, to be sure. Of course, you are a man. What else could I expect? But that any girl should jilt you, is a puzzle. Why, man alive! you're the son of a millionaire! However, who is the girl?"

"Juno Galeria?"

"Juno Galeria? What could have put it into your head to make up to that girl? Well, I am delighted that she has refused you. I don't care to have my son mixed up with actors, actresses, or entangled with a girl who does not know who her father is, or where he may be. Now, there is Ethel Alstead; a young lady of whom one might be proud. Mr. Alstead and myself were great friends for a number of years; and he has left his wife and daughter a very large fortune. Miss Alstead, according to English custom, has been portioned off. Her money will more than match your, my boy. Juno Galeria, indeed! Why, the girl hasn't even beauty to recommend her. She carries her head high, to be sure. But, what can you possibly want of such a bean-pole, whereas Ethel is really a little beauty?"

"She doesn't put on airs, either, but is as sweet as a little rosebud; just the daughter-in-law for me. Why, sir, if it were not for that sickly fiddle-de-de up-stairs," snapping his fingers, "I would marry her myself. Still, my son," he continued, with a smirk, "you need feel no jealousy. I shall not interfere with anyone who may, some day, become my daughter. But, take your father's advice on this point, as on others. Marry Ethel, sir; marry Ethel."

"I don't know but you are right, dad; but, sir, I am determined to make Juno suffer. No woman shall refuse me with impunity. I will drag her proud head in the dust. Refuse me! a Scorsis, and the son of a millionaire—the son of my father, sir. That's what I am."

"Ah, well, drag her good name where you please. I am glad you have some spirit, my boy; but marry Ethel. I will wager a fig she will not refuse you."

"That infernal French Count is after Ethel, if all reports are true."

"There are plenty of ways to rid yourself of him," said this doing parent. "Quarrel with him; put a detective on his track, and thus find out all the secrets of his life, together with his antecedents. Why did he leave his beloved France? How does it happen that he is here in America? Oh, you may be sure there is enough to be discovered about him. He may not be a count at all. He may have been a valet, and his former master dead. I have heard of such things. Win Ethel, my son; win her at all hazards. I want a daughter somewhat different from Grace. It will be sometime yet before Clara is out of the nursery; and Jimmy is still younger, consequently, you will have no rival in a brother. Great Scott! Here comes Grace. Say nothing about Juno to her, and still less of Ethel."

Grace now entered the room, and took her seat at the table.

## CHAPTER XI.

Princess Grace.

"Late, am I?" asked Grace, peevishly. "Here!" to the waitress, "give me some hot coffee, and don't be slow about it."

Her dark hair was rolled on a dozen pellets or more, torn from old newspapers. She had, on rising, thrown on any kind of clothing which first came to hand in her exceedingly disorderly dressing-room; and it happened to be a very long, dragging skirt, of some leaden hue, very much frayed at the bottom; above this she wore one of her bicycle cutaway jackets, which had become rather small for her rapidly developing figure—too small, in fact, to be worn in public long; beneath this was a very much rumpled shirt-waist, devoid of collar and cuffs. In its palmy days she had worn lace ones with it; but it was no matter how she might appear before Raphael and her father. Altogether her appearance was most slovenly and repulsive, but a flaming color was in her cheeks and a flashing fire within her eyes.

Mr. Scorsis had ceased speaking to Raphael, and was once more absorbed in the rise and fall of wheat, the political campaign, and so forth.

"Well, pa," said Grace, "how goes it? How do the notes stand to-day on woman's suffrage?"

"Gaining—gaining ground, my girl—gaining ground. There is not the slightest doubt, now in the minds of any one, but the next election will settle the question in favor of woman's suffrage. Four years more, Grace, and you can cast your vote with the best man in the country."

"Or the lowest vagrant or drunken rough," said Grace with a toss of the head. "Yes; I think I am fully as capable of voting as any of them; and be sure when I do vote, all the men in America could not buy my vote."

"But, perhaps you might be able to buy up the votes of your serving maids, housekeepers, washerwomen, and so forth," queried Raphael, "besides, you could canvass for the votes of all the shop-girls of the city."

"Yes," replied Grace. "I could but follow the examples set me, since I can remember, by the so-called gentlemen who have visited you and pa here, and by all that I have heard wherever I go, or wherever I have been in the past. I will profit by those examples, you may be sure. Pa, you shall yet have an opportunity of being proud of your daughter as well as of my brother, Raphael."

"I am proud of you now, my daughter; still, I would prefer you took a little more pains with your toilet before breakfast."

"My toilet is of little consequence," she retorted. "My mind is engaged with subjects of far greater importance. How about wheat?"

"So low that I shall corner many hundred thousand bushels before night."

"Ah!" exclaimed Grace, breathing hard, "and double your money before the month is out, no doubt?"

"It may be so," answered Mr. Scorsis. "Probably by three, or six months at the very most."

"Why can't I corner something?" asked Grace.

"Oh! You're only a girl," said Raphael. "To speculate in wheat would be entirely out of your sphere."

"Would it, indeed?" she retorted. "If you and pa are able to corner wheat, it is entirely within my sphere to corner it too, providing I am smart enough; and if I am not as smart as you are, Raphael Scorsis, I should like to know it, that's all. If pa allows you to corner wheat, he shall allow me to do the same, or I will know the reason why. Raph Scorsis, you have never been able to put me down, if I am your sister. When we were little, we fought it out tooth and nail, and I always came off victorious. Don't think for one moment that I shall not do the same now; I may not bite nor scratch you, nor come to blows, as formerly, when we were children; but I will beat you at everything we undertake. If you corner wheat, I will corner more wheat than you do, and get more for it when I sell. If you go to college I will go, and I will win more prizes than you can ever hope to. If you run for president I will do the same, and I know I can rule the nation better than you can."

"Raphael is not going back to college," said her father. "I know that very well, for I listened at the door and heard nearly all that you and he have been talking about."

"Yes," said Raphael, "you will stoop to any meanness, so you carry your points. It is not the first time you have been guilty of eavesdropping."

"Nor will it be the last. I claim the right to hear whatever I may be able to find out in that very convenient way. My ears were especially made to hear; and when tongues wag, ears will hear. Now if you do not go back to college I will not go to the annex at all; but I will corner wheat, and become richer than you. You never shall beat me at anything, Raph Scorsis! You never did, and you never shall. If pa gives you money to buy wheat, he shall also give me the same or more—yes; and I know all about Juno, too. Ah! how spoony you were on her; and she has refused you." Grace clapped her hands in high glee. "The idea of your asking a girl of her stamp to marry you—a girl who unblushingly announces that her highest ambition is to get a husband as quickly as

possible. Why, if you were to bring that girl here as your wife, I would make it so hot for her that she would be glad to apply for a divorce within a month. But, as pa says, I have no objection to Ethel. Fact is, I would like just such a little idiot to offset me. I need just such a foil to keep me bright and sharp. Papa, when you corner that wheat, put me down for a couple of hundred thousand, and if Raphael dares to buy a dollar's worth more, off comes his head!" and she half playfully made a lunge at him with her knife across the table. Still, both father and son well knew that she was in dead earnest about the wheat.

"Well, Grace," said her father, "I really did not intend to buy up so much; but perhaps, it is just as well. If we can jointly become worth four or five million more than I am worth at present, within the next five years, it would suit you and Raphael very well, I think; and what would either of you care whether you had a college education or not?"

"I have changed my mind entirely about it, since last night," said Grace. "Money will do anything; so I need not fret myself about becoming a dry old hulk of a lawyer. All one has to do, to become anything one wishes to be, is to get money. With it one can buy any position one happens to desire. If I have unlimited means, I wish for no position, unless to be president; really, I might accept that position for the short term of four years; but, pa—but Raph, they are agitating the question here in America, whether or not to confer titles as they do in Europe. Now that is just the thing. If one does not care to become president, one may have a title conferred upon one, and what will be best of all, the richest families may purchase any title which suits them. Now let me see, papa; what title must you have, that I may be Lady Scorsis? Oh! Scorsis is such a horrible name!" she exclaimed, pursing up her lips. "Well; never mind; we can have it changed. Let me see; you ought to be Lord Chancellor, or something of other; or Earl something or other. We can think of suitable names when the time comes to decide. Oh! really, I wish I could be called Princess Grace!"

"You look very much like a princess, just now," said her brother, with a sneer, eyeing her slovenly attire, "and you look amazingly like a princess when you are scorching through the streets on that bicycle of yours."

"Never you mind, Raphael. After the next return on wheat, I will turn my bicycle over to Jimmy, and I will have such a turnout as was never seen before in this country."

"I don't know about that," interposed Raphael. "That vulgar fellow, Jim Fiske, drove six-in-hand, and his carriage was as fine as carriage could well be."

"That may be," said Grace, "but he was not able to have a coat of arms emblazoned upon it; and I am determined that the first coat of arms either in this country, when we get them, or Europe, shall be upon mine."

## CHAPTER XII.

Hypnotism.

It was not necessary that Mr. Scorsis should leave even his breakfast table in order to buy up or corner all the wheat, or nearly all which the country had produced within the last season. His secretary was summoned simply by touching a small white knob sunk in the casing of the door near which he sat; and when that worthy individual made his appearance, he received the orders of his employer; then, returning to his office, which was situated on the second floor of the mansion, he immediately set the telephone in operation. Mr. Scorsis' agents received their instructions. They hastened to the telegraph stations, and before night the principal portion of the wheat of the country lay cornered, the property of John W. Scorsis, of Raphael Scorsis, son of the aforesaid John, and of Miss Grace M. Scorsis, daughter of the aforesaid John W. Scorsis; then the valiant trio waited, like three wily cats, until the mouse was just where they wanted it to be—rather, the price of wheat, on account of its scarcity, was nearly or quite double what it had paid; or had been supposed to have paid, for not a cent of cash had ever left the banks, as yet, on the Scorsis' account; then, presto! the wheat changed hands rapidly, and cash poured into the banks to be accredited to Mr. John W. Scorsis, to Raphael Scorsis, son of the aforesaid John, and to Miss Grace M. Scorsis, daughter of the aforesaid John W. Scorsis.

Raphael Scorsis was a firm believer in hypnotism. The first and greatest desire of his life was vast wealth, together with unlimited power; next, to humble and bring into the dust the proud spirit of Juno Galeria. To entrap and carry her off was not to his taste. He had come to the conclusion that, as the world had progressed up to the point where little was needed but telegraphic and telephonic wires to give one man power enough to haul in wealth by the millions, there might be more subtle agents still, which would give one man power enough over other human beings to encompass their entire ruin.

Already the word had gone forth that it really was not necessary to have even wires whereon to send telegraphic or phonographic dispatches; they were soon to be carried on rays of light, and even at that the rays of the sun were not necessary; these dispatches could be sent on rays of light, similar to the Roentgen rays. Why, then, might he not be able to master another art which had lately come into vogue, the art of one mind acting upon another mind. Well—yes; he knew that came under the head of telepathy, but it was hypnotism proper which he desired to thoroughly understand. Hypnotism was the one thing that could give him secret power; and he should be safe from court tribunals as his father was safe from being accused of robbery. Ah! just the thing—just the thing he wanted. He did not wish to be classed with low villains; he did not care to be so, as had been the fashion in the past, by Arthur O'Donnell, for the ruin of his cousin Juno. He did not know that he cared to ruin her in the same way that men had been wont to ruin young and innocent girls. No; he wanted a revenge more secret, more subtle, more truly devilish. He wanted a power ten thousand times greater than simply encompassing the usual downfall of a young lady. She might rise from that, there were now so many of her own sex who were ready to help a girl to her feet. No, no; and he waved his hand majestically.

"I will send for Maestro, the great master in hypnotism. I will become his pupil. I hear he is engaged in giving lessons all over the city, more especially among the wealthy classes; and more than one of my acquaintances have already taken many lessons. Most highly respectable young men they are, too. Ah; this shall be my pastime, and I will try to carry it farther than any other man has ever dared to do. I will stop at nothing. Power! power is what I want; power is what I will have, and I will wrest it from all nature. Nature shall give up her secrets to me."

Raphael had a suite of rooms all to himself on the third floor. He touched a knob similar to the one his father had touched in the breakfast room. The secretary rapped at his door.

"Enter," commanded Raphael. The man obeyed.

"Telephone for Maestro to come to me, at his very first opportunity."

"Yes, sir."

"And when he arrives, show him directly here; give him no time to meet anyone else about the premises."

"All right, sir," and the door closed on the man's retreating form.

A half-hour passed. Raphael became impatient; nearly a whole half-hour and Maestro was shown into Raphael's apartments, where he remained for nearly an hour. After his departure a grim smile hovered around the lips of the young man.

"Yes," he muttered, "it is necessary that I should be near her—attract her attention—catch her eyes and hold them, for a short time, in a fixed gaze. Of course, to

some this might not seem easy, but I see my way most clearly. Ah! I am very glad, now, that O'Donnell is an actor; for his being so attracts Juno and Mrs. Galeria to the theatre nearly every night, or at least, if not every night, three nights out of the six and sometimes oftener. I will engage a seat for the season, directly in front, and as near to their box as possible. Ah! I am a lucky fellow. It cannot fail—it cannot fail. Maestro says there is not one person in ten who could resist my power as soon as I have entirely mastered the art. Maestro will come here every day, for a week at least, for which he is to receive one thousand dollars. Cheap! Cheap! Cheap enough! I would pay ten, rather than not to accomplish my design. I will make her bite the dust, or I am not a Scorsis and the son of my most respected father. Ah; wheat is over, corn is on. A couple of hundred thousand will corner all the corn. Corn and wheat; those are the real articles—the staple articles of food—something which the whole world must have or starve—articles which will stand considerable time, and our fortune will be nearly doubled once more. Wheat in summer, corn in early winter. All right; and Juno Galeria, in the meantime. Well, a man has something to live for, after all. O'Donnell may notice me at the theatre; but who can hinder a man from looking at a woman? There is a saying that a cat may look at a queen; but I will reverse that order and as a king in my own right—as a king in power among men—I will look at that spiteful, spitting cat, Juno Galeria. How little she will understand it all. Perhaps she will think I am worshipping her afar off? Some men might be fools enough to do that. Not so, Raphael Scorsis. She may think that I wish to attract her attention in order to make my peace with her. Peace? I want no peace. It is war to the death! But the conflict shall be carried on as silently as death itself. No man can rise up to convict me. No one will even suspect me; but I have it not yet quite clear in my mind just what I want to do. First of all, she must be entirely in my power—she must be thoroughly hypnotized by me—and then, so Maestro says, my secret thought can so actuate her that, simply by willing and suggesting what I wish her to do, she will implicitly obey. Well; the world does move onward, surely; and now it is nearly time for dinner and shortly afterward the theatre. Grace and my honored father are right. Although I do not care a fig for Ethel—weak, silly little creature that she is—still, I think she is just the wife for me. What do I care about love? Juno is my first and last weakness on that score. I care for nothing now but revenge, wealth and power. I wish to do whatever I please, without being amenable to the law. To put myself in a position where I would be liable to arrest, is altogether too vulgar and common for me. No—no, Raphael Scorsis. Your game is higher and beyond the reach of all law. Maestro says there are natural laws which cannot be disobeyed with impunity; but natural laws don't frighten me much, providing I keep well out of the clutches of man-made laws. Dad is right about Ethel. I will send Tom down this minute with a note of invitation for Mrs. Alstead and Ethel to accompany Grace and myself to the theatre—and here, I must telephone for that seat at the theatre. Neither Grace, Mrs. Alstead nor Ethel will ever dream what I am up to—and Juno? Ah! Perhaps Juno will even be a little jealous that I forget her so easily.

"Forget her! Never, until this heart ceases to beat; but my love has turned to hate, and revenge is the sweet morsel under my tongue."

He rang his bell once more and gave orders for the securing of the seats at the theatre, and sent Tom down with the note of invitation to Mrs. Alstead and Ethel. At dinner he told Grace what he had done. That young lady was always ready to attend the theatre, which had long been the custom of both brother and sister, unless some other entertainment of importance was on the tapis.

## CHAPTER XIII.

The Drunkard's Progeny.

Mrs. Galeria and Juno were already in their accustomed seats at the theatre when Raphael and his party arrived. Polite recognitions were exchanged. The curtain rose and the play commenced. Juno's eyes were fixed intently on the actors. The first act was over and still she had not glanced once, since the first customary bow, in the direction where Raphael was seated. This annoyed the young man exceedingly, for he was anxious to try his power upon Juno. He tried, under various pretexts, to attract her attention, but signally failed. Still, Juno was not unaware that his eyes were fixed upon her. If she did not look at him, she felt his glance, and a subtle power seemed to permeate her whole being.

"Great heavens!" she thought, "am I about to yield to that repulsive and wicked man?" When, immediately, the heavenly woman within asserted herself. "No," said she. "Allow me to rule, and such power as his can never harm you;" and on the instant, Juno seemed entirely changed, and Raphael became conscious that she was surrounded by a fine bright aura, which acted like a shield; and try as hard as he might, his evil eye could not penetrate it; still, her glance had not once met his.

As Juno became more and more conscious of the higher self within her, or as we shall hereafter strictly call it, the heavenly woman, she would converse with the heavenly woman.

Said the heavenly woman: "Juno, do not look at Raphael at all during the evening. He desires to do you a mischief. If you were to forget my advice, and allow your eyes to rest upon him, he would obtain a subtle power over you, which, perhaps, with all my influence, I might not be able to overcome; for I am the invisible, or spiritual."

Raphael, finding that Juno did not look at him, began to throw his powerful will upon her, willing her, with all his might, to look at him.

Juno shivered, sensibly, becoming as pale as death; still, her eyes never turned in his direction. The heavenly woman became strong, but the outward form became weak and tremulous. At last Juno whispered to her mother.

"Mamma," said she, "I am not at all well. Shall we go home?"

Mrs. Galeria consented; and the two ladies left their box and entering their carriage, gave orders to be driven home as rapidly as possible. Arriving there, Juno sank, pale and trembling, into a chair, without strength enough to remove her outer garments. When these had been taken away by the maid, and Mrs. Galeria had bathed Juno's face and hands in eau de cologne, she asked:

"What is it, my daughter?"

"Mamma," asked Juno faintly, "do you believe in the evil eye?"

"O, my daughter, I hardly know what to believe; there are so many strangely mysterious things in this world. I have often read about that which is called the evil eye, but have considered it merely the fancy of superstitious ignorance; yet, my child, tell me about it, for I am aware that something has happened to you out of the usual."

"Raphael sat directly in front of us, mother."

"Yes, I know he did. But certainly, Juno, that wealthy and fashionable young man could know nothing of such things, even if they existed. I think, dear Juno, your excitement of mind, consequent on refusing him, has made you ill and fanciful."

(To be continued.)

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 With time; from the silence of the grave covered over  
 With ages upon ages, there comes a voice of the spirit unto  
 us; there come the white-robed forms clothed in the  
 beauty of time. Wingless in its flight, swift as an arrow,  
 it is at all unseen, all unmarked, all unnoted by the mortal,  
 but it speaks the voice from out this misty time. \* \* \* The

—♦♦♦—  
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## NOT SUGAR-COATED.

But Right to the Point at Issue.

YOUR KIND OF SPIRITUALISM. THEIR KIND OF SPIRITUALISM. WHAT KIND OF SPIRITUALISM ARE YOU ANYWAY? A COMMUNICATION FROM A PROMINENT WORKER.

To the Editor:—Once more it has been decided by the delegates of the N. S. A. that Spiritualists do not really know whether they know anything or not. The peculiar picture which is presented to the world at this time might be used against us with great advantage by our opponents, and probably would be, only that we have such an exceptionally small avowed membership that N. S. A. and all, we are hardly worth the powder and shot.

I am now showing you our photos, dear reader. In 175,000 people marching along the streets of New York because they see clearly in the distance angelic hosts. Now watch our ranks closely and you will find that we have three divisions. First comes the radical wing; the church and everything which the church ever did or believed is their object of attack. Second, the great body of progressive Spiritualists, not anxious for destruction and quite ready to admit that in all great epochs of religious awakening these truths have been given human beings. Third, the phreatic wing, teaching matters of which the great majority consider they have no proof. At the head there is a fair, representative, leadership. Permeating ranks and leaders there is a sentiment of being right which people really believe as being right what others term social vice. These people probably never have advocated this publicly, but evidently are in earnest enough as in private life they are quite ready to advance arguments in support of it; others there are who openly advocate the use of intoxicants and indulge in a great deal. These people claim to be Spiritualists and were a declaration of principles to embody a declaration for chastity and temperance in all things, this class would say nothing about the terms in question, but would vote against the word Infinite or Divinity, or suggest laying it on the table for a year or more, anywhere, anyway, only not to be led down to being expected to live chastely and temperately.

Then there is the element permeating all ranks of mediums who do just enough faking to keep their work sensational and right to the front, and besides these there is the almost wholly fake division at the heads of yard-long-advertisers, the Madams and the Prof's, and this class all howl together that the angel world doesn't want Spiritualism organized, and would speedily destroy any declaration of principles which we might concoct; and they use their ill-gotten gains and influence to prevent the culmination of this great movement by such a declaration of principles as will make the word Spiritualism stand for something. "Oh, but it does stand for something now," cries each enthusiast; "it makes me better, purer," I beg pardon, dear reader, you mean that.

YOUR KIND OF SPIRITUALISM makes you better and purer. Haven't you yet learned that there is another kind of Spiritualism, taught by spirits, which is listened to by people into licentiousness and inclinations to influence to drink intoxicants and to indulge in deeds of vengeance?

When some of our grand workers teach from the rostrum the higher Spiritualism, doesn't it suggest to your mind the fact that there is a lower Spiritualism? Where have you been and where are you going that you have not learned these cardinal points of spirit communications?

I for one am tired of telling what I know of the masquerade done in the name of mediumship, but have you not yet learned, dear reader, that the word medium has been so long used by the public, being a sort of a free for all term, that with any amount of defining which the N. S. A. or any other association might do, the name can be appropriated by any persons, no matter what their moral character, and they cannot under any circumstances be deprived of its use, at least so writes me one of the staunchest Spiritualists and ablest lawyers in the United States.

Why doesn't our N. S. A. give us another name instead of medium, which our workers can legally use and be deprived of, if they are wrong? You may well ask, but am not able to answer, for there is no reason excepting that they have not.

So far we have done nothing of any special account, except to teach the one great truth which has revolutionized the world's thinking, of spirit return, and am I am to confess that we have demonstrated from our rostrum such a series of returnings of both

GOOD AND EVIL INFLUENCES that the world may well stand aghast. So far and no farther as an aggregate presentation, has Spiritualism taught the world. No wonder people ask what good it does outside of easing the sorrow of death.

WHAT IS THE RESULT? The result is that the teachings of the higher Spiritualism permeates the liberal churches, and earnest church people are asking, "Do you stand for anything besides the one great fact of spirit return, that we should have a liberal church? Many of our mediums act indisputably; true, ministers are no better, but our preacher is a moral man; why should I climb up to your third-story hall and find presiding there first one and then another of mediums who are disreputable, undignified, easily disgruntled who drink intoxicants, dress like variety actresses, or are repeatedly seen with the opposite sex in questionable localities?"

Now, Spiritualists, common sense for it, why should they?

I suppose I shall be called unkindly and captious. Some will say that I am not a true Spiritualist, and I certainly could not defend myself on that charge for I never have been an official ally of what Spiritualism is yet. I can only say that I am one of many hundreds of honest workers, but that I, in company with

DOZENS OF OUR WORKERS, am tired, weary, disgusted with building on the sand. I feel like dropping my head in shame when I hear a Spiritualist talk about money changers in the Christian churches. Shame for the Spiritualist that in his uncharitable anxiety to peer and poke at the mote in his brother's eye that we are getting not only one but many beams in the windows of our souls. Shame for the Spiritualist who talks about our great truths and prates about "conditions," and calls to his church neighbor, "come our way—this road is cleaner," when the same Spiritualist will go to a seance and actually believe that the forty to sixty forms which he saw were really and truly genuine and complete,

full-fledged spirit manifestations. Oh, ye Gods, the irony of fate! And then you know you must not talk like some of us do, if you are a medium, and tell over the rotten spots on our apple of knowledge, dear reader, or someone of Mrs. Grundy's dear children will

SURELY SAY YOU ARE JEALOUS! Nonsense! Get rid of those vain mediums. Why should —, and —, be jealous? Can you find any conceivable reason? These critics are successful, well-salaried, always busy, and popular, and why, in the name of sense, should they be jealous? Nonsense; they simply are stating facts. Listen to what they tell you, and get ready to change this condition into a better one.

Whereas I have been I have found nothing but expressions of disgust and disappointment from leading Spiritualists, Spiritualists, too, upon whose efforts depends the very existence of the different societies, that the delegates at the N. S. A. conventions have not in six long years of apparently painful effort given us something to put to with pride as being an official statement as to what the great fact of spirit return is. Whether it teaches us a higher morality, chastity, temperance and self-sacrifice, or advances instead black magic, voodooism and the reign of moral darkness. Many of our oldest and best known workers have told me that Spiritualism under its present name, is to the best of their belief, short-lived. This may be true; if so, I shall be sorry, for a nobler opportunity to march on as a progressive, moral people, was never offered by grim-visaged fate to any people. Never were truth-seekers offered right-of-way by the masses as Spiritualists are, but instead of advancing Spiritualism is only what it is to-day by the presentation of

YOUR KIND OF SPIRITUALISM, their kind of Spiritualism, and any kind of Spiritualism. If it is true that Spiritualism only means spirit return, then I for one am not only a Spiritualist, but so much more, that no fear of public opinion will ever make me down to the mere use of that one word; if all of our workers who have spirit helpers are to be compelled to use that one term, medium, and have no other name given them, which means to the world that they lead moral lives as well as that they use "the gift of the spirit," then I for one shall refuse the use of that

term. Fay Mills and T. Ernest Allen are quite correct in their statement that we need a new church movement. Many of our most prominent workers are searching the horizon for traces of the light of a new home into which they can step and be freed from the unjust accusations of a world which looks us over and pronounces us not good.

Why is that

CHRISTIAN SCIENCE AND THEOSOPHY have succeeded where Spiritualism has failed? They have succeeded because they stood for something. People could wave their banner in the air and prove to the world that they had something good. They have succeeded because they have never allowed their prodigies, drunks and fall-balls to pose as leaders, while we have had at least semi-occasionally a small dose of some of the above-named and a large dose of others. They have succeeded in impressing the world with their sincerity, because at least by outside appearance they have lived up to their light. The opposite is the case so far as hundreds of our public workers are concerned.

If a man or woman had committed murder or arson and had reformed, we without doubt would all gladly stand by such a one, aiding all in our power; but to uphold people who are careless of the commonest ethics of life, and are so easy in their demeanor in public is too much for some of our people to attempt, and what is more they do not intend to try any longer.

Why has grown quite fashionable among commonplace thieves and prostitutes to turn medium; it affords both the greatest opportunity of their lives to ply their nefarious business without being prosecuted; and, Spiritualist, public doesn't know all about it, car conductors, motormen, letter-carriers, restaurant men, concert hall attendants, expressmen, policemen, frequenters of drug-stores and saloons, all can see and hear, and they talk just as much about mediums who act disrespectfully, and no more than they would about ministers.

They cannot expect confidence from the thinking people of the day while we sit around

INANE AND DENYING THE FACTS and making no effort to change matters for the better. The public is ready to accept Spiritualism whenever it is presented properly, but open the door and bang it in its face with its accompanying debris, and you will soon learn, dear reader, that it is a waste of time.

On the other hand, kindly and gently build the walls for truth, and with cleanly workmen, urge the work along, and you will find the old crumbling away and making room for the temple of truth, which with no place for money changers will soon open a new means for the enlightenment of mankind.

CARRIE FULLER WEATHERFORD Columbus, Ohio.

I OFTEN WONDER WHY 'TIS SO Some find work where some find rest, And so the weary world goes on; I sometimes wonder which is best; The answer comes when life is gone.

Some eyes sleep when some eyes wake, And so the dreary night-hours go; Some hearts beat where some hearts break; I often wonder why 'tis so.

Some wills faint where some wills fight, Some love the text, and some the field; I often wonder who are right—The ones who strive, or those who yield?

Some hands fold where others hands are lifted bravely in the strife; And so through ages and through lands, Move on the two extremes of life.

Some feet halt where some feet tread, In tireless march, a thorny way; Some struggle on where some have fled; Some seek when others shun the fray.

Some words rust where others clash, Some fall back where some move on, Some flags flail where others flash, Until the battle has been won.

Some sleep on while others keep awake of the time and brave; They will not rest till rest comes, Around their name above a grave.

—Father Ryan.

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## ETERNAL PRINCIPLES.

What is to Be Will Be; What Has Been, Was to Be.

The reliability of nature's laws clearly prove that they are based on eternal principles, from which are evolved every manifestation of mind or matter that appeals to human consciousness.

That being so, every manifestation in the entire universe through all time could have been otherwise than precisely as it occurred, for nature makes no mistakes.

What is to be will be, and what has been, was to be, are self-evident propositions sustained and strengthened at every conceivable point by a logical course of reasoning.

Every achievement in the domain of science rests upon a foundation of truth, which is illustrated by demonstrating its claims to be in perfect harmony with nature's laws in every particular.

This being true, the conclusion is that nature holds within its grasp the boundless universe, whose inherent forces have guided and directed the growth and unfoldment of mind and matter from the earliest inception to present conditions, unaided by imaginary deities.

Moral laws vary in different countries, and sometimes among different peoples in the same country.

Such laws are mental conceptions so formulated as to clearly express and define rules, by which those adopting them elect to be guided.

This necessitates the discussion of questions involving good and evil, right and wrong, together with every conceivable theological dogma from assumed premises.

It should be borne in mind that nature manifests no regard for moral codes, which are as essential to the welfare of humanity in the social world as statutory enactments, while nature's ceaseless rhythmic pulsations are throbbing through all space in harmony with the orderly unfoldment of all things in their onward march toward higher conditions, each revealing the inevitable destiny that inhered in underlying principles.

In the realm of mind as it is apparent in the realm of matter, it is held that the multiplicity of individual characteristics manifested in the animal kingdom are not the effect of natural causes, that could be expressed in no other way.

There can be no doubt about antecedent conditions having in some instances caused actions that were greatly regretted, and also that in other cases all that could be desired was traceable to the same source.

If it can be shown that a person was born with marked characteristics, that were the direct result of antenatal conditions, that showing reveals a law of nature that is not only universal but inflexible in its variety of its expressions.

Leading traits of character are indelibly stamped upon embryonic plastic matter, manifest their presence before reason, faculties have been awakened; in ways that clearly indicate the direction of predominating mental currents at the time the young voyager was being prepared to grapple with the fates that awaited him.

Being born with inherited criminal traits, may not be a crime, yet it would be difficult to suggest any other cause for so many of that unfortunate class being incarcerated behind prison walls, in all parts of the civilized world.

Among the well-informed, kleptomania is regarded as being a disease, and those afflicted with it are not at all time responsible for their acts.

In some cases judges have so decided when persons adjudged were wealthy.

My faith in nature's laws is too abiding to even suspect her of inflicting punishment with a malady that rich and poor were not equally subject to.

This is said with the understanding that the records of courts of justice fail to show a person belonging to the lower walks of life was held to be a kleptomaniac.

There seems to be abundant need for a philosophy in which variety may be recognized when considering the possibilities of the human mind, especially its leading traits and characteristics, including moral and mental status, each playing an important part in the idealization of the person to whom they belong.

It is clearly apparent to those who have given the subject serious thought, that insanity prevails to an alarming extent; a large majority of extreme cases being confined in institutions under the care of physicians, who recognize various shades and degrees, expressing themselves in a variety of ways, and arising from natural causes that could terminate in any way.

The beneficial effect of those institutions is far-reaching and encouraging to thoughtful minds when contrasting present conditions with those existing in the early part of the present century; they realize that while growth and progress are apparently slow, the vast horizons of which humanity now finds itself in the light, but are vastly broader than it was then.

Evolution is never at rest, but constantly unfolding the destiny of all things in their onward march from lower to higher conditions.

While matter is unconscious of the advance it is constantly demonstrating, it is also the general trend of advanced thought unconsciously drawing many into its wake.

Questioning minds are never satisfied until an understanding has been obtained that appeals to reason in such a way as to leave no doubts concerning the problem under consideration.

In analyzing causes, the effects of which appeal to the senses, sharp lines are drawn between two schools of thought.

One affirms that under the direct guidance of a special providence all has been accomplished; while the other, led by scientists and philosophers, points to an unbroken chain of cause and effect extending from the primitive state of mind and matter up to the ever present now.

The claims, sustained by reason, furnish conclusive evidence that nature never swerves from the truth, thereby emphasizing the fact that what has been was to be.

Paroxysms of emotional sympathy may be mistaken for genuine charity, though reflective minds recognize the existence of comprehensive enduring charity as legitimate outgrowth of a logical sequence of events.

The truly charitable endeavor to place responsibilities where they belong, even though they fall upon preceding generations.

appeals to his discoveries, that will lead to the consciousness of his fallow being until experience has taught them similar lessons.

What better decision can be given mental progress, than saying it represents acquired knowledge?

Science finds ample room within the domain of nature, to demonstrate its claims, thereby repelling truths, the existence of which may have been anticipated, though positively knowledge was lacking.

Exact science and absolute truth, a blend in such perfect harmony that a distinction without a difference can scarcely be better illustrated.

Scientific truths are not discernible in orthodox, theological disputations, in which according to their theories the presumed will of a supposed providence governs with omnipotent, arbitrary power.

The most successful theologians appeal to emotional natures whose unthinking minds assent and confess to a belief in dogmas, the import of which is entirely beyond their comprehension.

Midway between students of nature and pronounced dogmatists are metaphysicalists who as a body, have no clearly defined basis of belief. From them many valuable suggestions have emanated; at the same time it should be remembered that reasoning from an imaginary basis will never unfold a scientific truth.

A philosophy that is not based on facts found to be in perfect harmony with nature's laws will shrink into insignificance under the searchlight of reason. Knowledge is a very convenient base of supplies from which to obtain sustenance when combating dogmatic assertions. Its absence is often painfully apparent among some of the advocates of every shade of belief between pagan mythology and the most liberal ideas that have found expression.

Whenever a person attempts to explain, analyze or define by making heroic drafts on imagination, well-informed listeners would gladly close some of the avenues leading to their physical senses, if they could.

Not long before the close of the first half of the nineteenth century, it was held by orthodox churches that a call to preach the gospel was all that was required to fit the one receiving it to appear before the public in the capacity of a religious teacher. Such exhibitions of monumental stupidity are no longer witnessed in these fields, though they may be seen occasionally at gatherings where managers boastfully proclaim that theirs is a free platform.

These illustrations demonstrate the necessity for exercising better judgment when it is desirable to interest thinking minds, whose knowledge of nature's laws qualifies them to sit in judgment on all cases where dogmatic assertions are arrayed against demonstrable facts.

To reflecting minds this is evidence that mental growth and unfoldment are steadily uplifting the masses, and increasing the desire for facts that appeal to reason in all departments of life's experiences.

Among the first discoveries made by earnest seekers after truth, is the important fact that all things are governed by natural laws, regardless of dogmatic assertions.

The origin of a belief in a supreme being is too remote for historians to take into consideration further than to say that, wherever human beings have been found they have manifested belief in something possessing supreme power and intelligence.

Mysterious something has been recognized in all ages, but moderns have been said and written concerning it all of which were expressions of imaginary ideas, for all agree in saying it cannot be seen nor recognized by mortal men through physical senses.

From time immemorial this has been the prevailing idea wherever human beings have existed, and its universal acceptance has been pointed to as evidence in favor of its fundamental truth. During untold centuries it has been the heritage of generations that have come and gone, consequently its acceptance at the present time is the legitimate heir to antenatal conditions brought about by ignorance and superstition during the childhood of the human race.

JEFFREY SIMMONS. Brooklyn, N. Y.

Faith Cure in Court. In Reg. vs. Cook and Cook, tried in the London sessions, before Darling, J., on Sep. 10, it was held that parents, though they may themselves believe in the efficacy of faith cure, are guilty of manslaughter in causing the death of their child in neglecting to call in a physician in a necessary case. The defendants, husband and wife, were indicted upon a coroner's inquisition, for the manslaughter of Ethel Grace Cook, their child. The defendants were members of the Pentecostal Church, and were charged with neglecting to call in a physician, whose tenets, based on the scriptures, are that in the case of sickness medical aid ought not to be called in, but that the elder should pray over the patient and anoint the patient with oil. The deceased child, which was 14 months old, was taken with whooping cough. A doctor was not called in to attend it, but an elder of the Pentecostal Church, named Fred P. Evans, who delivered a very interesting and instructive lecture. The experiments following the lecture were conducted under the supervision of a committee of six ladies and gentlemen, all known to the audience.

The first experiment was to hand two clean slates to the committee for their inspection. Then the audience was requested to suggest four names; one of each was written with chalk on the surface of each slate. The slates were then placed together with a bit of pencil between and held in position with a rubber band. The committee held them high above their heads in full view of the audience. In about ten minutes the slates were opened by the committee at the request of the medium and found to contain names previously placed there in chalk. The messages were finely written pencil, also in brilliant colors.

The messages were signed in full by the names of the communicating spirits, and were recognized by persons in the audience. Another pair of slates was then submitted to the committee. After being cleaned and held in full view of the audience, when opened, were found to contain twenty messages, all recognized. Six hundred and forty words were written on the slates during these experiments.

The simplicity of the affair commanded it to every eye, and the audience manifested its appreciation by a liberal applause. The hall was completely filled notwithstanding the inclement weather.

Brooklyn, N. Y. CHAS. P. COCKS.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way that is of interest and value to all. For sale at this office. Paper, 25c.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Emulation of Humanity." By E. D. Babbitt, LL. D., M. D. This is the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

## "THE SUN DO MOVE."

Some Questions Answered.

The questions and assumptions presented by John Maddock in The Progressive Thinker, Nov. 12, appear a little better. He asks, "Is the alleged implied word of a medium here and there going to stand as authority instead of truth?" No! Who said it was?

"Is not the flame come for the intelligent to know the truth, just the same as the one who declares it?" Well who objects? Are we not all after truth?

"Are we still to be tossed about like children by every mediumistic wind that blows?" Who is? Is it the avowed mission of mediumship to toss the intelligent as it will? Who advocates any such tossing?

"Just as long as we accept the superstition that truth must come from another world, just so long shall we be the only mediums of communication." Who professes to be the only mediums of communication? Has anyone claimed a monopoly of the gift? I have always supposed that the door was open and the knowledge which may be gained by the exercise of mediumship as free to one as another. But all are not mediums in this world, though the harmonies are, for to all alike.

All are not mathematicians, but there is no monopoly of numbers that forbids any to get all the truth he can dig out of nature.

"The world can never be convinced of truth by proxy. Everyone must see and know for himself." But the world is convinced by proxy—that is by the testimony of others—on most of the accepted facts of science. How many have seen for themselves that this earth is a globe and revolves on its axis every twenty-four hours? How many have seen for themselves the anatomy of the human body and studied its functions by direct observation? How many have calculated the motions of the planets, and observed the bodies that are invisible to the natural eye, by personal use of the telescope?

To "repudiate the whole mediumistic principle and by starting out anew upon a basis of truth which will be open to all" what is gained? What is where is such basis of truth? To prove all things and hold fast the good, requires us to have means within our reach by which knowledge may be gained. Mediumship is one of those agencies.

To assume that "all which has claimed to have come from another world by any of the world's teachers" never came from anywhere but this world, is a sort of buncombe that has no weight with thinkers. You may deny that light ever comes from the sun; but your denial only makes you appear ridiculous.

What does our brother mean by saying that he is ready to array the truth of this world against any alleged truth said by mediums to come from a spirit world? What is the truth of this world? Does Brother Maddock know it all? There is no conflict between the truth of this world and the truth of another world. Truth is in harmony with itself. Our ignorance of it may cause discord and contradictions in our minds, but truth is not at fault. Is Bro. Maddock more wise than all the scientists and savants that have studied the facts and phenomena for the past fifty years? Has he found the origin and locality of truth?

Mediumship has been and is the agency by which the spiritual world demonstrates its existence and the intelligent presence of exanimate human beings.

The more truths of this world are brought to light and applied to this problem of life, the more certain does it appear that by mediumship the denizens of the unseen are able to make known their identity; and this does not establish any monopoly of truth, nor of the communications that come to us from that world to which we all are going. Brother Jasper declares that the earth is a globe. To him all the facts and theories of science are vagaries and delusions. Brother Maddock should join Jasper's class (if he has not) and refuse the pretensions of science by showing that the earth is flat and stationary, and "the sun do move."

The truths of this world are brought to light, and made to harmonize with all we know of another world, by the immortal glow of spiritual truth that reaches us through the agency of mediumship.

To deny the facts of mediumship is to stultify yourself. To admit the facts and deny their spiritual origin imposes upon you the responsibility of doing what no man has ever yet been able to do, reconcile all the facts of mediumship with your sweeping and unwarranted denial. Let us have the explanation.

LYMAN C. HOWE.

Excellent Results. On Sunday afternoon, October 30, at Tuxedo Hall, Madison avenue and 69th street, New York, a large audience greeted Mr. Fred P. Evans, who delivered a very interesting and instructive lecture. The experiments following the lecture were conducted under the supervision of a committee of six ladies and gentlemen, all known to the audience.

The first experiment was to hand two clean slates to the committee for their inspection. Then the audience was requested to suggest four names; one of each was written with chalk on the surface of each slate. The slates were then placed together with a bit of pencil between and held in position with a rubber band. The committee held them high above their heads in full view of the audience. In about ten minutes the slates were opened by the committee at the request of the medium and found to contain names previously placed there in chalk. The messages were finely written pencil, also in brilliant colors.

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## NEW RUPTURE CURE.

Marvelous Effect of a System that Heals Perfectly.

Citizen of Paoli, Ind., Tries the Plan With Wonderful Success.

Considerable local interest has been aroused at Paoli, Ind., by the recent cure of the rupture of W. T. Moon, a prominent citizen of that town. The cure was effected by the use of the "New Rupture Cure," a system of treatment that has been considered an inviolable malady.



MR. W. T. MOON, Paoli, Ind.

There are hundreds of different styles of trusses but they only aim to hold the rupture, the popular belief is that rupture cannot be cured is probably firmly fixed. In Adams, N. Y., a well known specialist of that county has devised a method that combines to securely hold a rupture without the abdominal cast, and it also has the effect of causing the opening or "ring" as it is called, to firmly grow together. He sent the patient to Mr. Moon, this gentleman having previously written to the doctor for advice. A number of Mr. Moon's neighbors were deeply interested in the outcome of the test and were enough, as the doctor predicted, in a few weeks the opening was healed and the rupture cured so completely as to give no sign that it ever had been a rupture. As it was a bad case and a severe test, the entire neighborhood was convinced and quite a number of ruptured people have since recovered. Mr. Moon declares the system a marvel. It is the discovery of Dr. W. S. Rice, 317 E. Main St., Adams, N. Y. To all people who are ruptured or have friends so afflicted, the doctor will mail free, an illustrated book that fully describes his home cure for rupture. Write for it. Do not once doubt that there is a permanent cure for rupture, will renew the hope of the cure and wonder who are now despairing under the mistaken belief that they cannot be cured.

## ANNIVERSARY

Celebration at Rochester, New York.

The First Spiritual Church, of Rochester, N. Y., G. W. Kates and wife in charge, celebrated the anniversary of the first public meeting held in Rochester to investigate the "traps" of the meetings were held in Corinthian Hall, November 13 and 14, 1849. The Fox girls were subjected to severe investigation by committees of leading citizens who could find no possible means of fraud, and many were thoroughly convinced of spirit agency. One prominent in the professional circles of Rochester boasted that he would detect the fraud or jump over the Goose-see Falls. He failed to do either of these things—but the prejudiced mob was incited to do violence to the little girls. The chief of police proved himself worthy of the occasion and prevented the maddened crowd from its furious purpose, whilst friends led away the girls, and good Amy Post brought up the rear, and ever after proved herself a good guardian to the sisters.

This event, briefly recited, is held in memory by only a few who witnessed the events, but is to be an ever open page of history in the cause of Spiritualism.

Our venerable brother, R. D. Jones, still resides in our midst, and his 86th birthday occurring on November 13, we had a pleasant session that day. At the morning service, Mrs. Kates spoke upon "Liberty," and also gave a birthday poem to Brother Jones which started many pent-up fountains of memory in his breast. Brother Jones followed with earnest remarks, in his well-preserved and sonorous tones, giving many incidents of interest. It was a meeting long to be remembered.

At the evening service, the speaker spoke upon "Ignorance, Intolerance and Bigotry." Mrs. Kates followed with some of her always accurate descriptions of spirits and events.

A special meeting in celebration was held Monday evening, November 14. The hall was packed to overflowing by an eager audience.

Mrs. Kates conducted the meeting, and gave the invocation. Mr. Kates read the poem, "At Hydeville." Addresses were made by the following pioneers: Mrs. M. Parkhurst, Mr. A. S. Clackner, Mr. R. D. Jones, W. W. Parsons and L. Dustin. Mr. W. E. Post, son of Amy and Isaac Post, gave some interesting items from his memory.

The following local mediums also participated: Mrs. E. H. Joselyn, Mrs. Gibbs, Mrs. Messersmith, Mrs. Shaw, Mrs. Bailey and Mrs. MacBride. Songs were rendered by Mrs. Frick, Mr. Dustin and the choir.

Mrs. Kates concluded the program with some very startling tests and spirit descriptions. Mr. Kates gave the benediction, and the first anniversary celebration ended on a happy note. The Corinthian Hall meetings to commemorate the raps have been an elation to this date which is not likely to be passed hereafter without some tribute being paid to its ever-increasing import to the world.

Next year will be its jubilee and local societies should remember the date and observe it by proper public exercises.

G. W. KATES.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, quarter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price \$1. For sale at this office.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25c.

"Mahomet, His Birth, Character and Doctrines." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25c. For sale at this office.

"Cavaliers' Romances," translated from the French. With numerous illustrations. These lighter romances of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 25c. For sale at this office.











## IMPORTANT!

Those Who May Desire  
to Consult  
DR. G. E. WATKINS,  
Please Remember  
To Send All Letters to His New  
Office at  
**BOSTON**  
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Hotel Palmerston.

Those Who Are Sick and Discouraged,  
Write Us and Perhaps We Can Help  
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Can be Cured.

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Can be Cured. Consult at once  
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FAMOUS CHRONIST,  
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Quick Cures!  
Small Doses!

Send age, name in full, and two-cent stamps and leading symptom, and we will send you

A Diagnosis of Your Case Free,  
and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of your case or that of any other, because we never express an opinion, nor have we any connection with any other doctor. We have no connection with any other doctor. We have no connection with any other doctor. We have no connection with any other doctor.

**SPECIFIC DIAGNOSIS.**

He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

Specific Medicine!

No Drastic Drugs!

A Book on "Chronic Disease"  
FREE.

G. E. WATKINS, M. D.,  
400 Mass. Ave., Boston, Mass.

**GRATEFUL LETTERS,**

Received by Dr. Watkins  
from Grateful Patients.

Orange, Mass., Oct. 24, 1898.  
Dear Doctor:—How much longer do you think I will have to take your medicine? I am a great deal better than when I began your treatment. I have gained seven and a half pounds, the first month.  
MRS. F. L. LORD.

Lewiston, Me., Nov. 5, 1898.  
Dear Dr. Watkins:—I am feeling better and better all the time. I told Mrs. Parsons you were the most wonderful doctor I ever knew. Yours truly,  
MRS. ADA F. JENNINGS.

Aberdeen, S. D., Nov. 1, 1898.  
Dr. Watkins:—Dear Sir:—I think I do not need any further treatment. I am better than I have been for twenty years. Can do more work and sleep better. I walked a mile the other day, and back again, and felt none the worse for it the next day. Kindly yours,  
MRS. R. D. JACKSON.

Lawrence, Mass., Nov. 7, 1898.  
Dr. C. E. Watkins:—Dear Sir:—I take pleasure in informing you that I am getting along nicely; have improved much. Will report again soon. Thanking you for the help you have given me in the past, I remain,  
Sincerely yours,  
J. S. WRIGHT.

Our friend, Mr. C. H. Webb writes us from Fitchburg, Mass., under date of Oct. 31, 1898:  
I desire to say that I should feel very sorry to miss even an opportunity to refer anyone needing a physician to you, in preference to any other, etc.  
C. H. WEBB.

Cotuit, Mass., Nov. 4, 1898.  
Dear Friend:—Stomach is feeling much better; stiffness in my knees is nearly gone. I am very grateful for that.  
Kindly yours,  
HELEN HOWES.

Portland, Oregon, Oct. 10, 1898.  
Dr. C. E. Watkins:—Dear Sir:—I write to inform you that I am still improving. My back feels stronger, and I am almost free from the rheumatism. My nerves are improving; do not have those old nervous spells, etc., etc.  
FLORENCE MCGRIVY,  
535 Union ave.

## LAKE HELEN CAMP, FLA.

A Budget of Practical Information.

The management has nearly completed the program for the mid-winter meeting in this sunny clime. The session will begin February 5, 1899 and close March 5.

The following speakers and mediums have been engaged: Prof. W. F. Peck, of St. Louis, Mo.; Mrs. C. Fanny Allyn, of Stoughton, Mass.; Mrs. Clara Field, of Atlanta, Ga.; Mrs. Loe F. Prior, of Atlanta, Ga.

A first-class platform test medium will also be engaged.

Mrs. Edie Moss, the materializing medium, will be present.

Prof. Peck will lead the singing.

The hotel will be ready for guests, December 1.

Rooms in the Club House for light house-keeping, can be hired for \$2.50 a week.

Rooms in private cottages and in Brigham Hall (furnished) can be hired for from \$1 to \$3 a week.

One can live as cheaply at Lake Helen as at any northern camp.

Mr. J. D. Palmer, the secretary, will be at the camp early in December, and assist all who may arrive, to be comfortably located.

The circulars are out, and can be obtained of the secretary, or of myself. They will also be placed for free distribution at the offices of The Progressive Thinker, the Banner of Light and the Light of Truth.

Those who wish to get the lowest railroad prices for a round trip ticket from the Middle West should go by the Queen and Crescent route from Cincinnati, Ohio. By writing to the general passenger agent of the Q. & C. at Cincinnati, all details as to time, route and price of tickets can be obtained.

New Zealand, New York and New Jersey tourists who wish to go by water, can get all desired information by writing to me, enclosing four cents in stamps for circulars, etc. Persons intending to go to any other place in Florida can join my parties and save much expense.

My second excursion will leave New York city on December 3, the third on January 6, the fourth and last on January 27.

Price for each in a party of ten or more—Boston, Providence, Worcester, Fall River and Springfield, to Lake Helen and return, \$44.50.

From New York to Lake Helen and return, \$40.50.

Tickets are good to return singly any time up to May 31, 1899.

I have circulars which will give you all particulars. If you intend to go on any of these excursions, order your state-rooms of me at least three weeks before date of sailing.

H. A. BUDINGTON,  
91 Sherman St., Springfield, Mass.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to the higher life, October 25, 1898, at Harper's Hospital, Detroit, Mich., Charles Wilson, aged 42 years. He passed out from injuries received from a street car accident. He leaves a wife and many friends to mourn his loss. He was a retired merchant, and will be remembered for his benevolence and the good he has done. Interment at Springfield, Ohio.

NELLIE S. BAIDE,  
Detroit, Mich.

Passed on to a higher expression of life, from Topeka, Kan., Nov. 3, Milo Norton, aged 80 years, 2 months and 15 days.

He has been a staunch Spiritualist for many years, ever ready to lend a helping hand and speak a good word for the cause so dear to him. After three weeks of intense suffering the spirit was liberated, whose music is the gladness of the world.

MRS. A. L. LULL.

Passed to the higher life, October 19, 1898, from her late residence, Detroit, Mich., Mrs. Edith Berger, aged 27 years. She leaves a husband and young child, and many friends to mourn her loss, but comforted by the fact that she saw and conversed with her spirit father just before her transition. Services conducted by Nellie S. Baide, of Detroit, Mich.

Passed to spirit-life, October 28, 1898, at his home in report, Iowa, B. A. Cleveland, aged 73 years and 7 months. The announcement of Brother Cleveland's transition sent a pang of sorrow to the hearts of hosts of friends throughout the west. His connection with the M. V. S. A., as its president and as trustee for a number of years, made him well known to hosts of Spiritualists, and truly may it be said of him:

"None knew him but to love him,  
None named him but to praise."  
He was not only a devoted Spiritualist, but his purity and nobility of character made him an honor to the cause he professed. His was one of the gentlest and tenderest hearts I ever knew, and his hand and heart were ever open to the needs of his fellow men. In spite of the troubles and worries that overtook him in later years, he gave more spiritual-minded, more devoted to his "religion" as he called it.

A few days before his translation he said to a friend: "Oh, the beauties of this higher thought! How it purifies and uplifts one. My soul seems so at peace with the world, and I have not one unkind feeling toward a human being. The old-time periods of doubt and skepticism have passed away and I feel sure of immortality and spirit communion."

Mr. Cleveland did some very effective work in his own community among prominent citizens, and I feel to say that the substantial results will yet make themselves manifest in a way and to a degree of which few are aware.

Lovingly and in behalf of his many friends, I lay these flowers of tribute upon the altar of his memory.

W. F. PECK.

Ethel A. Wright was born in Clinton, DeWitt county, Ill., January 23, 1853. Died in Clinton, Nov. 10, 1898, of diphtheria. Was born a Spiritualist and died in perfect confidence and without fear, in full possession of all her mental faculties. In the last hours of her sickness her spiritual sight was developed, and she described her angel friends, and told the loved ones who were watching for her, "I am going now." In ten minutes after she breathed her last. The old friends in South Haven, from whence the family moved last spring, will send many thoughts of sympathy to the sorrowing ones.

L. F. SCORFIELD.

Passed to higher life, from her home in Richmond, Mich., Mrs. Burgess, beloved wife of George Burgess, a lady held in deep respect by the whole community.

The funeral services were held in the Congregational Church, Mrs. Anna L. Robinson, assisted by Rev. S. Long, pastor of the Congregational Church, addressed a large audience. This was the first Spiritualist funeral ever held in the place. It aroused much interest, and a most attentive crowd of listeners paid strict attention to the beautiful words uttered from the subject, "The Record of Our Life."

A. L. R.

Passed to spirit-life, Mrs. Maria Searles, born September 2, 1842; died at Columbus, O., Nov. 9, 1898. Funeral services conducted by Mrs. Carrie Fuller Weatherford. Interment in Greenlawn cemetery.

C. F. W.

## BOOK REVIEWS.

Her Bungalow. An Atlantic Monthly. By Nancy McKay Gordon. Chicago: Hermetic Publishing Co.

It is difficult to write appreciatively of a book unless one can enter fully into the spirit of the author. And certainly it would require the pen of one initiated into the mysteries of Hermetism to write such notice of this book as would meet the sense of "the fitness of things" which a genuine instructed Hermetist must possess. The volume purports to be a setting to words of some idealistic experiences. Its theme and motif is: Come up higher, philosophically, spiritual life. There is much that is sweet and beautiful, appealing to the spiritual nature; with much that to a non-Hermetist must appear hazy, cloudy with mysticism, and partaking of the old Oriental ideas, such as reincarnation, and cognate theories having their inception in the dreamy conceptions of the introverted visions of contemplative minds in the dim past. The concept of the past is taken up and carried farther and higher, into the mysteries of the eternal marriage of souls, the duality of soul, high in the realm of spirit.

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## Sunday Spiritualist Meetings in Chicago.

West Side Spiritualist Society meets at No. 48 South La Salle street at 8 p. m. Church of 24th St. and Wacker Park hall, No. 604 West North avenue. Services at 7:45 p. m. conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritual Society meets every Sunday in Hopkins hall, 528 W. 63d street at 2:30 and 7:30 p. m. The First Spiritual Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday beginning October 2, 1898. Mrs. Georgia Gladys Cooley, pastor.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 400 Handel hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The First Society of Rosierucians, J. C. F. Grumblin, permanent speaker, meets in their conference room, 810 Masonic Temple Building, every Sunday at 10:45 a. m. and 7:30 p. m.

Church of the Ministering Angels, 590 South Ashland avenue, corner 13th street. Services every Sunday evening at 7:30. Mrs. M. Summers, pastor.

The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at 8 o'clock and 7:30 in the evening. Good speakers and mediums will be present.

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30.

The Christian Spiritual Society holds meetings in Hygeia Hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Band of Harmony, auxiliary to the Church of the Soul, meets at Handel Hall Building, 40 Randolph street, every first and third Thursday of the month, beginning afterwards at three o'clock. The ladies bring lunches; supper at six o'clock. Tea and coffee served.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Fletcher's Hall, 1029 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

Sanctuary of the Soul meets Sunday evenings in Washington Hall, 490 Washington boulevard, at 7:30. Discourse, tests and phenomena. Mrs. L. A. Roberts, pastor, assisted by other good mediums.

Dr. J. M. Temple will hold meetings every Sunday at 4908 Cottage Grove avenue, 2:20, conference, 7:30 p. m., lecture and tests.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Brown, pastor.

Send in notice of meetings held on Sunday at public halls.

## NOTICE TO THE SICK.

Dr. Watkins will on October 15, move to his new Boston office, 400 Massachusetts avenue, Hotel Palmerston. Seven rooms in this beautiful hotel are being prepared especially for Dr. Watkins' offices. Kindly remember the street number, 400 Massachusetts avenue. Please address all letters until October 15 to Dr. C. E. Watkins, Ayer, Mass.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa.—Dear Sir: The result in my case from using your Elixirs Nos. One and Two has been wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began using your remedies four weeks ago. To any one suffering with stomach, liver and kidney trouble, I heartily recommend them, and during that time tried other remedies and various medicines. I have derived better results from your treatment than all the others combined.

I am most gratefully,  
MRS. A. P. BLANVET,  
Frenchburg, Ky.

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail.

Clinton, Iowa. B. F. POOLE.

## "THE LYCEUM."

The Lyceum, devoted to the interests of young, and to lyceum work, is published weekly by the Lyceum of Cleveland, Ohio. No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks. Send postal or express order, or registered letter or draft payable to Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

"Poems of Progress." By Lizette Doten. In this volume, this peerless work of Spirituality may be read in her varied moods; "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who are spiritualists, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

"The Bridge Between Two Worlds." By Lloyd Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the spirit of the Lyceum, and characterizes all of Mrs. Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on





SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 19

CHICAGO, ILL., SATURDAY, DEC. 3, 1898.

NO. 471

## The Building of the Romish Church

Vividly Depicting the Way It Was Done, and What It Was When Luther Came.

A Discourse by Rev. Thomas B. Gregory, in the Church of the Redeemer, Warren Avenue and Robey Street, Chicago, Sunday, Nov. 12, 1898.

The Christianity of the first century after Christ was a spiritual democracy—spiritual, since it was of the mind and heart; a democracy, because the brethren were on one and the same footing of equality.

By the close of the first century the Christian societies were in existence all over the Empire, each being independent of the others, save as all were united by the one common tie of faith in God, devotion to Christ, and love to one another.

But the societies in the large cities would naturally be larger, and therefore of more influence, than those in the smaller places, and in that way there came about what is known as the Metropolitan System. For example, the church at Alexandria, being the largest and most commanding in the region of the Nile, would come to take a sort of paternal care over the other churches in Egypt. And the church at Carthage would do the like for the African churches; and the church at Antioch for the Asiatic churches. In a word, the original independence and equality of churches and pastor was lost. Power passed to the great metropolitan churches. Of such churches there were, by and by, as many as a dozen, each striving to become supreme. The struggle, lasting for centuries, was practically ended about A. D. 600, with victory for the church of Rome.

But four centuries more must pass away ere we have Hildebrand, or Gregory VII. Gregory was monarch of all he surveyed, whether in the spiritual or the temporal sense. You have but to recall the Canossa episode, to be reminded how Gregory made the German Henry IV., the mightiest sovereign of the time, stand out in the deep snow, bareheaded and barefooted, for three days and nights, and then sent him back home beaten and humiliated.

Another century goes by, and we are introduced to Innocent III., the man who made King John, of England, give into his hands, duly signed and sealed, a document which read as follows: "Be it known to all men, that we give up to God, to his holy apostles Peter and Paul, to our lord the Pope Innocent, and to his successors, all our Kingdom of England, and all our Kingdom of Ireland, and to his Catholic successors, So help me God."

Not satisfied with this, John was then made to swear as follows: "I, John, King of England and Lord of Ireland, from this day forth and forever, will be faithful to God, and to the ever-blessed Peter, and to the church of Rome, and to my lord the Pope Innocent, and to his Catholic successors, So help me God."

HOW ROME BECAME SUPREME. Now, let me attempt to show how this supremacy of the Romish church was brought about.

To begin with, the Roman bishop had the advantage of a glorious situation. His church was in Rome, the city of the Caesars; the city that commanded the world! This advantage was mightily enhanced when the seat of empire was transferred to Constantinople. With the Emperor in Rome, the bishop would naturally be somewhat overshadowed; but with the Emperor out of the way, the bishop would easily be the greatest man in the city. Furthermore, when, by and by, Alaric sacked the city and brushed away every vestige of imperial grandeur, the bishop was benefited again. Power gained, for men transferred to the bishop and the church the awe which previously had centered in the Emperor and the Empire.

### THE CONSUMMATION.

But the Romish bishop was not disposed to trust too much to such favorable circumstances. He would avail himself of every tide that might lead him on to fortune. Hence his celebrated trade with Pepin. Pepin wanted to be king of the Franks, and the Roman bishop wanted to bring about the overthrow of the heretical Lombards, who were threatening his supremacy; the bishop knew that without help he could not defeat the Lombards, and Pepin believed that the good will of the bishop was essential to the success of his designs on the Merovingian throne; so they entered into a contract, by which the bishop was to declare Pepin king of the Franks, and Pepin was to come on to Italy and beat the Lombards. The trade was carried out to the letter. Pepin was declared King, when, marching to Italy to his conquer the Lombards, he gave to his partner, the bishop, a large share of their territory. Thus began the "States of the Church," which remained under the papal control until the year 1870, the year of Victor Emmanuel.

### FORGIVENESS AND LYING.

By this time, A. D. 750, Rome was not so solidly supreme as was desired. There were murmurs of jealousy and discontent in many quarters, and these must be quieted. And so we come to the celebrated "Isidorean Decretals." These decretals were documents claiming to have been written by the twenty earliest bishops of Rome. They were

composed with an air of profound piety and reverence, and the burden of their teaching was that the church at Rome was marked out in the councils of God, Christ, and St. Peter, as destined to universal authority. They asserted that it was impious to question this, and damnable to deny it. These writings, spread broadcast throughout Christendom, did the work that it was designed they should do. But every one to-day knows that the decretals were out-and-out forgeries. Cardinals Baronius and Bellarmine admitted them to be such. But they did their work—they made the church of Rome supreme; and that was all that the ecclesiastics, who forged them, cared about.

The ninth commandment: "Thou shalt not bear false witness," was one to which the Romish authorities paid no attention. The historian Mosheim says: "It was held as a maxim that it was not only lawful but praiseworthy to deceive, and even to use the expedient of a lie, to advance the cause of the church." Gregory of Nyssa, a bishop of the year 400, writes thus of a brother bishop: "A little jagged, but that is necessary to impose on the people. The less they comprehend, the more they admire. Our forefathers and doctors have often said not what they thought, but what circumstances and necessity dictated." The Romish churchmen laid right and left, believing that they only did so loudly enough and long enough, they would accomplish their purpose. And they did.

### PURGATORY.

The most stupendous instance of their fraudulence was that involved in the doctrine of Purgatory. The Rev. Allen Butler, one of the saints who was supposed to know all about the matter, thus writes: "A soul, for one venial sin, shall suffer more than all the pains of distempers, the most violent colic, gout and stone, joined in complication; more than all the most cruel torments undergone by malefactors; or invented by the most barbarous tyrants, more than all the tortures of the martyrs summed up together." In depicting the purgatorial horrors the church brought to bear its most vivid imagination. It was described in all the fearfulness of its terrors, and it was kept before the minds of the people continually. But there was one good thing about purgatory, which the priest could not help telling the people: It was not the abode of the entire soul, but only of the soul's lower part, which was written on the parchment of the living. "Let him who can leave all hope behind." Bad place it was, but hope was there—the hope of getting out sometime. "And now," said the priest to the people, "Every man's son of you are on the way to this purgatory. Not only so, your departed friends and relatives are there already, suffering as no mortal tongue can describe. But you can help them; give us gold enough, and we will speak for St. Joseph, who will speak for Christ, who will speak to the Father, who will shorten their sorrows." The poor people believed them, and the gold was forthcoming, in quick order. Thus the dogma about purgatory was a double-barreled sort of thing—at one end the entire soul, and at the other end the lower part, which was written on the parchment of the living. The doctrine of indulgences implied in the doctrine of purgatory, and was seen in the words of Cardinal Gaetano. Says the cardinal: "One drop of the blood of Christ was sufficient to redeem the whole human race; and the remaining part that was shed on the cross was left as a legacy to the pope, and may be distributed by indulgence and sacrifice of the pope. Nevertheless, it turned millions into the purgatorial box. It was poor sentiment, but good business, and it was from the business point of view that the churchmen looked at it. They wanted money, and if they could get the money by selling Christ's blood, all right—"Who wants to buy?" A countless multitude wanted to buy, and did buy, and the churchmen became rich.

### INDULGENCES.

We come next to the matter of indulgences. Growing originally out of the doctrine of purgatory, the indulgence, as time went on, were increased, and expanded, as their usefulness became more and more apparent. The unspeakable infamy implied in the doctrine of indulgences may be seen in the words of Cardinal Gaetano. Says the cardinal: "One drop of the blood of Christ was sufficient to redeem the whole human race; and the remaining part that was shed on the cross was left as a legacy to the pope, and may be distributed by indulgence and sacrifice of the pope. Nevertheless, it turned millions into the purgatorial box. It was poor sentiment, but good business, and it was from the business point of view that the churchmen looked at it. They wanted money, and if they could get the money by selling Christ's blood, all right—"Who wants to buy?" A countless multitude wanted to buy, and did buy, and the churchmen became rich.

### MARRIAGES AND OATHS.

I must not forget in this connection, the law about marriages and oaths. Marriage was prohibited as far as the seventh degree of collateral consanguinity. Not only so, but a fanatical connection, called spiritual affinity, was invented, in order to prohibit marriage between sponsor and god-child. Ah, the vicar knew what he was about! He knew, when he made such marriage laws, that multitudes would be forced to come to him for dispensations. And they did come; and he made them pay good round sums. Anybody could get married, if they were ready to pay for it!

The vicar also pressed a law to the effect that an oath, or promise, that was extorted by force, was void. Again he knew what he was about! Whoever wished to break a promise, had but to say that it was extorted by force, and the papal dispensation set him free. Of course the church received nothing for the dispensation.

It was granted out of pure love for right and justice! If there was anything that made the pope feel real bad it was to see one of his children keeping an unjust, or forced, promise. The pope represented God, and he knew that God was just!

### CELIBACY OF THE CLERGY.

Another powerful aid toward the building up of the church was the celibacy of the clergy, decreed by Hildebrand, about A. D. 1075. It was a masterstroke. It freed the priest from all domestic care and responsibility, and enabled him to go about the pope's business with undivided energies and undistracted brain. Morally speaking, it was the worst thing that could have happened both for the church and the world, as we shall see later on; but as a stroke of policy, as a means of aggrandizing the hierarchy, it was perfect and worked like a charm.

### AURICULAR CONFESSION.

We come now to a very powerful helper toward the building up of the church, I refer to the confessional. Auricular confession was established by the Lateran Council, A. D. 1215.

By this time the dawn of the literary revival was appearing, and it became necessary for the church to find some way of getting at men's thoughts, that it might be determined whether or not they were heretics. The confessional was the thing that best served this purpose, and it was established. It was a perfect instrument, giving the priest access to the innermost recesses of the mind. Nothing was hidden from his glance. There was no privacy, no secrecy. Clothed with the omnipotence of the Eternal, and seemingly endowed with his omniscience, he was shown the deeds, and speech, and even the hidden thoughts, of his trembling victim! Established, ostensibly, for the spiritual edification and comfort of the faithful, it was in reality the subtle instrument, designed by cunning minds, for advancing the power of the hierarchy. And splendidly did it serve the ends for which it was invented.

### AS A ROARING LION.

We pass now to consider another sort of means employed by the churchmen. Those so far glanced at were of the sinister stamp. Sly, insinuating—the wisdom of the serpent. But when necessary Rome could assume a bold front and go forth as a roaring lion.

Under this head I would remind you of the terrible instrument known as the "Interdict." The interdict released subjects from their oath of allegiance to their sovereign, and forbade foreigners to hold any intercourse with them. The interdicted nation was deprived of all its public exercises of religion; the churches were closed; the altars were stripped of their ornaments; the crosses, relics, images and saints, were laid upon the ground, and carefully covered up, as if the very air might pollute them with its contact. The bells were removed from the steeples. Mass was celebrated with closed doors, and none but priests were allowed to be present at the ceremony. The clergy were not allowed to marry, baptize, or to bury, till the superstitious people rose in open rebellion and forced their ruler to submit to the demands of the pope.

### AND THERE WAS THE STILL MORE TERRIBLE "EXCOMMUNICATION."

I am fortunate enough to be able to give you a verbatim copy of the excommunication that Hildebrand hurled at Henry IV., of Germany. It is rather lengthy, but it must be seen in its entirety in order to be appreciated. Here it is:

"By the authority of God Almighty, Father, Son, and Holy Ghost, and of all the celestial virgin Mary, and of all the celestial virgin Mary, archangels, thrones, dominions, powers, cherubim, seraphim, and of all the holy patriarchs, prophets, apostles and evangelists, and the holy innocents, who in the sight of the Holy Lamb, are found worthy to sing the new song of the holy martyrs, and the holy confessors, and the holy virgins, and all the saints, together with the holy elect of God, we excommunicate and anathematize this malefactor, and from the threshold of the Holy Church of God Almighty, we sequester him, that he may be tormented, disposed, and delivered over with Dathan and Abiram, and with those who say unto the Lord God, 'Depart from us—we desire none of thy ways'; and as fire is quenched with water, so let the light of him be put out forever!"

"May the Father who created man, curse him! May the Son who suffered for us, curse him! May the Holy Ghost, who was given us in baptism, curse him! May the Holy Cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him! May the Holy and Eternal Virgin Mary, mother of God, curse him! May St. Michael, the advocate of holy souls, curse him! May all the angels, and archangels, Principalities and Powers, and all the Heavenly Armies, curse

him! May the praiseworthy multitude of Patriarchs and Prophets, curse him! May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles, curse him! May all the Saints who, from the beginning of the world to everlasting ages, are found to be beloved of God, curse him! May the Heavens and Earth and all the holy things therein remaining, curse him! May he be cursed wherever he be—whether in the house or in the stables, the field or in the highway, or in the path, or in the water, or in the church. May he be cursed in living, in dying, in eating, in drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in waking, in walking, in standing, in sitting, in lying down, in working, in resting! May he be cursed in all the faculties of his body! May he be cursed inwardly and outwardly; may he be cursed in the hair of his head; may he be cursed in his brain and in his temples, in his forehead, in his ears, in his eye-brows, in his cheeks, in his jawbones, in his nostrils, in his forehead and grinders, in his lips, in his throat, in his shoulders, in his arms, in his wrists, in his hands, in his fingers, in his breast, in his stomach, in his veins, in his thighs, in his hips, in his knees, in his feet and in his toes! May he be cursed in all the joints and articulations of his members; from the top of his head to the sole of his foot, may there be no soundness in him! May the Son of the living God, with all the glory of his majesty, curse him! And may Heaven, with all the powers that move therein, lay up against him and damn him! So mote he! Amen! and Amen!"

Now to us there is nothing that is more harmless than that old tirade. Were it not for the fact that it is so full of cursing and bitterness, its only tendency would be to make us smile. But when that old excommunication was fired at the German Emperor it scared him! A thousand years ago people were as afraid of interdicts and excommunications as the Spaniards are to-day of Soler's 13-inch bombshells. They did a great deal toward building up the church.

### THE INQUISITION.

One other aid must be noticed—the Inquisition. For finally the time came when even the communication failed to terrify men. In the dawn of the literary revival men began to think, and with that they began to see the folly of being afraid of the papal thunder. But the church was not ready to give up, and the next thing was the Inquisition. This most infernal chapter in history began with the crusade against the Albigenses, A. D. 1200, and ended with the Edict of Nantes, A. D. 1685. It prolonged the papal supremacy for three hundred years.

Let us take just one glimpse into the olden time. During the French occupation of Spain, one of Napoleon's generals found in the city of Toledo the figure of a Virgin Mary, standing in a wooden image of the Virgin Mary. The front of the image was streaked full of points turned outward, like the points of a fan. The arms were extended, and the hands were pointed, as if to loathe and hate it. The figure was motionless. When the figure extended her arms, as if to press someone lovingly to her heart, a knapsack was made to supply the place of a living being. The statue hugged it closer and closer, and when she was made to unclasp her arms, the knapsack was found to be perforated to the depth of three or four inches. In the days of old, persons accused of heresy were conducted into this cellar, which was dimly lighted by lamps. At a little altar in front of the image, and hung with black, the prisoner received the sacrament, and two priests admonished him in the presence of the Mother of God, to make a confession. See," said they, "how the blessed Virgin opens her arms to receive you! All at once the figure began to raise her extended arms; the prisoner was led to her embrace; she drew him nearer and nearer, pressed him closer and closer. All the spikes and knives pierced his breast. If he still refused to confess, he remained insensible in the figure's arms, while his life-blood slowly ebbed away!"

### DEPOSITIONS OF ROMANISTS.

And so we have seen a few ways and means by which the Romish hierarchy was built up. Here I might rest my case; but, before I close, I propose to answer this question: "What was the hierarchy, after it was built up, and what was the fruit of its supremacy?"

Upon this important question we will take the depositions of the following witnesses, all Romanists, and all living after the church had become supreme, but before the Reformation:

St. Bernard:—"If we could look beyond the partition, that we might see the horrible things in the House of the Lord, the foulest things would appear on the inside of the partition. Many of these offenders cannot be concealed, on account of their multitude; nor, by reason of their impudence, do they court concealment."

Jacob of Vitry, Cardinal:—"The Roman Court has lost every vestige of Christ's spirit, and busies itself solely with politics and litigation, never breathing a word about spiritual concerns."

St. Hildegard:—"The popes seize upon us like raving beasts, and through them the whole church is withered. They desire to subjugate the world, but the nations will rise against them, and they will be brought into captivity."

St. Bonaventura, Cardinal:—"Rome is the harlot who makes kings and nations drunk with the wine of abominations. The princes of the church are fornicators, robbers, and the children of the devil; and by their vices they have corrupted the whole world."

John of Parma:—"The Romish church concerns itself with nothing but wars and juggles; for the salvation of souls it makes no care."

St. Bridget:—"The popes are murderers of souls. They condemn the inno-

cent, and sell the good for filthy lucre."

Genebrard, church historian:—"Fifty popes, in 150 years, were degenerates, apostates, rather than apostles."

Baronius, cardinal historian:—"Many shocking monsters were elevated to the papal chair, who were guilty of robbery, assassination, sacrilege, perjury and all kinds of miscreancy."

Ryckel, Dutch:—"In vision I saw the whole heavenly choir praying to the Father to save the church. But God said, 'No! Should the popes, cardinals and bishops swear in my name that they wished to reform they would be secured from heads to foot there is no soundness in them!'"

Honorius, pope:—"In thinking over the lives of my predecessors in Peter's chair, I see not how a pope can be saved."

Petrarch, the father of modern learning:—"The papacy sits as a blight over the peoples, and nations, and tongues, confident in the abundance of earthly riches, and careless of the eternal."

Savonarola:—"When I think of the life of the priests, I cannot refrain from tears. It is the clergy who are the maintainers of every sort of wickedness. The world is dying, and all flesh is doomed, unless reformation comes, and comes speedily."

Erasmus, the most learned man in Europe:—"Have mercy, Oh God, and deliver us from the rapacity and indecency of the priests."

Machiavelli:—"The scandalous examples and crimes of the Church of Rome are the cause why Italy has lost every principle of piety and religion. We Italians are chiefly indebted to the church and the priests for our having become a set of profane scoundrels."

This testimony is all the stronger from the fact that the witnesses are all from the other side of the case. There is one Protestant witness whom I would like to put upon the stand. Henry C. Lea, of Boston; but I dare not do it. Mr. Lea is a man of unimpeached and unimpeachable veracity, but his testimony is not to be given before a mixed audience. But if you will go down to McClurg's or Brentano's and buy his book, entitled "Sacerdotal Celibacy," and every one who loves God and the United States of America, ought to know the book, you will see for yourselves what I am not permitted to speak in this presence. You will see that the holy priesthood was anything but holy; and that the "Bride of Christ" was such a bride as the pure and holy son of God would have turned from in loathing and scorn!

### BLACK AND INFAMOUS.

If ever an institution had a fair chance in this world, Catholicism had it, from the coronation of Constantine to the discovery of America. All power belonged to it! Kings, princes, and potentates were on its side! Belonging to it was a monopoly of the world's wealth and learning! The world over, it did according to its will, and there was none to stay its hand, or say unto it—"What dost thou? Twelve hundred years of supremacy! And with what result? Silence! I must not speak it!" On history's page the result is written: and there, pure sound, and in secret, read it, to weep over it, to loathe, scorn and hate it—but they must not speak it! It is too black—too infamous! But God is patient—and goodness is immortal; and in my sermon of next Sunday morning I hope to be able to speak to you of better things.

### Greetings from the National Spiritualists' Association.

To the Editor and Readers of The Progressive Thinker:—The National Spiritualists' Association sends greetings of love and good cheer to you, dear friends, from its headquarters in Washington. At this "Thanksgiving" time, when the people of the country are supposed to give thanks for and rejoice over the bounties and blessings of the year, the N. S. A. desires to extend its expressions of fellowship and good will unto the Spiritualists of the land.

Here, we are doing all that is possible with the means and opportunity at our command, to prove the usefulness of this Association to the people of the nation, and from all over the States we are daily receiving letters of encouragement and appreciation that prove to us that our work and interests, as an associative body of people laboring in behalf of the Spiritual cause, are held closely in human hearts.

We are glad that this is so, and the N. S. A. desires to keep in touch with Spiritualists everywhere. It encourages and advises the formation of local societies, of lyceums, of home circles, of all assemblies that aim to educate for right living, and to spread the eternal truths of the modern dispensation that came to earth in 1848.

The N. S. A. sends out to you its expressions of love and regard—it is not exclusive, nor clanish. It cares for human interests for all, and not for special privileges for the few. We are trying to do our best here at its headquarters and your sympathy and kindly thought will help us on to success.

MARY T. LONGLEY, Secretary N. S. A.

### A Man of God.

Muncie, Ind., Nov. 16.—The grand jury has indicted the Rev. C. W. Wade, presiding elder of the Muncie district of the M. E. church, and at one time pastor of the Washab and Bluffton churches, for cruelty to his horse. September 7, the Rev. Wade's horse kicked in the dashboard. It is alleged that he placed the horse's tail, tied it to its head, then beat it until it fell exhausted, after which while in a circle to escape the cruel lash. K. C. Thompson, deputy county recorder; W. R. Snyder, superintendent of the city schools; and others, were witnesses. Wade was arrested, and James Meeks, a deacon furnished \$100 bond.—Fort Wayne Journal.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

## FAITH-CURE MURDERS. THE BANGS SISTERS.

As Viewed by The New York Times.

When public opinion and the law begin to hold faith cures and Christian science charlatans criminally responsible for the deaths they cause, we shall see a notable diminution in the number of the practitioners of that school.

The verdict of the Coroner's jury against Kate Lyons and Athalie Mills of England is therefore a finding of high importance. These are the women who cut short the life of Harold Frederick; the Lyons woman, it appears, by persuading him to put himself under the ministrations of the Mills woman, and the latter by adopting a form of treatment, or lack of treatment, which the jury was convinced, led to a fatal termination of a disease ordinarily curable under proper medical attention.

Mills was clearly evicted by her testimony, is a superstitious and perfectly ignorant creature. She knew nothing of the nature of Mr. Frederick's disease; Christian science never knows anything of the nature of the maladies it treats. She practiced the hocus-pocus of her pretended art, but permitted the patient to eat and drink what he pleased, to walk up and down stairs, and to take long drives. This regimen for a man with a history of rheumatism and heart trouble, who had suffered a stroke of apoplexy and partial paralysis from which he was slowly recovering under the ministrations of a physician who was duly mindful of the weakened heart and of the need of great watchfulness and caution, could have but one result. Mr. Frederick died of heart failure.

Homicide is the killing of one human being by the act procurement or omission of another. Manslaughter, the crime for which the slayers of Frederick have been held by the Coroner's jury, under our Penal Code, which is a copy of that of England, is, in the second degree, a homicide by any act procurement or culpable negligence of the slayer, which would be manslaughter in the first degree. Culpable negligence is, of course, only another name for Christian science.

A system of jurisprudence that compels recognized physicians to exhibit diplomas or other certificates of education and competence yet freely admits death-dealing ignorance to the bedside of the stricken would be preposterous. The largest liberty of opinion in matters of faith and religion must be accorded to the people of all free countries. There is and should be absolute freedom of choice among the several schools of medicine. But the most liberal theory of law and public policy could never sanction the issue of licenses to "faith cures," whose system bears no closer relation to recognized therapeutics than the incantations of an Indian medicine man. If the thing cannot be licensed it cannot be tolerated. Its evil and fatal effects have been demonstrated.

The law is not merely a restraint upon the strong. It is the bulwark of the weak. It is peculiarly the province of the State to see that no preventable harm comes to the ignorant and the mentally incompetent. Were it otherwise, the doctrine of "every man for himself and the devil take the hindmost" would become a universal principle of government and the world would be a paradise for thieves, pickpockets, Christian science healers, and other scoundrels and criminals.

Mr. Frederick, ill, distressed, and weak, was in no condition to judge for himself how he should be healed. He was unable to resist the persuasions of the Lyons woman, he could not see that the Mills woman was killing him. English law will doubtless punish these women for causing or permitting his death, and then we may be sure that English law will take the next logical step and prevent the Christian science healers practicing their murderous witchcraft.

There have been Christian science murders in this country, too—in this State and this city. If Lyons and Mills are punished in England, we may reasonably expect either that our courts will find existing law for the restraint of these homicidal pests or that legislation will prohibit their operations.

To the Editor:—I send you the enclosed editorial, entitled "Faith-Cure Murders," which I have clipped from the New York Times of to-day's date. When the secular press write on "faith-cure," they include all kind of healing—"Spiritualism," "Metaphysical," and "Christian Science." They do not discriminate, and in that they do not show that they have any knowledge of the matter, but simply exhibit plain ignorance. I am a Spiritualist, not a "Christian Scientist," but I think the tone and manner of this editorial is entirely unequal for, when the editor states that "The world would be a paradise for thieves, pickpockets, Christian science healers, and other scoundrels and criminals." Is not this strident language to class these healers (who are a nice and refined class of people) among such ruff-scuff. In fact, I could quote much from this editorial, which I hope you will publish, if you have space, for our own class of healers are included under this head, and it is a shame to have such a bigoted bigotry shown at this late day. One would think we were living in the days of the Salem witchcraft, by the tone of this editorial. J. O. LUNT, New York, Nov. 11, 1898.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 450 pages. Price \$1. For sale at this office.

Some Explanations in Their Behalf.

To the Editor:—Certain events in connection with a recent published expose of a medium in this city make it necessary in our own defense and that of our patrons, whose good judgment as well as our reputation has been the subject of slander, to ask a short space in your paper to counteract, by a brief statement of facts, any wrong impression that may thus have been caused.

A story is being industriously circulated that a certain party prominently connected with the expose above referred to had also detected fraud in us during the progress of our portrait work. This statement we most emphatically deny. We have never had any difficulty or dissatisfaction whatever with our portrait work. The party referred to never attended but one of our sittings, and that was not for the purpose of securing a picture; besides we are in receipt of a letter from said party not only denying the false statement above, but assuring us that he was highly pleased with the manifestations he witnessed. Our portrait work is conducted in such a manner that exchange or deception is impossible; and we are always willing to submit to any reasonable test conditions.

We believe that the false story originated in the jealous spirit of designing persons who desire to injure the reputation of reputable mediums and drag them down to their own level. So far as we have been able to discover invidious remarks of this kind, they originate with those who are in the same line of profession.

On one occasion in 1888 the publisher of a paper in this city, for various purposes subjected us to some anonymous remarks, which resulted in litigation, but from which we were honorably discharged, as may be seen by examining the following court records: Grand Jury Docket, Criminal Court of Cook County, No. 110.

This is the only trouble we have ever had, and we have referred to it, giving date and court records, as it has been maliciously used to support falsehoods circulated by interested parties who desire to injure our reputation. We concede the right of investigators to make inquiries and ask reasonable tests; but we would suggest that if mediums would attend simply to their own business, depending for its success on their own special merits, and not maliciously meddle with the affairs of others in their avocation, there would be more efficient work and more harmony in the world.

Respectfully, BANGS SISTERS, Chicago, Ill.

### LETTER FROM H. F. HILL.

The Misses Bangs, 654 West Adams Street.

Dear Friends:—Pardon this letter, but in justifying myself I deem it my duty to address to you a few lines. No doubt you have read the issue of The Progressive Thinker, the full account of the exposure of Mabel Abernackin. Not satisfied with practicing their deception upon an indulgent and gullible public, they seek to drag the name of all reputable mediums down to the same scale of moral depravity in which they at present occupy. They are responsible for the statement which is being promulgated, that on Sunday night, the 18th inst., I should have exposed you in an attempt to switch boxes on me, or something to that effect.

Now, ladies, I have never attended but one of your sittings, and that was one night in the early fall and prior to that Jackson exposure, which probably you remember. I was very well satisfied with the manifestations witnessed upon that occasion, and have never referred to that scene in other than terms of praise. While I am occupying rather an unenviable position at present before the Spiritualistic public, yet I have the courage of my convictions, and I feel justified in the premises. These people, having no defense in their work and no reason to spread upon the basis of public opinion that I am a grabber and medium extorter, and they are endeavoring to pose as martyrs to my vividness. However, their position is untenable, and it is only a question of time until they will sink into complete oblivion.

While we are practically strangers to each other, having never met except upon the occasion of the one scene referred to, I assure you I have never made any statement that should bring odium upon you or cast reflections upon your mediumship that would in any wise be detrimental, the statements of enemies of truth and justice to the contrary notwithstanding.

Trusting you will acknowledge the receipt of this letter, believe me, I am very truly, HARRY F. HILL, Chicago, Ill.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper, 50 cents. For sale at this office.

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# QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

James Comlund: Q. I attended a spiritual meeting last Sunday and the medium told me many things. I could not hear all, on account of my dullness of hearing, but what I did hear after she was herself again. What I did hear was that she saw a beautiful green plant ahead of me, and that she saw a death in my family, of a woman. Now if this is true prophecy, can we not by care avert the death as the woman referred to is in good health? I ask this as it is not every man, especially when out of work, has a dollar or more to pay a medium.

A. The "prophecy" has the earmark of the old "fortune-teller's" trick of presupposing domestic infelicity, and pleasing the fancy by making the venture of death, and then "bright days," "green paths," thereafter. Those who place the least credence in such chaff are greener than any path they will find in the future. And yet even if such "tests" or fortune-telling are genuine, they will have an influence on thought and life. To give such communications whereby a great deal of unhappiness must be caused, is little less than criminal. Surely no good and wise spirit would utter such prophecies, unless there was some surpassing need, and gain to the recipient. If this correspondent can forget this "communication," and its victim can forget, it will be the best for both. As to the death, it should place no more credence in it than on the whim of seeing the moon over the left shoulder. When such talk passes for spiritual communication, we ought not to be surprised that the law suppressing the fortune-telling fakir is made to extend to mediums.

It is the duty of all to obey as far as they are able, the laws of health, and avoid everything tending to disease. Having done this, they can do no more. To constantly plan how to avoid danger will produce a mental state which will bring on the disaster which it is sought to avoid.

J. R. Rockwell: Q. Can you give me more light on the subject of life, which I find thus treated in "Applied Physiology," by Frank Overton, M. D., page 38. Source of Life. "In the oxidation and reconstruction of animals and plants no new life is created. Lifeless material is endowed with life already living and in its turn the new material imparts life. Life continues the same through all the changes of the body, although not a single particle of the original body remains. The body is but the house in which life resides. The original source of life itself has never been found. The Bible gives the only known origin of life. See Gen. 1:11, 12."

A. The problem of life has been one of the most mysterious and perplexing to the student of nature. To accept God as the Final Cause, as suggested, is the easiest, and at once silences all other explanations. To this problem, however, such a solution is the prattle of a child. It is always understood, that all that cannot be explained by the operation of known forces, is to be referred to God.

The term life as used by Dr. Overton is so vague that it has no meaning, and hence his attempted explanation leads to darkness. Confessedly he knows nothing about the subject, but courageously sets himself at defining and explaining as though he were a master.

We speak of life in a broad and universal sense, and with a meaning quite distinct from life as manifested in an individual being. Of the universal life, the spirit author of "Origin of Man," thus speaks: "What is life? It is the turmoil of elemental forces, the rush of storms, the crash of ocean, the sparkle of sunlight, the whirl of worlds; for what is called inorganic matter is really organic, and suns and worlds are globules floating in the great arteries of the universal system. We call these manifestations life, for they correspond to the life of a living being. It is a gigantic exhibition of mechanical forces, concentrated and individualized, but dwarfed in ourselves."

As gravitation expresses itself by the moulding of cosmic vapor into worlds and suns, and balanced systems, related unchangeably in size, density, rotation and revolution, the next great principle of matter, through plasmic matter expresses itself in living beings, and by evolution reaches upward from the protozoa to man.

There are worlds and suns because matter under the law of gravitation can become in equilibrium only as aggregated into solar systems. There are living beings because they equally are expressions of the life forces or principles of life.

Looking at the tree of life as it stands at present, the author quoted sees no beginning or source. If he were to follow along evolutionary lines, he would find that life as expressed in man came in a long past age from lower form, and this again from lower, until at last the lowest organic being was reached, and beyond this he would find protoplasm matter not organized into a living being, but capable of being thus organized. Here he would find the "source" of life.

"The talk about 'new life created,' 'lifeless material,' etc., shows a mind dominated by the old and obsolete methods of thought. The body is not only 'the house in which life resides,' it is the complicated machine by which it is evolved, sustained and individualized."

J. G. Leathers: Q. As your answer to my question on telepathy is so very satisfactory, I am induced to trouble you further by asking another. My pet study is astronomy, and I could never understand why the satellites of Uranus and Neptune revolve in an opposite direction from all the other satellites in the solar system. Do these planets revolve in the same direction as their satellites? If the nebular theory be true, ought not all the members of a solar system revolve in the same direction?

A. It is essential to the maintenance of the nebular theory of the creation, that all its members revolve from central sun to remotest attendant, more or less impelled by the primary impulse. Thus, the four moons of Uranus and the one discovered of the several moons of Nep-

ture revolve in opposite directions from all the others, has been often brought forward as insurmountable objections to the theory.

Those who advocated the theory explained the apparent objection in a manner acceptable to those who have given it unprejudiced thought. This question is treated at length in "Arcana of Nature," Vol. 1, pp. 44-5, as follows:

"But the phenomena resulting from differently formed rings are obvious. (i.e., the rings thrown from a rotating nebulous mass have different forms according to size of that mass.) Rings thrown from a large and nearly spherical mass would be shaped like a harp, having very much the greater diameter at right angle with the plane of rotation, while a zone thrown from a smaller rapidly rotating spheroidal mass, would have its greater diameter corresponding with its plane of rotation. In the former case the resulting planet would have a slow rotation; in the latter a rapid rotation. The small difference between its interior and exterior portions, a retrograde rotation might be established. Uranus is of small size compared with the next interior planets, Jupiter and Saturn. From the vastness of its orbit, 1,762,000,000 miles, the zone from which it was produced must have been extremely slender; in consequence there would be little difference between the velocities of its internal and external portions. Hence the direction of rotation of the planet would be slightly influenced by that cause, and the plane of its orbit, exactly the inclination of its axis is less than half a degree. While Saturn's orbit is only one-half the diameter of Uranus its size is eight times greater. Hence its genetic zone must have had a considerable breadth, in consequence the planet has a direct rotation differing from its plane of translation by thirty degrees."

This explanation applies with equal force to Neptune, in which the conditions were nearly identical with those of Uranus.

Mrs. R.: Q. Do the spirits independently take up the trumpet with their spiritual force and speak through it, or is it taken up by the medium?

A. If the latter explanation be taken, the manifestation is at its best only a control of the medium, and not what it claims to be. The conditions should be such as to render it impossible for the medium to resist. He should not be secured with ropes which may be easily slipped, but with the finest thread that will break if there is any movement.

Unless the spirits directly use the trumpet, as it is claimed they do, the manifestation is an imposition. All test conditions should be made in reference to the establishment of this direct power.

"Research": Q. I have recently read of a case of what is called "spontaneous combustion" of the human body. Can this be true?

A. There is not a single instance of the "spontaneous combustion of the body" on record that was observed with that care which is essential for its credence. The human body, which is almost three-fourths water, is among the most difficult bodies to burn, and even when saturated with alcohol is imperfectly consumed. While there may be instances where the clothes caught fire, and thus burned the body, that there was self-ignition, and the whole body burned to a crisp, is inconsistent with every law of science.

THE BLINDLY TRUE AND TRUSTY.

In these days when frauds can flourish on the truth throughout the land, and the honest man will mourn.

With his cash and helping hand, Every fakir that will take him In a daily lighted room, And will kiss and then embrace him As a loved one from the tomb, It is useless for a spirit To come back to its only phase, To come back to its only phase, In these misty, duping days.

Men are blindly true and trusty Who will swallow every pill That is white and sweet and crusty, Whether well or whether ill, For some pills are very bitter When the coating melts away; So the fakir, in the day, Would impress him with the notion That his friends in spirit-land Can come back across the ocean With a warm-like human hand.

Men there are so unsuspecting As to be blanked and a post At a séance are delicious, As a kindred holy ghost; Men who hold the cause so dearly That the false is just as good, As the true when seen as clearly, And as true is understood. These are marked as "fakir peaches," With a bluish of golden red, And the gang of human leeches From their substance is well-fed.

There's no doubt about the power Of a spirit to return, Or their presence any hour, But the power to discern 'Twixt a spirit and a dummy Lies with man, his mortal eyes. Easy dupes the chummy wise, All the friends with kindly feeling, On this green and fertile soil, Cannot stop the fakir stealing From these honest men of toil.

It were better if some people Had romped with church and creed 'Nearth a heavy yoke of steeple, Where the Lord fills every Where the thoughts are ever planted In the verdant human mind, Always taken as 'tis granted From the blind into the blind; Where within life's mighty battle There is nothing else to do But be driven like dumb cattle, Ever faithful, ever true.

A reforming institution That pretends to rid the race Of its bondage and pollution, Superstition and disgrace, That does not begin internal To so renovate the world Of crime and foul, infernal, It should never have unfurled Such a banner over the nation Or have flashed its beacon light O'er the canvas of creation; "We have found the truth—the right!" DR. T. WILKINS.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

## HAND OF THE "DEAD."

A Well Known Doctor Recognizes the Hand of His Wife,

THE SPIRIT OF HIS WIFE HAS COMMUNICATED WITH HIM—STRIKING FUNERAL SERVICES—IT WAS CONDUCTED UNDER THE RITUAL OF THE BHA-GAVAT-GITA, AS RELATED BY THE DETROIT (MICH.) JOURNAL.

Since the death of Mrs. Mary A. Burrows at 2 o'clock Friday morning, her husband, Dr. C. W. Burrows, says he has had three manifestations from her in the spirit world, and that his daughter, though not herself a Spiritualist, has also received continual manifestations from her mother.

"On the night of her passing away," said the doctor, "there was too much confusion, naturally, for the spiritual forces to make themselves felt. But Saturday noon, whilst I was half-slumbering, she distinctly came to me. I heard her voice in that prolonged but soft 'Ah-h-h,' by which she was accustomed to call me. I answered, 'Yes, ma-ma.' The voice was not audible, but the manifestation to my consciousness was unmistakable."

"Saturday night I had another manifestation, the same prolonged, softly calling, 'Ah-h-h,' which used to take me to her bedside during her last illness. The consciousness this time was much more definite."

"Last night, Sunday night, after again calling me, she spoke to me in that musical voice of hers, sweetly and lowly: 'Good-bye.' I answered, 'Good-bye, ma-ma.'"

"This time the manifestation was much stronger. I distinctly saw her hand, which I know as well as do your yours, and I felt her presence. I have prayed that she might be made manifest to me in the spirit world (not to an external Deity), but I never expected that so soon I should receive manifestations."

"The spiritual world, like the physical, is a burning into life, which takes time and effort to learn and affiliate with. Usually manifestations from those who have passed the border are not secured for some three months."

"It is the end we sought; that we strove to attain. I have hopes that in the future she may be materialized to me in the astral body. Prior to her death for six months I had spiritual manifestations that she was going to pass away. Her last words to me were: 'Lift me up; I am going now.'"

"She always spoke of her passing away as but a transition into spirit life. Never did mother's infant, nestling to her mother's bosom, pass away more peacefully and gently. It was a mere soft breath, like that of a babe's, and she had gone."

"My daughter, too, who is peculiarly susceptible to spiritual influence, and who, I am convinced, will make a wonderful medium, though she, herself, is not a Spiritualist, has received numerous manifestations of her mother, since her transition."

Every word, every action of Dr. Burrows is that of a happy man. He has not the bearing of one who has sustained a great loss.

At the funeral of his wife his countenance was radiant; his bearing and presence optimistic and his words to friends who tendered their sympathy more like one who is giving comfort than receiving it.

A large number of Spiritualistic friends of the deceased, were present at the funeral, which took place from their house, 1057 Warren avenue west. People crowded the lawns and walks, and fully a hundred were unable to hear the service.

The service was conducted by the husband himself, as a leader in the Spiritualistic circle known as the Bhagavat-Gita, or the order of 80. The order was founded by 79 people. The eightieth is said to be an invisible presence from the spiritual world. Dr. Burrows is the Kalpa of Detroit No. 1 of the order.

The Spiritualistic services opened with the song, "Jerusalem, the Golden," sung by Mrs. Turner at the request of the deceased herself. Dr. Burrows then prayed as follows:

"O! Noblest, Purest Soul, that is within us! Lift up thy voice in contemplation and sincere aspiration to lofty ideals! May the inspiration which is ineffable fill our hearts while we dwell together as brothers of the great human family! We do not pray to an external Deity! While we are conscious of the God within, we do not ask forgiveness or supplicate mercy from external agencies; rather do we seek to express in our lives and conduct the Deity that compasses us! We do not look for help and sustenance from imaginary powers that are the creations of our own minds, but rather to the unfoldment and beautifying of pure and truthful lives, that men may say that we have God within us! We do not attempt to define the infinite, or set bounds to the omnipotent, but we rejoice to say with the Psalmist, of old, 'the heavens declare the glory of God and the firmament sheweth forth his handiwork.'"

"O, thou creating Father! The work of thy magnificence and the grandeur of thy powerful will overwhelms and astounds our perceptions! Everywhere do we feel thy presence and thy mighty power, but we can neither comprehend nor understand! O! beautiful and solemn hour of heavenly peace! We now feel the 'touch of a vanished hand!'"

Turning toward the casket containing the mortal remains of his wife and stretching forth his hand, the doctor said:

"Let thy soul walk softly in thee, like a saint in heaven unshod, alone in silence. For to be alone is to be alone with God!"

Then, turning, he said: "I, C. W. Burrows, Kelpa of Court Detroit, No 1, Order of Bhagavat-Gita, declare the same closed. Together, Bhagavats! Attend the vibrations!"

Then came the vibrations. The Bhagavats clapped their hands thrice, saying: "We send these vibrations forth throughout the length and breadth of the world; to the blessing of humanity and all true Bhagavats, wherever found. Amen."

During this Bhagavat ceremonial the Bhagavats wore an apron bearing the mystic letters E. K. K., the meaning of which none but members of the order are aware. The apron comprises three colored stripes of silk, one of red, one of blue and one of yellow.

A tall taper was lighted at the altar by a hymn, called "Not Lost, but Gone Before," was sung by Mrs. Turner, and a similar apron was placed on the casket. One of the members of the order handed him a red flower, symbolic of physical life. This he placed at the foot of the deceased. A blue flower, symbolic of mental life, he placed upon her brow. A yellow flower, symbolic of spiritual life, he placed at the breast. With a pair of scissors he then cut the apron on the casket, the red from the blue, the blue from the yellow, the act symbolizing life's work, interrupted and uncompleted.

Rev. Robert Bird, formerly presiding elder of the Methodist Episcopal Church, eighty years of age, who married Dr. and Mrs. Burrows, delivered a brief address, saying that amongst the most pleasing memories of his life were those when he went amongst his youthful days to the sunny slopes of a romantic lake 38 or forty years ago, when he was occupied in ministerial life.

"I there saw a humble home where I was called upon to perform the marriage ceremony. I am pleased to say that he who stood as bridegroom upon that occasion now stands here as the husband of that beautiful presence that has passed into a happier life. I am an old man, but I believe the blessing I then pronounced upon that occasion has been fulfilled in every degree."

Rev. Reed-Stuart asked who there was blessed in married life who had not seen the eternal in the light of his wife's eyes.

"When I visited this home yesterday," he said, "I at once recognized that there was no need of consolation from a minister in a home of this kind, where there is so

perfect a conception of spiritual life and our relations to it. The work of the minister is not needed here. Nevertheless I was asked to come, and, of course, I came." The hymn, "Lead, Kindly Light," followed, and the services closed with the benediction.

## THE TEN COMMANDMENTS,

And the Sermon on the Mount, Subjected to Free Criticism.

When the devotees of the Christian Church find themselves powerless to defend the sickening and offensive contradictions, errors and immoralities of the Bible in general, they take a last stand behind the Ten Commandments and the Sermon on the Mount, and persuade themselves that these "inspired and God-given" treatises constitute perfect lessons in moral and spiritual ethics; and that they are invulnerable to the assaults of modern infidelity. Many of them no doubt are honest in this opinion, but are so blinded and warped in their moral perceptions by the false education received in the Christian home and Sunday-School, that they are utterly incapacitated to discriminate between truth and error, or what is right and wrong.

### TEN COMMANDMENTS.

The Ten Commandments consist of a series of negations that could only be consistently applied to ignorant idol worshippers and criminals of the lowest type; but are an insult to persons of even ordinary moral endowment and an average sense of decency. They claim to have emanated directly from the god of the Jews and Christians, who seems to have been in an envious mood and insanely jealous when, as it is said, he inscribed them on the tables of stone. After reminding his chosen people that he was the identical god who brought them out of Egypt, he gave to them the following commands: "Thou shalt have no other gods before me." "Thou shalt not make thee any graven images or any likeness of anything that is in the heavens above, or that is in the earth beneath. Thou shalt not bow down thyself to them or serve them; for I the Lord God am a jealous God, visiting the iniquities of the fathers on the children unto the third and fourth generation."

Here the Christian God interdicts the manufacture and worship of domestic or home-made gods, and declares that if his people do make artificial deities and prefer them to his august and majestic self, that he will raise particular "all with their great, great grand-children. What a revolting travesty on theology! Reader, stop for a moment and think on the true import of this offensive blasphemy! The so-called supreme author and ruler of the universe growing insanely jealous of graven images and insensate idols, and proposing to appease his deity by wreaking his fiery vengeance, not on the guilty idolator, but on the innocent children of future generations. What an insult to deism and outrage on Reason and Justice!"

"Honor thy father and thy mother!" Not because they watched over, protected and provided for you during the periods of helpless childhood and youth; but that the days of the chosen people might be prolonged after they reached the Promised Land. No duty enjoined on the basis of filial love, but respect to parents recommended only to secure mercenary reward. Neither the ancient Jews nor the remorseless God they worshipped, possessed the vaguest conception of conjugal or filial love.

The command to observe the Sabbath was given for the reason that "in six days God created the heavens and the earth, and rested on the seventh." Every schoolboy knows that the earth was not created in six days, but was formulated by the slow process of evolution covering a period of many millions of years. Wherein is the consistency or justice of teaching our children these glaring falsehoods so contradictory to the established truths of science?

### "THOU SHALT NOT KILL."

The word kill is ambiguous and has a wide range of meaning and application. Christian commentators contend that isolated passages of the Holy Bible are not to be taken in an absolute sense, but their meaning is to be ascertained by comparing them with other passages relevant to the subject being considered. As the command not to kill is vague and indefinite in its application; we may be better able to arrive at its true meaning by comparing it with other commands emanating from the same specific, divine source. Directly after writing in thunder on Mount Sinai, "Thou shalt not kill," the God of Abraham, Isaac and Jacob—the Christian's "Heavenly Father," became frantically jealous and angry because his chosen people indulged in a little trespassing calf worship, and he promulgated the following command, which can properly be called the Eleventh Commandment, only it was given at the base of Sinai instead of on its summit: "Put every man his sword by his side and go in and out from gate to gate throughout the camp and slay every man his brother, and every man his companion and every man his neighbor." This gracious command of the Christian's "Heavenly Father," was promptly executed by the Hebrew preachers, and three thousand brothers, companions and neighbors, were murdered in cold blood. A third command promulgated by the Christian's "merciful God," in regard to killing, is still more emphatic: "Go ye after him through the city and smite. Let not your eye spare, neither have ye pity. Slay utterly both old and young, both maids and little children and woman." What a command from a God whose "Tender mercies are over all his works!"

Both Joshua and Saul were commanded by Israel's God to "slay both man and woman, infant and suckling." In the light of these specific and bloody mandates, we are led to believe that the translators have made a grave mistake in rendering the Fifth Commandment "Thou shalt not kill," when it should read: Thou shalt kill, slay and destroy wherever and whenever opportunity offers. This latter version would be in strict keeping with other commands above quoted, and also with the examples of the ancient Jews and modern Christians.

The Tenth Command schedules the wife with the goods and chattels of the husband and gives a positive recognition to human slavery. Parson Brownlow, during his discussion with the Rev. Pryor before the war, referred to the Ten Commandments to prove the rightfulness and divinity of slavery, and did so to the utter discomfiture of his religious antagonist. Christian husbands, have ever referred to the Bible in general, and to the Ten Commandments in special, to prove that wives were simply merchantable commodities. The Rev. Josiah Strong in the "Nation" (5th page), states that in the fifteenth year of the present century, thirty-nine wives were sold at auction in Smithfield, Eng., by Christian husbands, and the solemn protests of these unfortunate victims of Christian theology were silenced by authority of Levitical law, and Sinaiic command, proving the wife to be a chattel owned by and subject to the will and convenience of her divinely constituted master; for is it not written that God cursed Mother Eve and said: "Thy desire shall be unto thy husband and he shall rule over thee."

HE SHALL RULE OVER THEE." I have always held the Christian's God and the Christian husband in utter detestation for cursing woman, and also the religion that makes such an unnatural outrage possible. WARREN SMITH.

(To be Continued.)

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## INDIVIDUAL STEPS OF SPIRITUAL GROWTH

A Discourse Given Through Mrs. Cora L. V. Richmond, Washington, D. C., October 16, 1898.

Step by step, ever step by step we walk life's way. We cannot leap at once to the highest heights; but each morning brings the lesson of each day, and step by step to conquer pain and strife.

Not all at once does the glorious orb, the sun, mount to the zenith and the noonday here, but first it is the faint gray light and then one triumph is won, one step nearer the daylight; then at last the full-orbed splendor appears and the gray morning gives place to gold, and a new triumph the old world overtakes, for its full kingdom doth open!

The same is true, dear friends, with spiritual growth. Many people consider that mere knowledge of the facts of existence here and hereafter constitutes spiritual growth. Of course the knowledge of the fact is important; but it is the use of life that makes up the value both of human existence and of the states beyond.

Even so a great many Spiritualists have thought that the one essential thing is to know that there is a future life; that there is not death with the death of the body. This is a most important thing to know; it is the one primal factor connected with the knowledge of future immortality, but it is not all. When people think that, because they know of a future state they need do nothing more, that there is nothing to overcome, and because they have been relieved from the tortures of a burning hell and the fear of a personal Satan, that there is then nothing to conquer, they are very much mistaken.

WHAT IS LIFE? Life on earth is not simply a fact which the scientists would have you believe; it is not simply an aggregation of atoms and molecular vibration; life is not a mere matter of chemistry, but it is a matter of individual unfoldment. Whatever are the steps of each individual life for the unfoldment most needed, those steps must be taken; not circumvented, nor avoided, nor eluded, nor evaded, nor you get beneath them, around them or above them; there must be steady onward growth.

Of course it is not the province of this morning's discourse to give the reasons why many lives begin, apparently, in earthly existence with greater advantages and opportunities, or begin where others seem to leave off; that belongs to another realm of the subject.

But taking human life as we find it in the average human conditions, as they appear in human personalities, there is to be found this one salient point: It seems as though the discipline and experience that is the hardest for each to bear is that which each one has to bear; is that which comes to each one. Of course if there were no overruling intelligence or law in the universe, we would be difficult to understand. So we hear a person say: "I do not see why I should be called upon to suffer in this particular way." Or "There is so and so, who seems to have a very easy time and leads a sort of butterfly kind of life; he has no care, and prosperity comes to him." But you do not see his inner nature, you do not understand what trials he may have, or what lack of real inner experience. If there is a superficial life it may be superficially happy, and there may be apparent sunshine; but if, ultimately, a shadow comes to that life, then there seems to have been no preparation.

### NEED OF EXPERIENCE.

We assure you, from the study of spiritual principles and laws in both realms of existence, that we do not think any individual suffers or has an experience that is not needed. We do not use a harsher phrase, because it is not true: that each individual has what he or she deserves; no one deserves, apparently, worse than one has, and a great many deserve better than that which comes to them. But each one undoubtedly does receive that which is needed; the need is that which is answered; not the desire, not the want, not the desire. So we must conclude that the moral universe is governed by just as absolute and beautiful laws as the material universe, and we must conclude that there is no chance in the moral or spiritual realm any more than there is in the material realm.

When the agnostic says to you: "Oh, if I had been God, I would have made every human being happy," then you may ask of Natural Law: Why do you not make all sunshine? Why do you not make all calm? Why do you have clouds and storms? Under your dominion of natural law, if it is necessary to have shadows in nature, if action and reaction are necessary in the forces of physical life, if storms are the inevitable consequence of certain conditions of the physical atmosphere that must be purified, if lightning and thunder and violent forces or manifestations of nature are necessary; then why are not the sorrow and discipline of human experience as the result of passion necessary for the purification of the moral atmosphere?

If the universe is dominated by law, of which, when compared to the whole, every part is related to the whole and all parts are equal to the whole; then in the moral realm, we also contend, that every part is related to the whole, and that there are no mistakes in the arrangement of the moral forces of the universe.

### THE SHADOWS OF LIFE.

The shadows of life are the results of conditions that are existent and need to be overcome by the individual effort, and that individual effort being necessary

the Puritan race made it possible for this nation to conquer her difficulties, to meet other obstacles.

### SPIRITUAL CONDITIONS.

We have often heard persons say: "If I could only be in an atmosphere of spiritual appreciation and congeniality." But they are not there, and if their duty is clearly where they are, what is the meaning of it? That they shall create spiritual conditions and congeniality. No uncongeniality can affect you if you are congenial. The splendor of the sun drives away the night; the glory of the morning drives away the shadows, even from the corners of this room, though it is not admitted in its full brilliancy. That which is positive in the great spiritual universe must dominate that which is negative. Growth is positive, lack of growth is negative. This positive element is that which should dominate.

Now, instead of saying: "Oh, I cannot grow in my present surroundings," let us in the sunshine into your own heart. The avenues of spiritual life are not from without, but from within. Unfold from within. Radiate upon your own surroundings. Our word for it, it will have its effect in time; even those who do not sympathize with you will learn to respect you if you are true to yourself, true to your own convictions, and those who at first scoff will learn to inquire. We have known a great many instances where this perfect radiation of a spiritual atmosphere and presence has at last conquered the most obdurate opposition, the most obdurate uncongeniality.

A gentleman once came to us and said he did not see how he was going to get along in his domestic relations. "What is the matter?" we said. "Oh, there is inharmonious at home," he said. "Inharmonious? Well, thought it was his wife. Are you harmonious?" "How can I be, under such circumstances?" But you were once; why not continue the harmony in your own nature, until there is harmony as there once was? He said: "I had not thought of that." "Try," we said. "But," he said, "she does not seem to love me as before." "Do you love her?" we said. "I do," he said. "Be sure of it," we said. "Go on with your kindness, with your affection, and see what the result will be." It was not a year before all seemed to be adjusted by the light of positive affection, of positive harmony.

The radiation of goodness and kindness has its effect on every household. Most people seem to think it the duty of others to do everything. Do those things yourself. You expect of others, in life, home, in society, in all that relates to human life.

### RESPONSIBILITY.

"But," says one, "if the child is disobedient and goes astray; if a great calamity comes through the influence of the life of another; if the child in mind this fact, the life of the child is only yours as far as the duty of parents is concerned; the child's responsibility belongs to its own life. If it responds to your wish it is a comfort, it is blessed. But you are not responsible for anything except the loving and fulfilling of your duty to your child. If the child is a criminal, or wanders from the household in devious ways, and you have done your best for that child, we think then the responsibility is not with you."

"But it brings sorrow," Yes. Still there must be some selfishness mingled with that sorrow, for you grieve as much over the delinquencies of your neighbor's son? Do his shortcomings affect you so? No. Then is it not partly because you will bring reputation upon the family or household? Still the grief that is natural to the parent may affect your heart in some degree; but when you feel the absolute consciousness of having fulfilled your duty then you must leave the rest to his destiny and the controlling power of the infinite love and law.

"But," you say, "so many burdens have come into my life because of others." Then if you have helped others to bear their burdens, and have made a greater burden than is necessary of that which has come to you, is it not evident that there is some lesson, some spiritual growth that is needed? If there has been shown to you a great picture of sunshine and cloud, of splendor and shadow, is it not because there is something to be learned; that the background of shadow is there, the light? The steps that are invariably taken in that way are only known to the individual, they are a portion of each individual life and can only be known to the guardian angels and to the infinite life and love. Those steps, however hard to bear, however devious, however strained, nevertheless are the steps that must be taken individually, until the weakness is overcome, until the shadow is outgrown, until the individual rises to a higher height than to see the shadows.

Have you ever climbed up the Rocky Mountains or the Alps and seen the clouds below and felt like crying out to others to come and see it? If so you understand what we mean by being above the shadows. The clouds that are about you when you are on the plains are the result of moisture rising from the earth, and are not only needed to water the plains but are the result of earth's condition. If you have the courage to climb and can bear the rarefied atmosphere of the high altitude, you can be above the clouds; proving that in human ways of life the clouds are only relative, and mark certain states or conditions of mind.

"The shadow of a great road," in a weary land," was prayed for by those who dwelt in the glare and glamour of the desert. So when the great sun of prosperity shines with unrelenting radiance and adorns people often sigh for the "rock in a weary land." Kings, rulers and people in places of power, whom many are weak enough to envy, often pray for that shadow and they are often led away from the glamour of the adulation, praise and fawning of their servitors.

### SPIRITUAL UNFOLDMENT.

Certain spiritual heights are the result of this conquest; not only spiritual

unfoldment, but of the correct understanding of the knowledge that comes. Spiritualism offers, first, the fact of a future existence to those minds who do not know it by intuition, and then offers the vast realm of spiritual unfoldment, its methods, its relation to human life. Whatever relates to spirit or spiritual unfoldment may be known as well as beyond. Not what relates to the conditions beyond the change called death, excepting by those who have experienced that change; that knowledge must come necessarily from them. But the states of present spiritual growth, to the end of overcoming earthly conditions, of dominating individual appetites and passions, of overcoming the shadows that seem to beset one and beset one's way, of understanding the lesson and meaning of life; to the end of knowing that the purposes of life are spiritual, that the individual is complex in his construction, that the physical body must ultimately go back to the dust, and that, therefore, the ultimate end and spiritual purpose of life is the enlightenment of the spirit on all matters that pertain to the spirit and to the triumph of the spirit over physical conditions. This is, of course, the end and aim of human life.

People delve, and dig, and sow, and reap, build houses and tear them down, and make physical existence the sum total of life; learning at the end, that the only treasures that pass beyond this life and enable one to enjoy the earthly state perfectly are spiritual and not material.

There are a great many men who are exceedingly prosperous materially who are, nevertheless, exceedingly religious, though they may not be very spiritual. We mean by religious, that which dominates in the usual Christian churches. Many people accept the theory of salvation and press forward to win it for themselves and for others; at the same time they are also dominated by great energy to win success in material ways, yet in possessing these requisites there may not be essential spiritual growth. There may be, sometimes, great love of humanity, and that love of humanity constitutes spiritual growth, because it is forgetfulness of self. We know of some millionaires, multi-millionaires, who also possess a great amount of religious energy and a great amount of apparent love for humanity. There is not only that dominant energy that makes them succeed in material affairs, but there is that which extends over a broad humanitarian plain, and which makes them see that there is something else than mere material affairs. We do not offer these as exemplars, but simply as illustrations of certain kinds of energy that are frequently associated together, and that dominate men of affairs.

George Peabody was one of those men to whom wealth came easily, and also one who considered himself a steward in the hands of a higher power for doing good. He made no extensive display of his good works, but arranged them so that people did not feel themselves to be dependent. We have often referred to this man because he was a genius in the direction of knowing that men of affairs in earthly life are but subject to some higher motive, some higher principle, than mere material success. If this thought was dominant both in lovely lives and those who are called more exalted; if people who are not wealthy did not envy the wealthy, and those who have the gift of making or aggregating wealth could dispense it wisely; the world would exhibit then those states of spiritual growth to which we refer.

The large majority of people who are in indigent circumstances or who lack wealth, and must toil for their daily bread are, perhaps, striving with their conditions and rebelling against them instead of considering that in many ways they are blessed. Perhaps nothing is more conducive to the human passions, excepting fear—fear is the most debasing and more or less destructive of human happiness, than this envying of worldly success. One of the great conquests, or steps of spiritual growth, is to dominate that which covets the possessions of others; to dominate that which corrodes the life and wears away useful endeavor. This is a great triumph.

### A CONTRAST.

How do you do it? By the knowledge that the highest and best possessions are those of the spirit. You may enter the house of a millionaire, and if he does not know that the spirit is life, when the child of his heart has passed out of human life, and the casket lies there holding the lifeless form, he would give all his earthly possessions for the restoration of physical existence for the life of that child. In many instances he would give one-third of his possessions to know that that child lives. But he has not the steps of knowledge by which to know that life exists beyond the death of the body. You may enter the cottage of a laborer and find there the body of his child. He is calm and tranquil, there are flowers on the door, there is a cheerful expression on the face of his wife and children. They have been taught self-control, and they know that the body lying there was but the habitation of the spirit, which lives as a portion of their household and abides in their presence.

Which household is the richer of the two? With whom would you change places, if not all?

There can be but one answer: Men and women go hunting the whole world over for happiness (which lies in their doors), hunting in every clime and in every land for the treasures and knowledge that are within; and oftentimes go seeking for comfort and consolation at external shrines, when the light of the spirit is ready and willing to eliminate the shadows of their dwellings. But human lives are immured in the shadows, that their eyes may become accustomed to the light; they are girded around with obstacles that they may conquer them and gain strength. Oh, you hearts that are weary, perhaps because you will not lift the load or burden of life from within; Oh, you eyes that are filled with tears because your hearts are not attuned to the

within and above, look to the glad sunshine that pleads out to you from the clear morning air, and the wonderful skies bending above you with the sun's blazing light by day and stars by night; while the pleading millions of voices look to you for strength and comfort, and to the mute messengers of ministrations bending above and around you!

What is the matter that you are out of harmony with this glad and wonderful universe; that you cannot sing the song of freedom and the song of the stars, that you cannot rejoice in the night and in the day? What is it? Ah! It is the lack of unfoldment from within! You have not taken this next step. You may seek to evade or avoid it; but press forward and take that step, and another, and another, and another, and lo! the height is there and the victory is won.

## A HOME CIRCLE.

### Delightful Seance at Home.

To the Editor:—We would be pleased with a little space again in the columns of The Progressive Thinker, which we so much welcome in our home every week with its varied news and views of able writers on the beautiful philosophy we so much love. No doubt some of the readers are interested in the phenomena of Spiritualism just as much as we are, notwithstanding the fact that some think we should outgrow it, and consider it only milk for the babes. We think, however, that the ever-recurring, rap, voice or message, in whatever shape or form, should ever be welcomed as if from angel loved ones. As demonstration of the philosophy we so much love, therefore, allow us to say a few words about the seance at our home last Thanksgiving day.

On that day we invited friends of ours to come and spend the day with us, and they suggested that they take friends who are mediums, along, and have a home seance, which we have often spoken of but never had, as we live fifteen miles out of the city. We were pleased with the proposition, although the mediums they intended to take along were quite strangers to us; but our friends had learned to think very highly of them, and rightly so, for so did we when the day was over. The mediums were Mr. and Mrs. Arnold, 238 34th Street, Chicago. After satisfying the mortal man and the dining-room table was stripped of the empty dishes, we proceeded to darken the room, and closing the door leading to other rooms, we formed a circle and joined hands around the dining-room table, the mediums included; no cabinet, no curtains, no paraphernalia of any kind, no trance, everything normal. A small music box, a vase of fresh roses, a trumpet, a paper tablet and a slate and pencil were on the table.

To begin with, the music box was lifted at once and floated about in the room over our heads, playing all the time, being wound up by spirit power; likewise the trumpet conveying messages of love, and music as on a flute. The flowers in the vase were distributed, the ladies' hair receiving the most attention. Handkerchiefs were taken from one another and our eyes were lifted as by mortal hands. Forms and faces and lights we saw floating before our eyes; the ladies played cards on our faces and hands. The mystical rain came there, with its intelligence. This lasted for about two hours, pausing twice in that time. There was no hostile influence, a nice bright day and everything harmonious we think had something to do with the fine results we obtained.

When in your own home like this, all doubt and criticism as to genuineness is out of question, and when mediums like Mr. and Mrs. Arnold conduct seances like this at our home, they cannot help but inspire faith and trust, and create good conditions. Yes, we long for more seances like this, with instruments like Mr. and Mrs. Arnold to the world around us. Blessed privilege to be able to demonstrate to mortals the human life beyond, the home over there.

H. P. KEELEDER.

### DAY AND NIGHT.

The day lies warm and still  
O'er your cozy bed;  
The moon-day softly dies  
In Paradise.

Rich colors manifold  
With molten streaks of gold;  
In lakes of azure mist  
Rise isles of amethyst.

The day floats down the West,  
Tranquilly at rest;  
And rudely sweet and strong  
Echoes the harvest song.

The shadows soft and dim,  
Murmur a resper hymn,  
In solemn thankfulness;  
Night comes to soothe and bless,

And from eve's departing rim  
Of the horizon dim  
Rises the harvest moon replete  
Brooding o'er her sheaves of wheat.

Stars beam forth with holy light,  
In the soft and still night,  
While the incense in the air  
Whispers God is everywhere.

To my dear ones in the East,  
Hold I in my anxious breast,  
From this land of the West,  
Parting words of peace and rest.

BISHOP A. BEALS.

Summerland, Cal.

"Social Upbuilding, including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Abbott, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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## PENCIL SKETCHES.

### Moses Hull Writes of His Work.

Tempus fugit! The first mail this morning brings me three letters complaining that "we do not hear from you though The Progressive Thinker as often as formerly." The fact is, I do not get the time to hardly answer my private correspondence. I would like to report every week but there are not hours enough in the day nor days enough in the week to do all that must be done. "The harvest is indeed great, but the laborers are few." I must not carry any part of my report back of the present month (November) or even this paper will be too long.

The very first day of this month found me in Cedar Vale, Kansas, nearly fifteen hundred miles south-west of this place, to debate with Rev. T. J. Popplewell, of Independence, Mo. We had an eight session debate, each session lasted two hours, making sixteen hours in all. It is refreshing to meet one in debate who is a gentleman in all that word implies. Such was and such is Mr. Popplewell. There was not one slanderous word, or one mean insinuation uttered in all his sixteen speeches of thirty minutes each.

While I have met opponents who were in many respects much nearer the truth than I am, this man, he is much more than an ordinary debater. In ability he is many laps ahead of Eld. Covert. In honor, decency and gentlemanliness the two names should hardly be mentioned in the same century. If there were any ill feelings engendered in the audience during the debate, I did not find it out.

The admittance to the debate was free, which is always a mistake. It generally overflows any hall obtainable, and many come just for fun, or as some would go to see a dog-fight. Such have little interest in either side of the question; but they make a noise, and they crowd out some one who would like to purchase a ticket and a seat and sit quietly and hear the whole debate. I generally went to this hall from ten to thirty minutes before the debate began. In the evenings especially I always found a crowd reaching clear down to the bottom of the stairs.

Well, the debate was a good one, and it is safe to say that truth lost no ground in the contest. My friends were all eminently satisfied; they said the time and money were both well expended. I spoke twice after the debate to large and as deeply interested audiences as ever assembled anywhere. The First Spiritual Church in Buffalo is prospering as well as could be wished for. I surely have no reason to complain; my salary thus far has never been one hour behind time. Once it reached me a week in advance.

Our church and congregation will compare in intelligence and honor with any audience in the city. We have at least a dozen members who are worth more than their weight in gold. They strive with all their might to know what is their duty, and then do it.

I became pastor here with many misgivings. I felt that I had wandered so long that I was fit for nothing else but a wandering vagabond; but I like being settled. No one can do effective work in any other way. A speaker should be one with his people. He should be interested in something more than to deliver his lectures and take his salary. He should be interested more in the place where he is settled than it is possible for him to be elsewhere, except on the condition that he is settled some other place. In fact, no one should settle unless he is willing to become one with his people. Those who cannot settle on such terms should buckle down to hard spiritual and intellectual labor until they prepare themselves to do parental duty. The people want to see that the pastor is not with them merely for his salary, but that he feels the burden of his work, and is all the time looking out for the good of the people, and then they will generally second any move he will make for the progress of the work.

It has been my custom for the greater part of my life to try to help somebody on Thanksgiving Day. This year, on Thanksgiving day, I was in the city, when the time came for the invocation, I said: "Instead of praying to the audience, I want to pray to you." I then spoke of the hundreds of poor in our city who very seldom found an oasis in the desert of this life. I tried to show them some of the things that we could be thankful for. I then told them of one thing that would make me more thankful than anything else that I could think of, and that would be to see the members of this church, from fifteen to twenty-five turkeys, and food plenty of other good and wholesome food and throw its doors open and feed the poor—not the worthy poor, but the poor without regard to what their lives or characters had been—the widows and orphans. Besides that I wanted them to give them a good entertainment at night; all to be as free as heaven's air is to those who need it. I wanted the meanness of the mean, and the poverty of the low to be made as free and given as good as a seat and as well-filled a plate as would be given to the mayor of the city were he one of our guests. Let us make them thankful.

Nothing further was said. At night the president and several other members of the church came to me and said, "Brother Hull, will you please repeat that prayer to-night?" I did, and the result was that we got up a union thanksgiving for the church at the Temple, at 1 o'clock—a dinner that all enjoyed. We issued over two hundred tickets to the poor to come in between two and four o'clock; those tickets we put into the hands of policemen and school teachers and others who knew where to locate them. The tickets invited the Elder, the Minister and the entertainment. Well, 115 of them came in with tickets in their hands—poor children, women and men. A good warm and clean meal was provided for each one. It would have done you good

to see them eat. I heard that one woman and six children were there who had nothing to eat save what they could gather out of swill barrels main for the entertainment. Most of them accepted the invitation.

Our women and some of our men went into the temple kitchen and worked like leavers all day and then beginning as early as 9 o'clock in the morning and some of them were still at work when I left at ten in the evening.

I made my heart swell with gratitude to see a revival of that kind of religion. Beside the 115 who came in there were several who came without them. As we had as well as the others. It is safe to say the table was more than half full of people all day, night. Notwithstanding the crowd, it spoken, I have not heard of it.

Some of the readers of The Progressive Thinker know that I am teaching a Bible class through the mail, by aid of typewriter and mimeograph. My class numbered over one hundred, scattered received from the continent. From letters received from many of my students I am convinced that I was aided by a higher power to institute this class. Some of my students have already ordered Bibles, taking the lessons, and giving as a kind of foundation; others talk of doing the same thing. I hope they will. I have lessons enough mimeographed to take many more students. I have as yet only issued the first series of five lessons. Attending and working at the National Convention, spending two weeks in Kansas and debating, writing for the papers, conducting a large correspondence, doing pastoral work, preaching three times a week, and occasionally lecturing, has left me little time for work on the lessons.

Besides all this, within the last week I have written and put into the hands of the printer a thirty-six page pamphlet. A few years ago I wrote and printed two thousand copies of a small tract entitled "The Devil and the Adventists," a reply to one of their tracts against Spiritualism. The edition was soon exhausted and more have been called for from that day to this. I paid attention to the call until I found Adventists distributing their tracts against Spiritualism at the door of three of the halls where I lectured. Besides that, they had another tract they were handing out, equally as assumptious and vile. The thought occurred to me that the Adventists and their devil had waked up, and it was time that Spiritualists were awake. Hence I wrote this pamphlet. In this I give the history of the Adventists both true and false, and the supply of these pamphlets and circulate as an antidote to Adventism and their devil. The price is ten cents each, or three for 25 cents.

MOSES HULL.

Buffalo, N. Y.

### State of Washington.

The State Spiritualists' Association of Washington, met in Tacoma, the 10th and 11th of November, with a marked increase in numbers, delegates and voting members, twenty-four being present in June, and forty-two at the meeting in November. Incorporation under the state laws, adopting constitution and by-laws, declaration of principles and election of officers for the coming year, was the order of business.

Evening sessions were devoted to inspirational and phenomenal work. The declaration of principles and resolutions were as follows:

We believe in the infinite spirit and intelligence called God, the immortality of every human being.

We believe that every human being is a divine germ capable of infinite unfoldment.

We recognize the universal brotherhood of man.

We assert that a continued life is proved by present revelations of positive intercommunication between the mortal and spiritual spheres.

We believe in love, purity and fidelity as the spirit of religion, and justice as the highest moral law.

Pronounce for a continued better civilization, moral purity, social evolution and religious freedom; recognize in Spiritualism the science of life and the progress of humanity; insist that no property shall be exempt from taxation because owned by the religious sect; demand that no legislation shall be enacted that seeks the union of church and state; protest against the use of public funds for the support of sectarian schools; desire that no special Sunday laws shall restrict the rights of sects who worship on other days; protest against all laws tending to restrict the free exercise of spiritual mediumship and of magnetic healing; oppose all base use of mediumship; demand a generous compensation for their time and talents; discriminate between honest mediumship and tricky imitation, and in supporting and defending mediums demand that they be true representatives of the claims for which they stand and keep a clear line of distinction between mediumship and fortune-telling, and all phenomena on which are predicated claims of demonstration should be as certain, well authenticated and unimpeachable as the data of any other science.

Following are the officers for the coming year: Mrs. Lillian S. Nagell, president, Tacoma; Mrs. Nina Gifford, first vice-president, Seattle; Dr. George Castaldi, second vice-president, Seattle; Mrs. Esther Thomas, S. M., secretary, Seattle; Mrs. M. S. McCall, treasurer, Tacoma; P. C. Mills, Edmonds; George E. Knowlton, Tacoma; J. Marion Gale, Tacoma; Dr. R. L. Chase, Edmonds; William M. King, Centralia, trustees.

The State Spiritualists' Association of Washington sends you greeting.

ESTHER THOMAS, Sec'y.

Seattle, Wash.



# JUNO, OR THE NEW WOMAN.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

CARLYLE PETERSILEA.

... AUTHOR OF ...

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlisle, a Romance," "Oceanides," a Psychic Novel, Etc.

## CHAPTER XVI.—Continued.

"Oh, yes, Clarence, of course."  
"Now I hear them talking, and our own brother Arthur calls the elder lady Aunt Galeria; and he speaks to the young girl, calling her Juno. Marjery, I know who they are now, for mamma often talks to us about them; they are our own Aunt Galeria, and Juno, the cousin whom we have never seen. Oh! Marjery, they are all three coming here to Ireland. Aren't you glad, dear sister?"

"Oh, Clarence! Clarence! How strange you talk. I don't think Arthur will ever come home again since father has turned him out of doors, and made you the heir of Dunraven."

The boy laughed a silvery peal.  
"Me, the heir of Dunraven?" he echoed. "A pretty heir I am, to be sure. Sister, whatever could I do with so much land, and hundreds of people as my tenants?" and the child essayed to lift his nearly helpless arms, and they dropped back powerless, having raised them but a few inches. The child laughed again, more merrily than before.

"Sweet Marjery," said he, "a beautiful lady is standing here by my side—a bright, majestic lady—and her voice sounds like that little purling brook just back of the old tower; and she says:

"Clarence, your brother is coming back. You will be heir no longer. It was nice to play at it for a little time, but houses and lands like these you will not want. You will sail away from here, my pretty boy, but not on a lumbering boat, like that yonder. You will sail away, little one, on wings of light, to a land more beautiful even than Ireland, where these helpless arms will become strong and well-shaped; where these useless limbs will bear you up as lightly as a feather; where this bowed back will be as straight as an arrow; where this bright head can be turned from side to side, as gracefully as that of your sister's, and on as fair a neck."

The boy's eyes were closed, and an angelic smile hovered about his sweet lips.

"Sister, she says that I shall be the heir to heavenly joys."

Tears were by this time rolling down Marjery's cheeks, and the old man, who had been tenderly wheeling the boy, wiped his eyes on his sleeve.

"Oh, Master Clarence!" he said, "we cannot spare thee—we cannot spare thee, sweet lad. Nevertheless, the Holy Virgin's will must be done, for it may be she who talks to thee, my darling boy. She loves thee, as we all cannot help ourselves to do the same."

Clarence shook his head.

"No," said he, "it is not the Holy Virgin, but the spirit of a lady, who says she loves me, and will become a mother to me in that bright land where I am shortly to go. Marjery, dear, I see this beautiful lady much of the time, and, sister, if this lady can be here with me now, when she is like those who are called dead, and is not the Holy Virgin, why may I not be with you, when I am like those who are called dead? Wouldn't you like to see me, Marjery, when I shall be tall and beautiful and straight, like brother Arthur?"

Marjery, with sobs and tears, tenderly caressed and kissed him.

"Oh, Clarence, darling," she cried, "you are as beautiful as an angel to me, now. I cannot part from you, my sweet pet. It is just fancies you have, that is all. You will live and become the heir to all this vast estate—live to love me and make me happy. You are all the brother I have now, Clarence. Arthur is not our brother any more, so papa says."

"Well, if a hundred papas say so, I will not believe it," said the child with great earnestness. "Nothing can hinder Arthur from being our brother; and according to the laws of our land, he is the rightful heir of Dunraven. Even if I were to live, and he did not come home for many years, he should still be the heir of Dunraven. I would seek him all over the earth, until I found him, and I would then bring him home, sister dear, and he should be my honored elder brother. But why did papa disinherit Arthur? Why is my brother a wanderer on the face of the earth?"

"Clarence, Clarence! Papa has forbidden us to talk of Arthur."

"Papa has no right to say we shall not talk of our brother; and I am determined to talk of him; and I must know why papa is angry with him."

"Well," said Marjery, "if you insist on knowing, I must tell you, even at the risk of papa's displeasure. He is under the anathema of Father Antonio. He scorns and repudiates the confessional, and says he will not confess or lay bare his soul to any man. He will not attend mass, nor kneel at any service, within the church at any time. He denies our blessed Lord and Savior. He laughs derisively about the Holy Mother of God, our Blessed Virgin Mary. Oh, he is very, very dreadful! Not fit, so papa says, to live among decent people—not really fit to live at all. Papa says that Satan has gotten full possession of him, and as the wicked one cannot be driven out of him, he must be driven forth to live among swine and wild beasts. That is the way, you know, they all live in America. Papa says that Satan has taken Arthur to live in America for that very purpose."

Clarence was gazing at his sister, with large, surprised eyes, a sorrowful puzzled expression sweeping over his face.

"Does the devil live in Arthur all the time?" he asked. "Hush, hush, child!" said the old man, with a scared expression. "The devil is seeking, at all times, whom he may devour, and he has found a willin' ne'er-do-weel in Arthur."

"How dare you say to me that my brother never does well, old man?" exclaimed Clarence, with flushing cheeks. "My dear Arthur, who has loved us all so much, who has been kind and good to everyone, even to you. What right have you to call him a ne'er-do-weel? Did he not give you a hundred pounds when you were ill and helpless with that pain in your back? Has he not been the kindest of masters to you all, and is he not the best of brothers to Marjery and me? What wrong has he ever done to anyone? You are a thankless old man, and I have a mind that you shall not woe me!"

"Oh, Master Clarence, forgive me! I shall speak no more."

"That is right," said the child. "You may not speak more about Arthur; and whatever Marjery and I may say, you are to hold your peace. If I am the present heir of Dunraven, I have a right to know why I have usurped my brother. Then it is because he will not confess to the priest—because he will not or cannot, believe in the Savior and the holiness of the Virgin Mary? Then, if he does not, and cannot believe, I will not confess, and do not believe."

"Oh, Clarence! Clarence!" cried Marjery, covering her streaming eyes with her hands. "Then father will disown and disinherit you! O, my poor, darling, little, sweet, afflicted brother! What will become of you? What will become of you?"

"Marjery, dear, I shall go and live with that beautiful

angel lady. I have asked her many times, in secret, for what reason should I tell all my thoughts to Antonio? At confession I was obliged to tell him all about the angel lady, and what she said to me. He said I was to drive such thoughts away—that it was the wicked one trying to deceive me and lead my soul down to hell as he had already done by my brother; and when I said that I was not deceived—that my brother was good and not wicked, he called me an ill-shapen spawn of the evil one. Marjery, I think my brother is right, and Antonio and our father wrong. I will never confess to Antonio again, and I shall ask the angel lady all about the Savior and the Holy Virgin. The lady is in that other world; she must know all about it."

The old man groaned and shook his head dolefully at Marjery. That young lady looked interested, but frightened.

"Clarence, darling," she said, "you are not well; and being ill, and not just like other people, you imagine all this about the beautiful angel lady; but, sweet brother, you must confess to the priest, for he alone can shrive you. Unless we do this, dear brother, we are in great danger, and may never reach heaven."

"And will Arthur never reach heaven?" asked the boy. Marjery covered her face with her hands, and the old man groaned again most dolefully, shaking his head the while as though it were hung on a swivel.

"If Arthur cannot enter heaven," continued Clarence, "nothing shall ever force me inside the gates until he is with me. I will go down to that hell which you tell me of, and ask for an interview with that devil; then I will beg him to allow me to see my brother; and if Arthur must stay there, I will stay also. O, I can't understand it at all. First they say that Satan is with Arthur. How can he leave his abode to live with Arthur, and yet keep all the others in that dreadful place? I should think they would all get out and run away, in his absence."

## CHAPTER XVII.

Father Antonio.

"Now, Marjery, I see the beautiful lady again," and the boy's troubled eyes closed. "She is laughing, and she says: 'My dear pretty boy, it is all false. Your brother is good; far better than Antonio, and much more intelligent. Satan has nothing to do with him; besides, there is no such being as Satan. All such ideas are superstitious nonsense. You need not confess to Antonio; such confession is of no use whatever. He had far better confess some of his sins to you and others, who confess to him.' Now," said the boy, as he opened his eyes, "I shall brave my father's displeasure, and I will never be shrived by Antonio again."

The sun was now lying low, and as Clarence seemed fatigued, Marjery proposed they go to the house at once, which they did, and the boy was taken from his chair and laid upon a dainty couch within his own chamber, to rest and sleep after the exertion of the chair ride on the beach. Marjery went to her own room, to dress for dinner.

Father Antonio usually dined at the manse on this day, for the monastery to which he belonged was nearly twenty miles away. He not only dined at Dunraven, but remained over night, for the family of Lord O'Donnell must be shrived, and the servants afterward. This required time. He usually arrived at Dunraven about ten in the morning, and departed the next morning about the same time.

Lord O'Donnell, together with his lady, was completely under the dominating power of the Roman Catholic church, and anything partaking of heresy in his servants or children, would be visited with condign punishment.

Antonio had prevailed upon Lord and Lady O'Donnell to allow Marjery to take the veil and she was expected soon to enter the convent of Notre Dame. The sweet girl herself did not wish to become a nun. Although she revered the religion of her fathers, and was by nature somewhat devout, still the world held untold charms for her; and, above all else, she had a lover; but this was a secret which she as yet had never divulged to anyone—no, not even her brother Clarence had divined it. Arthur, previous to his banishment, had looked a little suspiciously upon young Dennis Morgan.

Arthur would have favored Morgan's suit, if the young couple had confided in him. Dennis was well born, although at the present time his family were in rather reduced circumstances. His father, Sir Sidney Morgan, and his gifted and admirable mother, were well aware of their son's attachment to the gentle Lady Marjery, of which they highly approved, at the same time being fearful that his attentions to the daughter would not be acceptable to Lord and Lady O'Donnell.

The fact that the family were in reduced circumstances, and, worse than all, Mrs. Morgan had once been a governess, previous to her marriage, was enough to prejudice Lord O'Donnell against the family; and certainly young Dennis' suit for the hand of his daughter would meet with nothing but the bitterest opposition from him. Under such circumstances, however, Marjery would not willingly take the veil. Her mother had implored, her father commanded, but all to no purpose; she would not consent to enter the convent.

Lord and Lady O'Donnell were in their private sitting-room, conversing earnestly together.

"Katherine," said Lord O'Donnell, with a frown, "we have little comfort with our children. Our eldest has become a vile heretic, our daughter refuses to take the veil of perpetual chastity; and now a greater sorrow is in store for us. Our son Clarence is showing heretical tendencies. Old Hugh tells me that our child is talking in a very strange manner; and that he heard him this very day, while on the beach, say that he would never confess to Father Antonio again. Now, what is to be done, my lady? The holy father, as you know, is here for the purpose of shriving us all; and I have learned through him, the reason of our daughter's unwillingness to enter the convent. In her confession to the holy father, she has been obliged to admit that she is in love."

"In love!" exclaimed Lady Katherine, holding up both hands. "In love? Our Marjery in love? and, pray, with whom?"

"Yes; he obliged her to reveal the name of the young man; and, as if our afflictions were not too heavy to be borne already, she must add to them by being in love with one far beneath her in station—none other than Dennis Morgan."

"O! woe betide us!" wailed Lady Katherine. "Dennis Morgan! And his mother once a governess! My Lord, there is but one way left for us. Marjery must take the veil. O! would that I had obeyed my father and taken it myself. It would have been far better than to have brought such unnatural and disobedient children into the world, with which to feed Satan's maw. O! woe—woe! But what has come over Clarence? He has always been sweet and obedient, although not as devout as one could wish."

"His mind, it seems, is becoming as distorted as his

body. Hugh says his head is filled with wicked, elfish fancies. He is constantly talking of some sort of a banshee, and he says the banshee denies the Savior and the Holy Mother of God, and scornfully laughs at the sign of the cross. The child, no doubt, is verging toward an innocent."

"O! Holy Mother of God!" prayed Lady O'Donnell, sinking on her knees and crossing herself devoutly. "My poor boy becoming crazed, or an imbecile? O, well, my lord, the banshee will take our poor deformed boy, no doubt. May the Holy Virgin rest his soul! We shall soon be childless. Arthur banished, Marjery a bride of heaven, and Clarence the victim of a banshee; then who shall be heir to the lands of Dunraven?"

"Let the Holy Mother Church become the heir of Dunraven," said Lord O'Donnell, with great solemnity. "If our children prove unworthy, let us give all that we possess to the Holy Catholic church, that our souls may rest in the peace of God forevermore."

"Amen! Amen!" coincided Lady O'Donnell.

Dinner was now announced, and they descended to the large and elegantly appointed dining-hall. Father Antonio and Marjery were already there awaiting them.

The priest, like all of his class, was clean shaven, with closely cropped hair, closely buttoned black coat and vest, a simple line of white collar showing around the neck. He was spare of form, rather tall and well built; his manner was polite, grave, smooth and suave; his conversation slow, and very guarded. He looked and appeared a chaste and holy man—all but his eyes. Ah! why serpent lurked within them, concealed by his apparently frank gaze. Whenever his eyes rested upon Marjery's face, or her glance met his fully, she experienced a creeping, crawling sensation throughout all her flesh; she could not have said why; and many times she imagined them to be the shining eyes of a snake, with the elongated body and tail, together with its poisonous sting, hiding from sight within his brain. Marjery scarcely ever looked at him, avoiding his gaze whenever it was possible.

"Holy Father, have you shrived my son Clarence, yet?" asked Lord O'Donnell.

The priest raised his eyes with impressive solemnity. "I was with your son, my lord, a half hour since, but he utterly refused confession, and would not partake of the wafer; however, I managed to sprinkle him with holy water; and the frankincense and myrrh are still smoking within his apartments."

"What can the child mean?" asked Lady O'Donnell, with a troubled sigh. "Did he say anything to you, holy father, about a banshee being near him, with whom he held conversation?"

"The boy did not; but old Hugh told me something of the kind."

"Did you speak to the child about it, holy father?" asked Lord O'Donnell.

"I did the same," answered Father Antonio.

"And what was his reply?"

"He said he had nothing to do with a banshee—that he had never seen a fairy, nor spoken to one."

"The dear child!" exclaimed Lady O'Donnell. "Then it is all false about the banshee?"

The priest shook his head dubiously.

"I fear not, my lady," he replied. "The young lord insists that a beautiful lady, as he calls the troublesome thing, is with him most of the time; he also says that he is to accompany her shortly into another world."

Marjery gave the priest a quick glance. The serpent within his eyes made a little spring toward her; but, bethinking himself, coiled closely down again, with watchful, shining eyes.

"Oh, it is all one and the same," asserted Lord O'Donnell. "A banshee can take on the appearance of a beautiful lady, or any other form it may choose, for its fateful purpose."

"Holy father, are you able, do you think, to exorcise the baleful imp, and set our son free?"

"My lady, I have already done what I could. If he should still be troubled, I shall think it advisable to call a conclave of my brethren, and together we may be able to accomplish that which, singly, I may fail to do."

"Do so, holy father; do so, by all means. But if you should one and all fail, as in the case of our eldest son, Arthur, what then?" asked the anxious mother.

"The only thing left to us, in that event,"—with another furtive glance at Marjery—said the holy father, "would be to pray his soul through purgatory as quickly as possible."

"But father, we hope that Clarence may live to become the heir of Dunraven."

The serpent slithered itself toward Marjery once more.

"Unless we can rid your son of the banshee, he is doomed—doomed!" deeply and solemnly rang the voice of the priest.

Lord O'Donnell's brow corrugated, and his face flushed at the words of the priest. Lady O'Donnell sobbed, with her handkerchief to her eyes; but to the astonishment of all, Marjery raised her head haughtily, and looked Father Antonio straight in the eyes. The serpent quailed and shrank farther and farther within its hiding place, and a greenish veil seemed to fall down over its eyes.

"Doomed? My sweet, angelic Clarence, doomed? Doomed to what, pray?" asked the girl, with an unusual fire in her eyes.

"We cannot disinherit him," said Lady O'Donnell, "as we have done Arthur. He would never do to turn him forth upon the world, in his worse than helpless condition."

The priest slowly assented. "But I will answer Lady Marjery's question. The boy is doomed to death; and his soul to purgatory, if we cannot exorcise the banshee. Is it not well known to all Irishmen, that if the Holy church cannot dislodge a banshee, the one whom it troubles is doomed, without hope of escape? But Lord, and my Lady O'Donnell, we shall bring all the rites of the Holy Mother church to bear on Lord Clarence's case. Therefore, let not hope depart from you."

"Lady Marjery," asked her father, "does Clarence talk to you of the banshee?"

"My brother says nothing of a banshee to me," answered Marjery, "neither can I believe there is anything of the kind near him; if, indeed, there is such a creature as a banshee. I think, papa dear, that it is childish to believe in fancies. You and mamma have often said as much yourselves; you told me only the other day, papa, and Clarence was with us and heard what you said, that it was childish to believe in fancies."

"Yes," replied Lord O'Donnell, "in the general acceptance of the term, I think there is no truth; but a banshee is an entirely different thing."

"Then," said Marjery, "may I be allowed to ask Father Antonio what a banshee may be, if not a fairy?"

The serpent in the holy father's eyes twinkled with insidious cunning.

"A banshee, my fair Lady Marjery, is an evil spirit, trying to obtain possession of a soul, generally a youthful one, for which purpose it takes on any appearance it likes best, for the sake of accomplishing its object. Sometimes it appears in the guise of a lovely fairy; at others, the shade of some relative, friend, or playmate of the person thus seeing it. I presume the evil one," and the holy father crossed himself devoutly, "may put on almost any form he pleases, except that of Our Lady, the Saints, or the Savior of mankind."

"I thought you said at first, most reverend father, that it was an evil spirit. You did not say it was Satan; and I understand a spirit to be that of some departed human being. If so, why must it necessarily be evil? Are there not many good spirits as well as evil?"

Marjery gave the priest rather a withering look as she asked these questions.

"Good spirits do not spend their time in tormenting the living. Their beatific life in heaven, and their attitude of adoration toward the Infinite Father, does not allow of their leaving the presence of the Most High, for any purpose whatsoever. It is only the unhappy souls in purgatory who go roaming about over the earth, seeking

listening ears wherein to pour their deceitful tales," and the serpent within the reverend father's eyes wore a very deceitful expression, and then lurked backward into the dark chambers of his brain.

## CHAPTER XVIII.

Marjery Must Take the Veil.

"My brother," said Marjery, "is as near an angel now as it is possible for a soul to be. His poor little emaciated body scarcely holds his spirit down. It really seems, at times, as though his head alone held his soul to earth. I am many years older than my brother, and I do not remember of his ever committing any sins whatever. His nature is so pure and angelic that he has never been known even to speak a cross or fretful word. What sins he ever could have committed that he needs to confess, I am at a loss to comprehend."

"In Adam's fall, we sinned all," and the serpent within the eyes of the priest thrust his sharp, poisonous dagger into sight.

"Why should my poor little brother suffer for the sins which Adam committed? Adam was a strong man, better able to bear the consequences of his own sins. It seems to me very unjust that Clarence should help to bear Adam's burdens—sins which were committed thousands of years ago; if, indeed, the eating of an apple was a sin at all. My brother and I have eaten many, very many, and in fact, mamma and the doctor both advised the eating of apples for our health. All these things which you tell us, are so mystifying and contradictory that I sometimes feel like fully taking Arthur's part; and my mind now will think the same thoughts he has so often expressed."

The priest's eyes, together with Lord and Lady O'Donnell's, were turned upon Marjery in surprise and anger.

"Lady Marjery," said her father sternly, "you forget yourself. Your mind has been poisoned by your brother Arthur. Really," he continued, turning to Father Antonio, "Arthur should have been sent away long before he was that my other children might not have been contaminated."

"You recollect, my lord," replied the priest, "that I advised it some years before you consented to do so; I advised it as soon as I found that Satan had fast hold of him, and could not be dislodged." The serpent's eyes, within the priest's shone with malign subtlety.

"Would that we had listened to you, holy father," sobbed Lady O'Donnell. "In consequence of our disobedience, I fear all our children will be lost."

"Marjery," said Lord O'Donnell, with much severity, "your foolish and wicked words have forced me to a decision. My mind has wavered a little concerning you; for which I humbly beg our Lady's pardon. Holy father, shrive me of this sin. Lady O'Donnell and myself have hesitated somewhat to give our only daughter to be a Bride of Heaven. We will hesitate no longer. We perceive most plainly that if we do, she will soon become the bride of Satan. We must save her, at least, from so horrible a fate."

The serpent's eyes twinkled, but the priest's eyelids drooped over them, to conceal their triumphant eagerness. "But, my poor Clarence! holy father; he is but an innocent. Surely Our Merciful Lady will forgive the unmeaning talk of such an one as he."

"We will do penance, and intercede for him, ourselves," answered the holy father. "Besides, hundreds of masses shall be said for the purging of his soul; and then put our trust in the Savior."

Marjery's face was deeply flushed, and her eyes wore a hunted expression. She looked at the priest with mingled feelings of horror, fear and disgust—looked at him as one looks at a crawling, slimy poisonous snake from which there is no escape. She felt that she was hedged in on all sides, without so much as a loop-hole. To enter a convent and become a nun was to her the death of all earthly hope. The walls of a convent were simply the walls of a prison; the nun's cell, a dungeon—a hopeless grave. She doubted if she would ever behold her father, mother or brothers again. Her very life was centered in the poor little helpless lad. To be torn from him, would be to her worse than death. Her arms had been around him more than half the time since his birth. No one else had ever combed out his long, beautiful, sunny hair, which she had brushed and wound so daintily about her fingers, to which it clung like soft tendrils; and then, as she carefully withdrew them, dozens of long, shining curls lay about his head and shoulders—those poor little shoulders that were so cruelly humped to his ears—those dainty pink and white ears, so like beautiful and fragile sea-shells. Oh, she had held those little cold, claw-like hands within her own, hours and hours every day, to make them a little more like her own soft, perfectly formed, warm ones, filled with living magnetic power; how, every day, she had softly stroked that cruel hump, because the sensation was pleasing and grateful to the afflicted child; how the little silk socks had been removed each day, that the nearly lifeless feet, no larger than those of an infant's a few days old, might be softly chafed, and then kissed lovingly, as a mother fondles, plays with and kisses her baby's toes. Oh, Marjery's heart was bursting with grief and anxiety.

The serpent's eyes watched her, furtively noting each expressive shadow as it flitted over her ingenuous countenance. Although her heart was bursting with grief, at thought of her brother, one glance at the priest turned her grief into anger and repulsion.

Would her life be any more acceptable to God, shut into a nun's cell, where she could do no good to anyone, where she could not even manifest her love and care to her helpless and sorely afflicted brother? Did God require—that her father and mother should give up to this living death, their only daughter? Oh, she could not believe a loving and merciful God could or would be so cruel. It seemed to her that the priest was the cause of all her trouble. Why should he particularly care to have her enter the convent? Hundreds of other young girls were never expected to become nuns. A number of young ladies of her acquaintance never even thought of doing so, neither did the priest, or their parents require it. Why should God want her more than these others? Two or three of these young ladies were betrothed and would soon be united to their lovers; and she, Lady Marjery O'Donnell also had a lover. Why could she not be allowed to plight her troth to him? He had already confessed his love to her, and her heart had fluttered like a bird's wings, the lids had drooped over the sweet, shy eyes, the little soft, magnetic hand had trembled in his firm clasp. Ah, she could not hide the truth from herself. Her heart beat a rhythmic response to his ardent love pleadings:

"Marjery, I love you. Be my wife."

No serpent lurked within his eyes, but a bright angelic boy, a veritable cupid, instead. Their glance was as pure and innocent as that of Clarence's. She had even promised to meet him at their trysting place this very evening.

All the foregoing thoughts chased each other rapidly through Marjery's brain. She raised her eyes to her father's face pleadingly, unconsciously clasping her hands together as though in prayer.

"Papa," she said, "I do not wish to become a nun. Let me stay at home with you and mamma, whom I love, and darling Clarence. He needs me more than anybody thinks. I really think, dearest papa, that he will die if I leave him."

(To be Continued.)

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SATURDAY, DECEMBER 10, 1893.

A YEAR OF GRACE.

Only one more year, then the end! Shinner, do you hear? Rev. T. J. Boyd, an Indianapolis divine, has been studying the "Word of God," as thousands of others have for many centuries, and has made the awful discovery that Nov. 11, 1893, will witness the consummation of all things, and that this earth, with all its homes and people, will go up in smoke.

The faithful servant of God has hit on a good time, at the end of summer and autumn, just as grim old winter with whitened cheeks is about to commence his icy reign. At that period each year the earth reaches the end of its orbit, predicted by an old-time astronomer, who said "the stars shall fall from heaven," as a harbinger of the grand wind up. A continuous shower of meteors, such as was witnessed by the writer in Nov. 1833, are good enough "stars" for all practical purposes.

The idea of a universal conflagration to end mundane affairs, was taught by the Egyptians two thousand years before our era. It was borrowed by the Jews resident in Egypt after the Alexandrian conquest, who probably wrote much of what we call the Old Testament, with its predictions of the destruction of the earth by fire. The Fagan priests of Rome, from whom the Christians inherit their faith, taught the same idea, and their successors have been predicting the end of the world ever since they have existed. It is almost a pity the idea cannot be realized, so as to end priestly rule and ruin.

HOW IS THIS?

In the Kansas City Star of Nov. 9, is a three column article in small type, from the pen of "Gath," otherwise P. H. Townsend, wherein he interviewed ex-Senator John Sherman. In the closing paragraph of that interview Mr. Sherman is reported to have said, remarking on his wife's illness and loss of voice:

"Man is a very insignificant creature although he has much pride. Everything we learn shows us that not only is this earth a mere attendant upon a solar system which is probably an inferior one among other solar systems, but the suggestion that to this world came the only Redeemer and Child of Heaven sometimes seems man's own egotism when there are so many other earths and other systems. Charity will allow wide differences of thought on all these questions and with or without charity man will take up the subject of himself and his physical existence."

That quotation is worthy of preservation, showing how one of the leading minds of America has allowed himself to think on the religious issues of the day. It is only a thought, briefly expressed, but it shows that John Sherman is not orthodox as to a world's religion. Next we shall hear the cry of Infidel and Atheist against the distinguished statesman.

A LITERARY OPINION.

The Literary Guide for November, an English publication, commenting on an article in the Methodist Times, wherein the editor controverted the claim of a late speaker at a banquet that "it is impossible to communicate the Christian religion to India until we are thoroughly conversant with the Hindu mind," remarks:

"Whether the fault lies with the missionaries, or with the Gospel, it is certain the progress made by Christianity in India is extremely slow. The religion of Jesus Christ has no stronger foothold in India than has Mormonism or Buddhism in the United States. India will ultimately become Christian as is absurdly improbable as that Britain will one day row spiritual allegiance to Jo Smith or Buddha. It is saddening to think of the money and energy which are annually wasted on Christian missions—missions so alien to the spirit of the people to whom they are addressed."

BAD EXAMPLE.

The Rev. Geo. R. Parrish, arrested at the close of a sermon at Marshalltown, Iowa, for a forgery on the Sandwich, Ill., Bank, when his trial came on at Springfield, Ill., a few days ago, pleaded guilty to the indictment, and was sentenced to the Joliet prison for a term of years. In his case Jesus did not wholly pay the debt of his transgression. The pulpit does not always set a good example.

"Arcana of Nature and the History and Laws of Creation." By Hudson Tuttle. A well-known and most pronounced treatise. Cloth, \$1. For sale at this office.

started out with such a flourish of spiritual pyrotechnics, making dire threats against Spiritualism, which was to be speedily pulverized and scattered to the winds, proved an unskillfully handled boomerang to its projectors. It wounded not Spiritualism, but on the contrary wrought damage to its inventors. Indeed, it proved a veritable blessing in disguise, of foe to our cause. Anticipating a fierce attack all along our lines—as indeed was intended—Spiritualists awoke from slumber and prepared to meet the expected onslaught. That the projected war of extermination terminated in an inglorious fiasco, in which "our friend the enemy" was speedily placed "hors du combat," routed and driven from the field, with the loss of ordnance and ammunition, is a matter of history well known to our readers, who witnessed Waterloo defeat the Anis suffered at Anderson, Ind. By Moses Hull, their weapons of slander were rendered useless, and their Bible ordinance was captured and turned against themselves. Since that time their efforts have become more and more feeble, as if they felt it were useless to try to continue the warfare.

Apparently from that quarter, the danger has become so minimized that it is scarcely worthy of further thought or apprehension. However, it behooves Spiritualists to stand ever on guard, ever vigilant, ever watchful against flank movements, ambushes and surprises. Defeated in one plan of operations, in the open field, the movements against them are now likely to be of the more sinister order of sly municipal and legislative enactments, cunningly worded to hide treacherous antagonistic designs against Spiritualism as represented by mediums, healers, etc. If they can put down the mediums and healers, they will have accomplished a mighty stride toward their work of pulling down Spiritualism. Unless they are closely watched, their evil measures are likely to become a law, and Spiritualists and the public will not have an inkling of their work until the law is enforced in the arrest and trial of mediums, in the courts of law.

Such things have been done, and will be done again unless prevented by the efforts of ever-watchful friends of our cause. Spiritualists should, as a matter of safety, closely scan the work of their city councils and the legislatures of their respective states. A little opposition in due time, will save a immense amount of trouble later on. Its vastly easier to kill vicious designed legislation beforehand, than to effect its repeal after it shall have become crystallized into statute law.

Another foe more treacherous and more mischievous than the outspoken Anti-Spiritualist—who, though mistaken, has the virtue of the courage of his convictions—or the sly frame of iniquity by a law, is the despicable creature who clothes himself in the garb of medium that he may acquire pelf by fraud and deception. The business of these swindlers should be made not only disreputable but unremunerative and dangerous. The garments of Spiritualism should be cleansed from their pollution; and Spiritualists, those who have the good of the cause at heart, should do the cleansing work themselves, and not wait for non-Spiritualists or Anti-Spiritualists to expose the fraud and cast the discredit of the fraud upon Spiritualism. When Spiritualists themselves do the work it removes the discredit from Spiritualism and fixes it where it justly belongs, on the brazen and treacherous enemies disguised as friends.

And in this way we urge, as the most potent measure of offense and defense against all enemies to our cause, the formation of family circles. Words cannot tell the amount of good that will result from a general observance of this important measure. While the Anti-Spiritualists and their most efficient allies, the fake mediums, the brazen counterfeits and pretenders, in all the various roles as materializers, at the same time, are working to destroy Spiritualism, let our people everywhere set themselves at the great work of upbuilding our cause, which work can in no other way be done so thoroughly and efficiently as by means of family circles—and these seconded by the dissemination of spiritual literature, and especially the wide-awake spiritual journals, such as The Progressive Thinker.

The family circle, reinforced with good spiritual literature, will prove a stronghold of defense, and a most potent force in carrying our cause onward to complete victory, final and irrevocable.

SUBJECTS FOR THANKSGIVING.

Several clergymen of this city, on the Sunday before Thanksgiving day, ventilated their opinions in their pulpits as to what should be the subject of thanks and how rendered. Rev. Jenkin Lloyd Jones, in All Souls' pulpit, came nearest to expressing the views of The Progressive Thinker, which were reported in the Record:

"Would we give thanks for this last war, let us give thanks for the contagion of battle, turn the hose into the powder chambers of our war vessels, spike our guns and live the peace we have made. Would we give thanks for the nation that we boast of, we must purify it from within. We want a desk for every child in the state in the school sustained by the state. Would we give thanks for our successes in commerce and in trade, give to our people postal service, and foster their prudence and to protect their rights, give us the 'initiative' and the 'referendum,' that will enable the people to demand the right and defeat the wrong legislation at the hands of their representatives. If we would give thanks for the ballot we must purify it. If we would praise the Lord for the triumph of the emblem of equity, save it forever from the moral confusion which mistakes might for right and bigness for greatness."

MR. AND MRS. R. T. VAN HORN.

December 2, Col. R. T. Van Horn and his estimable wife celebrated the 50th anniversary of their marriage, at their rural residence near Kansas City, Mo. We congratulate them on their extended travels in the journey of life, and hope they will see many years yet. The Colonel has been a remarkable figure in politics, in literature, in journalism, in war and various other respects, and has made a marked impression for the better on the present age. His Sunday Talks in the Journal of Kansas City, were masterpieces, and were widely read, having a soul-elevating, liberalizing influence. To say the least, he has been one of the most remarkable men of the present age.

There is valuable information relating to recent archaeological discoveries in Egypt, which ought to be of interest to all Christians, as they are to independent thinkers whose ambition it is to know the truth. It was during the reign of Set II., the pretended exodus of the Jews from Egypt occurred. Instead of being overwhelmed and lost in the Red Sea with his entire army, horses, chariots and horsemen, as described in Exodus 14: "not so much as one remained," says the book, while in pursuit of the fugitive Jews who were making their way on dry land through the sea, a wall of water obedient to Moses' rod, piled up on either hand, that Pharaoh is found nicely embalmed and quietly resting in his inscribed mummy case, where he has reposed undisturbed for 3,400 years.

The remains of Ramses II. were found some years ago at Deir el Bahari, with other embalmed kings, to which place they had been removed for preservation during some civil commotion, perhaps when Egypt was invaded by the Persian Cambyses. It was the opinion of Egyptologists for a time that it was under the reign of Ramses II. that the exodus occurred; but when his remains were found in Billogists fixed upon Set II. as the Pharaoh of that occasion. Now as Set II. has risen, and speaks to us from his tomb, of course a revised opinion must be formed to meet the emergency, for—

Though the earth was all quaking  
And flaming the sky,  
The Bible must be sustained,  
Else the Church will die.

We quote from the London Times: "As a sequel to the discovery of the tomb of King Thothmes III., at Thebes, M. Loret, director general of the antiquities department, has discovered and opened the tomb of Amenophis II.

anarchy and Athelism, on the charge of being the destroyers of morals, religion, property and the state."

That the Christians were branded as Athelists, and destroyers of morals is very true. Moshelm says:

"The Christians . . . were looked upon as a sort of Atheists; and by the Roman laws, those who were charged with Athelism were declared the pests of human society. But this was not all; the sordid interests of a multitude of lazy and selfish priests were immediately concerned in the ruin and oppression of the Christian cause."

But the martyr business was overdone by Prof. Herron. He, doubtless, based his statement on the representations in the Annals of Tacitus, which work is clearly a Christian forgery of the 15th century. Said that learned Christian author, Dowdell, for a time the Camden professor of history in Oxford University, some two centuries ago, who had made a special study of the subject:

"Very few were put to death because they were Christians."

Moshelm says, because of the interpretation of Revelations 17:14, that the church was to suffer ten great calamities, "they endeavored to accommodate the language of history, even against the testimony of those ancient records, from whence alone history can speak with authority." Further on, in sec. 11, chap. 5, part 1 of the first century, in his Ecclesiastical History, Moshelm says, a diligent search was made in the 8th century after books and papers that told of these martyrs, and were answered with the statement that they had been burned, then:

"From the 8th century downwards, a general Greek and Latin writers endeavor to make up this loss by compiling with vain labor, accounts of the lives and actions of the ancient martyrs. But the most of them have given us little else than a series of fables, adorned with profusion of rhetoric, flowers, and striking images, as the wisest, even among the Romish doctors, frankly admit. Nor are these records, they speak with superior credit, since they bear the most evident marks both of ignorance and falsehood."

It is lamentable that the real martyrs of history, they who suffered death because of their religious convictions, were not Christians, but were persons who antagonized Christian dogmas, and they met death at Christian hands, not a "very few" only; as Dowdell stated, but by millions, as the history of the Crusades, and of the Inquisition, abundantly attest, and they who maintain to the contrary must be grossly ignorant or vilely false.

WHICH IS CORRECT?

Geo. St. Clair, an English scholar, for ten years lecturer for the Palestine Exploration Fund, and an earnest student in Egyptian mythology, has lately given to the world a volume entitled "Creation Records Discovered in Egypt." He maintains that the legends of the Creation, the Fall of Angels, the Serpent, the Deluge, and the Tower of Babel, with the Confusion of Tongues, had their origin in Egypt, and the war of the gods growing out of their defective system of counting but 360 days to the year. A reviewer of St. Clair and his book says: "He possesses ample learning in the realm of Egyptian mythology and history, and he has arranged facts with consistency and clearness."

We apprehend the Egyptian colonists brought these legends with them from the valley of the Euphrates, but their origin was lost in their migrations. The Akkadians grappled with the same great problems which baffled the Egyptians.

OLDER THAN JUDAISM.

An English author familiar with the sacred writings of Egypt, tells his readers that the tradition of a primal revelation from God to man is much older than Moses. And the doctrine of a new birth, nowhere taught in the Old Testament, he found was an important feature in ancient Egypt.

Prof. Herron has been delivering a course of lectures at Willard Hall, this city, under the head of "Conflict of Christ with Civilization." The burden of his little lecture seems designed to prove that the object of "Our Lord's" mission was not to heal the sick people and appealing to individuals to be saved, or to be good, but for disturbing the then existing national order of things.

The dominion was right, if any trust can be placed in the Gospels. Jesus aimed at the destruction of the Roman power, and the rebuilding of the kingdom of David, of which it was proposed he, as a descendant of that king, was to be the head. He is represented as posing as the king of the Jews. His grand demonstration on entering Jerusalem riding on "an ass and its colt," is conclusive evidence of his purpose. To that end he was born, and for that offence against the constituted authorities he was arrested, convicted and crucified, before he had time to consummate his plans, while his executioners, according to the same authority, placed upon his cross the legend: "This is Jesus, the King of the Jews."

It was not a Republic Jesus proposed to found; it was not a government "of the people, by the people, and for the people"; but it was the revival of the ancient kingdom then usurped by the Romans, and nothing more, else the alleged biographers falsified. But the lecturer did not rest here. He continued:

"The early Christians were tortured, imprisoned, exiled and put to terrible forms of death on the charge of

The decline of the Latin governments is a subject for discussion among the leading public journals. That France, Italy, Spain and Portugal have all seen their best days, and are far gone in the decrepitude which marks nations, as individuals, there can be no doubt. The cause of this decline is traced to various sources, but the consensus of opinion seems to be they are under the control of Catholicism, while the ruling powers are subordinate to the Pope.

When the civil power of Rome, and the ecclesiastical, were centered in the same person, as was the case from the days of Numa, B. C. 700, down to the period of Constantine, A. D. 325, the civil arm was in the ascendant, and her power was commensurate with civilization. But with the death of that ruler power was gradually usurped by the religious, and Rome declined. Provinces one after another were lost. Her conquests ceased to be for civil control, but to build up a mighty hierarchy whose authority was to extend into another life.

The Reformation was the first severe blow to Catholic ambition. Subordinate kingdoms rose in revolt, till finally the Latin nations alone remained. She lost her power, and would be restored to the Pope what was wrested from him by the French Revolution. Liberal thought, now restrained, is a powerful factor in France, which in due time will come to the front again; then we betide that government which attempts to suppress religious freedom. Italy has already established civil rule in opposition to priestly, but the Pope still retains too much power, and needs curtailing.

Spain and Portugal are the only governments of Europe whose ecclesiastical rule remains unbridled, and they are the worst governments of civilization. Doubtless a revolution will sweep in Spain when her contention with America is ended; then it is hoped before the civil strife is over religious freedom, hostility is its only end. France will be established, it is hoped, in its various forms, but it has been subordinated to the church by oppressive exactions which have kept the boldest silent. The late expressions of Gen. Weyler must have had a large backing to justify his denunciations of the priestly class.

France and Spain free Portugal will soon fall into line, as will her colonies. Catholicism has been the curse of the world from its inception. It crushed out the ancient Roman, Grecian and Egyptian civilization, it retarded progress everywhere, and established ecclesiasticalism on the overturned throne of prosperous empires. Her priestly eye is turned towards the United States, and she designs to re-entrench in America, with the Holy See ultimately established in Washington, her system of spoliation which for centuries deluged Europe in blood. With that view she is expending a score of millions of dollars in the purchase of real estate in and around that city, and in the building of cathedrals, colleges, convents and monasteries, which will be ready to serve some future Pope when he takes his flight from Rome.

HOW CAN IT BE DONE?

How harmonize the following quotation from Aristotle, born B. C. 384, the tutor of Alexander the Great, and one of the brightest names of antiquity, with the ridiculous claim of the Christian clergy, that Jesus was the parent of the golden rule, and that the moral code was unknown until taught by him? The translation into English was made by Maj. Gen. Forlong, of the British Army:

"Cleanse and purify thy heart, for it is the seat of all sin. Not by worthless ceremonies, prayers, and moanings. But by stern resolve to sin no more—to uphold right. And do right. Sacrifice thyself at the shrine of duty; Forgiving injuries, and acting only towards others. As you would have them behave towards thyself."

According to accepted theology Aristotle was a Pagan philosopher; and Jesus was a God. Both may have borrowed the golden rule from the Chinese Confucius:

"Do unto another what you would he do unto you; And do not that which you would not have done to yourself."

Thales, who lived a hundred years before Confucius, expressed the same thought, as did Isocrates, who died near fifty years before Aristotle was born.

A PRAISEWORTHY ACT.

The Woman's Christian Temperance Union, in National Convention, at St. Paul, by formal vote of 285 to 71, after six hours' discussion, determined on the 14th ult., to abandon the Woman's Temple, its bonds and mortgages, and its discord-breeding features, and devote their future to advancing the cause of temperance, which called their organization into being. If it would place itself on a strictly humanitarian platform, drop its dogmatic "Christian" title, and invite all the world, without regard to creed, to join hands in crushing the demon of intemperance, it would be reason to hope for its final success. True, it is Christians mostly who need reforming. But Hindus, Brahmins and Mohammedans are already total abstainers from the cup that inebriates.

PRASED, BUT NOT READ.

A clergyman in the "Independent," says: "The Scriptures answer perfectly to Mark Twain's conception of a classic—a book everybody praises and nobody reads."

The time has been when the thoughtless praised the Bible, because they were ignorant of its contents. In the last years it is only the priestly class who are able to garner pearls from its pages, and this is done by detaching them from their false or impure connections.

MISLEADING.

The staff correspondent of the Chicago Record, writing from Paris, says: "The French historian, Alfred Duquet, the leading authority on the Franco-Prussian war, has written an important article entitled 'The Queen of Battles,' which will be published in Gaulois to-morrow (Nov. 16). The article is based mainly on the lessons taught by the Spanish-American war. In this article Duquet will say: 'The Spanish-American conflict is a most terrible example of the deadly abandon with which the discoveries of modern science have lent themselves to the purposes of warfare. A few months before hostilities began I dined with an American diplomat, who described the new armaments in the American fleet. Nothing, he said, could resist them. He said the ships of an enemy would be sunk in the beginning of an action, without so much as a scratch being sustained by the American vessels. I listened to him politely, thinking, however, there must be Gascons [great boasters] in America. Yet the destruction of the Spanish fleets at Manila and Santiago changed my opinion of last war made it plain to all thoughtful minds that the men of battles are no longer the infantry, but the artillery, and that, in fact, the nation possessing the most powerful armament and the most destructive explosive will pulverize her adversary just as the great republic has pulverized Spain.'"

That article is terribly misleading, else President McKinley, and the whole herd of priests and preachers, are mistaken in giving all the victories to God.

If it is God who fights our battles and gains our triumphs over the enemy, why the need of soldiers, arms, munitions of war or a navy? Why not call the Chaplains only into service? Let them join in "prayers and praise" to the God of battles, then, as in the great war with Milton's Devil, let Jehovah send forth his son armed with Jupiter's thunderbolts, and let him fly the awful messengers of heaven, and strike down all opposition? See book Paradise Lost, 4th paragraph from end. With ten thousand thunders in his right hand, the son sent these before him at the enemy:

"Down their idle weapons dropt  
O'er shields, and helms, and helmets  
Of thrones and mighty seraphim prostrate;  
Who wish'd the mountains now might  
be again  
Thrown down, as a shelter from  
his ire."  
Yet half his strength he put not forth,  
but check'd  
His thunder in mid volley; for he  
meant  
Not to destroy, but root them out  
of heaven."

Such a help as that would deserve thanks, and all would gladly award praise to him who brought the victory; but the Great Ruler whom The Progressive Thinker worships, never interferes that way with mortals. Only has any knowledge of Paradise Lost in heaven, and he seems to have made heavy drafts on the old poets who held of the war Jupiter waged against the Titans, ending with sending Pluto bound in chains to Tartarus' deadly shade.

INSANITY CAUSED BY RELIGIOUS EXCITEMENT.

The Toledo Bee published an interesting interview with Dr. Toby, of the Toledo State Hospital, Tuesday, on the subject of insanity caused by religious excitement. The interview was called forth by a statement by Dr. Talcott, of Middletown, N. Y., to the effect that "the way of an asylum often lies through a church." In the course of the interview Dr. Toby said:

"You must not, in speaking of this, confound true religious teaching with the frenzy which is sometimes known as religion. Religious teaching, as Christ taught, no matter through what church it comes, is good for children and adults, mentally as well as morally. It is good for any one to be taught to be kind, loving and true. But there are phases of so-called religious teaching that tend to send weak-minded people off their mental balance. For instance, when they are taught that they are half-burned over the abyss of an eternal hell. The doctrines of justice and love and mercy never unlinked any reason. 'Last year we admitted 15 patients whose condition arose from so-called religious causes.' We average, I think, from 15 to 20 every year."

"Now do not misunderstand me as saying one word against real religious teaching—that always makes for good. It is fear, terror and emotions exercises that unbalances minds and sends men and women here."

"In this connection a few statistics from the Toledo State Hospital for the insane may be of interest. Of the 1,057 cases in 1888, when the hospital opened, 63 were so down as due to religious causes; in 1889, 25 cases out of 570 admitted; in 1890, 19 out of 367 cases; in 1891, 17 out of 314 cases; in 1892, 28 out of 349 cases; in 1893, 15 out of 341 cases; in 1894, 19 out of 373 cases; in 1895, 14 out of 386 cases; in 1897, 18 cases out of 383 admitted. The proportion for eight years is not quite seven out of every 100 admitted."

AN ADVOCATE OF RELIGIOUS LIBERTY.

Lord Macaulay, the English scholar, essayist, historian and statesman, placed himself on record, by writing and publishing:

"For my part I long ago espoused the cause of religious liberty, not because that cause was popular, but because it was just; and I am disposed to abandon the principles to which I have been true through my whole life in deference to a passing clamor. The day may come, and may come soon, when those who are now loudest in raising that clamor may, as they have formerly been, supplanted for justice. When that day arrives I will try to be a new tryer, from opposing them, as I now try, to prevent them from opposing others. In the meantime I shall contend against their intolerance with the same spirit with which I may hereafter have to contend for their rights."

A SAD SUICIDE.

One Who Could Not Endure His Sad Condition.

ONE WHO POSSESSED COURAGE OF PURPOSE AND NOBILITY OF CHARACTER, SEEMS FIT TO END HIS OWN EARTHLY CAREER—HIS LAST LETTER TO HIS MOTHER.

In the city of P., not far from Chicago, dwells a family who for true sterling worth are respected throughout the city, and for beautiful qualities of character are tenderly loved by their friends. About three years ago a bright, intelligent, lovable little boy, a member of the family, was killed by the electric cars. It was a terrible shock to all, but especially to the mother; but she bore it with great fortitude, though she was noted for her tender love for her children. Friends and neighbors wondered at it, but she wrote me, saying: "Had it not been for the knowledge of Spiritualism and the hope it gave me, I could not have endured it. When dear L. was taken away, the orthodox religion cannot compare with the true Spiritualism in hope and comfort. I know my dear boy is often with me, for I often feel his presence."

There were other children, one of them a young man, bright and intelligent, with considerable artistic ability, but afflicted with a disease of the spine. He was a companion to his mother, and many were the talks they had together about the "Beautiful Beyond," and the dear brother who had gone before.

The Progressive Thinker was a valued paper, and B—, studied it carefully. Always cheerful, kind and thoughtful for all, B—, was tenderly loved. He and a sister were learning photography, and planning for a studio.

Often B—, talked of suicide, giving his opinion of it, yet in one thought that he, the sunny-tempered, bright-faced boy, could be contemplating the taking of his own life, though he always said: "I will not live to be over 21." On the twenty-first anniversary of his birth he was particularly happy, eating a hearty dinner. In the afternoon he had put on his best clothes, did some writing, and supper and left the house "as happy as a lark" as he was going on a visit, his mother wrote me. After a time they became alarmed at his absence, and began searching for him. They found him hanging in the barn. Even to the last he was careful to do all he could to spare the feelings of his dear mother. He had placed a handkerchief around his neck, and drawn a pillow over his head and placed the loop over his head and neck, so that the knot would not be broken. His features were not distorted and he looked very peaceful and happy as he lay in his coffin. In his pocket was found the following:

"To Whom It May Concern:—While in possession of my right mind I have decided upon my earthly existence. My reasons are that I cannot keep pace with the world."

A note was with this, telling his mother where to find a letter to her, and adding, "Mother, my last wish is that I be buried just as found." Here is B—'s letter to the mother he loved so well:

My Dear Mother:—Were I the possessor of the whole world, I would not trade it for this one heartache; but, mother, I can't stay in this world where I can't keep pace with the rest of humanity. You and you alone know how much I would like to be an artist, and I guess it's about the easiest trade or profession there is. I have worked hard to try and succeed, and I have been successful to some extent, but no man would give me employment because I couldn't turn out his work fast enough, or as fast as some one else could; neither could I run a studio alone. I couldn't even do half the work. Oh! how that confession hurts, but now is the time for facts. I can only see too well that I can't hold my end. Nothing but my will, grit and determination have kept me in hope so far, and Mother, you know that I—don't like this business. Don't blame her mother, she can't help it. G— is a noble girl, and would do anything in the world for you or myself or for us, and I wouldn't for the world have her herself down to a business with me that she did not like, just for me; and then she wouldn't always be single, perhaps. You see we must look ahead in these things, and if I cannot find investment in money in something of that kind, and I should fail, it would break my heart. I have worked hard—ah! so hard so much, and I have deprived myself of so much, and I am working with that untiring persistence which in time if not before long, would break any man down, and then think of me taking it and losing it! No! I would die first! You say I don't have to work. No! I know I don't, but think of a life of idleness, and when father, unable to work, or on the 'other side,' what then? The poor boy or girl, how much worse. Now, dear mother, I will be honest with you. I will be honest with you before God to work hard and progress so I can meet you on the 'other side.' You know God will forgive me, if this is a sin, which I don't think it is. You have always taught me the greatness of his love and forgiveness of sin. If I love him greater than an earthly parent's, then I know he will forgive me, because I know, Mother, you would forgive me. You say: "But God is more just than an earthly parent." Well, how are you going to divide love and justice. Mother, I am a firm believer in Spiritualism. You remember I promised you that you should hear from me. I will keep that promise if possible. I hope I can be with L—, he can help me now. Now, mother, don't mourn for me. I think how much better off I shall be, and I shall be with you a great deal, and I shall, Mother, I know I shall progress for I despise sin in its every form and I want to be better and do better, and that will always be my aim, to be better. If you will, you may show this to the children, or read it to them. I want you to wear my ring until I don't need it any more, and then give it to my dear mother, and now good-bye to you and father and all the children. Kiss them all for me. I hope the girls will grow up to be good women, and I know they will if they follow your advice. Good-bye again. I will meet you on the 'Other Side.' Your loving son.

I have given you the letter exactly as which the family do not wish to publish. Dear friend on the "Other Side," useless in life, he was useless in death, and yet, not in death, for there is no death. He lives and makes the progress for which he longed and body instead of the frail, crippled tenement which once housed the strong, beautiful spirit. NELLIE M. JERARD, Hustburg, Tenn.

"Thomas Faine: Was He Justified?" An interesting pamphlet by Wm. H. East. Price 15 cents. For sale at this office.

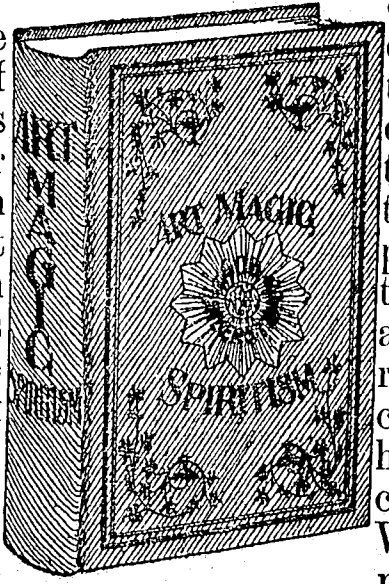






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Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an exact picture of the cover title of book that is premium for and most in Spiritualist published in This cut is third of the book printed on paper and pages in a but as a pre be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.



## ..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Mrs. Dr. C. S. Scott, of Chicago, wishes to inform her kind friends that she has returned to the city and is located at 46 North Francisco street, Francisco Terrace, Flat 18. She has retired from her practice as a physician, but would be glad to see her friends.

F. W. T. writes from Delong, Ind.: "The cause of Spiritualism is making rapid strides in this part of the country; there are so many who are not outspoken in their efforts, but are good Spiritualists just the same."

A. L. Brown writes from Montana: "The books, Art Magic and Ghost Land, received, I have read them and must say that for spiritual truth and understanding, Art Magic is without a rival. Every true Spiritualist ought to have a copy of that book as well as the paper."

Frank T. Ripley, platform test medium and speaker, will go East to Ohio, the first week in December. Societies wanting a speaker and test medium will do well to engage Brother Ripley. Terms liberal. He can be engaged in Illinois, Michigan, Ohio, or Pennsylvania while en route. Address all letters to the care of P. O. Box 77, Oxford, Ohio.

Student writes from Cincinnati, O.: "The First Spiritual Church of Cincinnati is holding regular services at Douglas Castle Hall, Sixth and Walnut streets every Sunday evening. Dr. Adah Sheehan is the speaker, and by her dignified presentation of our work is steadily gaining for the cause earnest investigators from the intellectual ranks that promise good to the cause. Dr. Horman is a forceful speaker, logical in his conclusions, gifted with the use of language, graceful in appearance, and earnestly works to establish the idea of spirit and the methods of spiritual growth in the minds of her hearers. The First Church is to be congratulated. The expression here of the action of the Illinois State Association versus fraud, good—good, with best wishes for the cause and its workers everywhere."

Carrie F. Weatherford writes: "I go to Rochester, Ind., for December and January. I shall return to Columbus for May and June, per agreement, but still have February, March and April disengaged. I want to give these three months to Michigan societies. During December and January I hope to receive week-night calls from Indiana and Western Ohio, and thus do a work for small towns and cities which could not be accomplished if they had to pay large railroad expenses, and I would ask the friends in towns near Rochester to write me for terms. Will also answer calls to give funerals. Address for next two months, care of M. Bitters, Republican office, Rochester, Ind."

Mrs. Georgia Gladys Cooley gave three lectures at Ottawa, Ill., Nov. 22, 23, and 24, following with talks and spirit messages to friends in the audience. Her work was very satisfactory, and her audience increased in numbers every succeeding evening. Her lectures combined with her private seances excited interest and inquiry and have given strength to the cause in Ottawa.

Wm. Shoup writes from Waldron, Ind.: "I am surprised to see how hide-bound some of our people are. They will not read our papers or books, or even think for themselves."

Mrs. A. E. Sheets writes from 131 Yorkville avenue, Toronto, Canada: "I have been engaged by the Toronto (Canada) Spiritual Society for the month of December. There is no diminishing yet of the interest or attendance of Sunday services held in the theater by Mrs. Waite and myself. Address as above."

T. F. McCandless writes from Atlanta, Ga.: "Mrs. Williams was developed here in our psychic class, and gives promise of making a fine speaker as well as test medium. To his credit be it said, he is every inch a man of the highest character, and has not entered the field of Spiritualism for the money, there is in it, but to elevate the cause as well as humanity. Mrs. Gebauer, our former pastor, still looks after the phenomena part of the work, although she has discontinued giving private sittings. The only work she does is for the organization, declining to receive compensation whatever for her work. She has endeavored herself to the members of our organization as well as all who have come within the circle of her influence, by her sweetness of disposition and unselfish devotion to the cause."

Hattie Tiffany writes from Minerva, Ohio: "I was in Cleveland, Ohio, last week and did a good work while there."

Paul S. Gillette writes in reference to his advent in Chicago and his meetings: "The Society for Spiritual Culture is now holding meetings at 11 North Adams street, in Brandel's Hall, beginning on the 20th inst. at 8 o'clock. Paul S. Gillette in a discourse on 'Inspiration and Its Nature,' Mrs. Annie McD. Gillette (formerly Mrs. Annie Wagner) followed with tests. Many of the old friends of Mrs. Gillette have not known that she is the same who was known to the Spiritualists as Mrs. Annie Wagner. She would be pleased to meet her old friends if they will call at 280 East Third-street, second floor, not earlier than 3 p. m., as the room is occupied away from home. Last Sunday we held services in the evening. The audience seemed to be pleased with the work and made us feel as though we went to meet more of Chicago's people. Then there should be a more consolidated movement, one in good faith, that would bring out the practical side of power of Spiritualism. We are convinced that Chicago people have in them the possibility of making Spiritualism a great social reformative movement, one that will brighten the horizon of the great struggling mass of humanity. Mrs. Cooley's meeting at the First Spiritual Church sets an example that is worthy of emulation; the free expression of thought from those present, and the able comment after each meeting, has been a most pleasant and lasting effect. We hope to see more of the Spiritualists out to meet us at the Sunday evening meeting, as well as in the Thursday evening circle at our residence."

Mrs. J. N. Chapman writes from Norwich, Conn.: "Prof. W. M. Lockwood, the eminent physicist of Chicago, closed a month's engagement with the Union of this city, Sunday, November 25. His lectures were given were entirely new and full of valuable instruction, presenting his thought in eloquent language. The Professor was the attention of people who seek intellectual food, and are willing to think upon matters of vital importance. Mr. E. W. Wallis, of Manchester, England, served the Union the Sundays of October, doing excellent work. He is a trance lecturer, also a very pleasing vocalist. Miss Lizzie Harlow, of Hyndenville, Mass., will speak the Sundays of December and January. She is a general favorite with the Norwich people."

G. H. Prentice writes from Lawton, Mich.: "A good many Spiritualists here and are all wide-awake and get out and hear all good speakers, such as Mrs. Robinson, of Port Huron; Mrs. Jackson, of Grand Rapids; and are organizing a society here soon, and are buying a nice camp ground, known as Bankson Lake. We are developing some fine mediums and expect to be heard from."

Secretary writes from St. Johns, Mich.: "You may think that we have gone out of existence, but we have not. We commenced last July with eight members, and now we number twenty-two."

Will O. Hodge has returned from California, and is again located in Chicago. He is open for engagements with societies in any locality, and invites correspondence with camp managers for the season of 1899. Will answer all calls for funerals. Address him at 40 Loomis street.

Mrs. Nettie McManann writes: "I have been a reader of The Progressive Thinker for many years, and I used to think the writers were too radical against the church, but the more one studies their church, and the opinion will be that such articles are the 'Trail of the Serpent' ought to be spread broadcast. My children attend a public school, which was lately taught by a young Catholic lady, and

from 7:30 p. m., and as is my habit after being settled in bed, dropped into a passive condition. At this time I lost myself in a measure, being in a semi-conscious state. I seemed to be at Clinton, Iowa, and as I walked along up the bluffs to the west of the city, I came in view of our camp-ground, and I beheld a strange sight. The grounds appeared to be a complete desert, bordered with tall, thin, gnarled trees, and north, with a beautiful view of the center, and as I approached the border of the entire camp appeared to be covered with an immense sunflower, the yellow leaves on the periphery of the same were represented by tongues of fire, and as I drew nearer the south side of the flower began to roll up toward the North like a great scroll, and as it did so my spirit wife met me at the entrance and greeted me with a kiss and embrace, saying: 'Be of good cheer, all is well, and this scene before you is typical of the purification of the ranks of Spiritualism, and very soon she will stand before the world as a bright light shining in the darkness.' Then she vanished from my presence and I regained my normal condition. I lay there and recalled every word and action of this vision as it passed before me, just as recorded here. I felt a thrill of pleasure permeating my whole physical organism that words cannot describe. Thirty-two years ago I spent a month in Clinton, and one day I strolled up on the bluffs where the camp is located, and in this second vision I have never been on the camp-ground in the flesh since the camp was located there."

C. W. Stewart writes from Springfield, Mo.: "Another year has rolled away, and I am again in this city of the Ozarks. We have held several meetings here this month, I doing the speaking and Mrs. Josie Folsom giving tests before the audience. I cannot speak too highly of Mr. and Mrs. Folsom for Spiritualism and workers for hearted people. At their seances, an investigator may witness most satisfactory phenomena, both physical and mental. Mr. J. M. White is also in Springfield at present, and is doing some good work."

Mrs. L. LeSueur, Chicago, writes: "The Band of Harmony Bazaar, held December 1, afternoon and evening, Handel Hall building, proved a great financial success. We wish to extend to its members and friends, very many thanks for their heroic cooperation, and liberal donations. One hundred was taken for the display of a young artist's work, of more than usual ability; another for handsomely dressed dolls of all sorts. The other booths were filled with fancy, useful, and highly ornamental articles. All of them of the ready customers. Three corners of the well-curled off for fortune-telling. Three ladies volunteered their services, one a clairvoyant, and two palmists; they were kept busy. We had many offers of help, and only harmony and the best feeling possible prevailed. The proceeds from the supper were more than double the usual amount. The chances on the different articles raffled were all sold. We were called to order for a short time, early in the evening, to listen to some recitations and music, which was very much enjoyed. Before the evening articles left were sold at auction. The proceeds of the evening were upwards of eighty-five dollars, and returns not all in. We now have a sum sufficient to enable us to help those in need. Again we wish to thank everybody, old folks, young folks, and little folks, for their presence and help."

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The Spiritual







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**DR. C. E. WATKINS,**  
Hotel Palmerston, 406 Mass. Av., Boston, Mass.

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**STOMACH TROUBLES**  
Can be Cured. Consult at once  
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**A Diagnosis of Your Case Free,**

and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your money unless you are satisfied with our treatment. Do not ask OUR opinion of this disease or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak of any one or even to express an opinion. We know our doctors, but we do not. The day of all-day prescriptions is past; drastic drugs in large doses will not give ten years from now. We believe in the certainty of medicine and specific medication, but specific medication requires

**SPECIFIC DIAGNOSIS.**

Who understands the action of drugs, and who is gifted with the power of correct diagnosis, is the successful physician to-day.

**Specific Medicine!**

**No Drastic Drugs!**

**A Book on "Chronic Disease"**  
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**GRATEFUL LETTERS,**

Received by Dr. Watkins  
from Grateful Patients.

219 Clinton Ave., Waverly N. Y.  
Dr. Watkins—Dear Sir: My third month's medicine has come, and as soon as Mr. Smith comes we will send the money. I wish to say that I can see a great change in me. I am better every way; my knees are not quite so lame as they have been. And I wish to ask you what you think of me now? And do you think it necessary for me to take any more medicine after I take what I have? My diagnosis number is 27,300. Yours very truly,  
MRS. EMMA J. SMITH.

Northfield, Mass., Nov. 9, 1898.  
Dear Doctor:—Treatment arrived the second. I will say, have gained for the last three weeks. If I gain as much in the next three weeks, I shall think I am about well. Yours, etc.,  
MRS. ROSE P. ROBBINS.

Wichita, Kans., Oct. 13, 1898.  
Dear Doctor:—This month's prescription reached me all right. I am ever so much better, and am always ready for my meals. I am glad you sent the liniment for the rheumatic pains in my back; I intended to mention this to you, but it seems you knew what ailed me, without me informing you. I am looking so much better that my acquaintances are surprised, and ask me the cause of my rapid improvement. I tell them it is because I am taking Dr. Watkins' treatment. I have not been able to do a full day's work for twenty years, until now, I can do a full day's work (at tinning) and sleep soundly at night. Mine is an old chronic disease, contracted in the army, and I will take your treatment until cured, which I know you will succeed in doing. I feel so very grateful to you for the relief I have received through your knowledge. And I have been, and will continue to recommend you to my sick friends. You will hear from some of them soon. Please accept my thanks. Yours truly,  
J. E. RIFE.

**A FEW WORDS FROM THE DOCTOR.**

Thousands, all over the world, write just such letters to us daily, yet some say it's only advertising. Well, it is our patients who do our advertising; we do not have to call attention to the fact all the time, to our wonderful powers, and we are proud to be able to publish these letters of our patients; and we are proud of our work, and we feel very grateful to God for the gifts he has given us. We do not promise

much, but we do try to cure the sick. We honestly believe that The Progressive Thinker could not print in one issue the grateful letters that we receive from our patients, in one week. Yet we are only one of many good psychic healers, who like us, cure where the old school fails. Yes, we are proud of our success. Why should we not be? And to all who are sick we would say, if your present doctor is not benefiting you, why not try our method; if your present physician is helping you, do not change, but remain with him or her, as the case may be. But do not give up hope; life is only worth the living when one is well, when one enjoys health, then life is a pleasure.

Kindly Yours,  
**DR. C. E. WATKINS.**  
406 Mass. Ave., Boston, Mass.

**A Shaker Defends His Order.**

To the Editor:—As a class, the Shakers welcome close inspection of their mode of life; also friendly criticism and fellowship in all that is of mutual benefit and help to circulate reformatory truths and help humanity surmount the rugged heights of personal betterment, yet they marvel that Julia Johnson, once sharing the blessings of one of their societies, but now mingling with others of different faith and life-works, should be more interested in the Shakers' welfare than with them, as her late articles in The Progressive Thinker indicate.

Those having a personal acquaintance with the Shakers, know that the large cluster of reverence enshrined in love for Ann Lee, who laid the foundation stones of their several societies, is too sacred a treasure to reject any message from her enraptured spirit, especially such as would tend toward an increase of "new life born of love" of the spirit. They will know the worth of the message, "prove all things, hold fast to that which is good," as they know that many "visions of Mother Ann Lee" have proved but mirages of overwrought imagination.

The Shakers also know that united labor for the spiritual and temporal improvement of their societies, depends more upon their own efforts than upon the acceptance of any message from any disembodying spirit.

The inspiration of Ann Lee's life, teaches her people that prayers of deeds are superior to those of words; that labor for the good of others, giving hands to work and heart to God, makes life blossom the beautiful abode of Christliness, and homes and societies are bettered.

That a diversity of opinions upon theological points and diverse visions of heaven's inmates are entertained is a fact; but the soul life, the soul doctrine of Christ is as one advocating and encouraging self-culture, self-reliance, self-support and self-uprightness; teaching that mind and soul—energizing influences concentrated together form the power of Christ upon earth, the means to suppress evil and bless each other.

Does not such a doctrine of good cheer and fellow helpfulness outweigh all of dogma's teachings? If struck upon one cheek turn the other. If thy coat is stolen, give thy cloak also. Love thy enemies as thyself and resist not evil? Counselors, that if made practical in every case, would generate evil, lawlessness and laziness? Does not the large heart of this world cry aloud more for deeds of human good, for stronger laws to protect personal rights and to right wrongs, than for proxy dogmas, and sweet fulfills of love that entrance bullock nature into insensibility to the inhumanity to man? Visions of true life reveal the fact that more justice and moral action is wanted, and less harpings of unquestionable events and active ignorance in religious and governmental departments of life so retarding to the spirit of progression.

Like all religious denominations, so with the Shakers. Only as justice and wisdom rule on advancement of their religious principles and the upbuilding of their beautiful abodes be accomplished.

That a great change in pottery-making from old times has taken place is well known. To say that spiritual growth, like crockery ware, should be formed different as years follow years, is not compatible with the law of moral evolution. Like grain in wood, moral growth must increase within the grains of wisdom, usefulness and nobility; the soul is malleable in the hands of the Divine potter—the ceasing to do evil and the learning to do good.

To develop the powers within, needs no new Christ to honor this world with new revelations; needs no water baptism to bring about moral transformation; needs no husband or wife to do the necessary work of personal emancipation from every debasing appetite and pleasure, or any special message from an angelic one to change principles of life as immutable as the elements of soil that each season develops the fruits of its time.  
Enfield, N. H.  
GEO. H. BAXTER.

**PASSED TO SPIRIT-LIFE.**

[Obituaries to the extent of ten lines only will be inserted free.]

Passed into the beyond, at her residence, in Nashville, Tenn., Mrs. N. J. Trimm, mother of C. H. Figueroa. There were no spiritual ceremonies. Mrs. Trimm was 68 years of age, and was greatly beloved by all who knew her. A quartette furnished appropriate music.  
C. H. FIGUEROA.

Passed to the higher life, Old Aunt Fawcett, aged 90. She worked up to within ten minutes of her decease, being very deft with her needle. A very fitting discourse was given, Nov. 23d, by Mrs. B. G. Hoig, of Morenci, X.  
O-ed ngll nrlre the

**"THE LYCEUM."**

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willard street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.  
4871f

**BEAR 'IN MIND.**

In sending remittances to this office, write your orders on a single sheet of paper, to be away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks; as costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.  
Write names and addresses as plain as ordinary print, and mistakes will be avoided.

**Sunday Spiritualist Meetings in Chicago.**

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.  
Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritual Society meets every Sunday in Hopkins' hall, 528 W. 63rd street, at 2:30 and 7:30 p. m.  
The First Spiritual Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898.  
Mrs. Georgia Gladys Cooley, pastor.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The First Society of Rosicrucians, J. C. P. Grunblum, permanent speaker, holds their conference every Sunday at Masonic Temple Building, every Sunday at 10:45 a. m., and 7:45 p. m.

The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at 3 o'clock and 7:30 in the evening. Good speakers and mediums will be present.

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30.

The Christian Spiritual Society holds meetings in Hygeia Hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Bapt of Harmony, auxiliary to the Church of the Soul, meets at Handel Hall Building, 40 Randolph street, every first and third Thursday of the month, beginning at 8 o'clock, at three o'clock. The ladies bring lunches; supper at six o'clock. Tea and coffee served.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1620 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

Sanctuary of the Soul meets Sunday evenings in Washington Hall, 490 Washington boulevard, at 7:30. Discourses, tests and phenomena. Mrs. L. A. Roberts, pastor, assisted by other good mediums.

Spiritualistic Church Students of Nature holds services every Sunday evening at 7:30 at Arlington Hall, 3032 Indiana avenue, corner 31st street. Mrs. M. Summers, pastor.

Dr. J. M. Temple will hold meetings every Sunday at 4308 Cottage Grove avenue. 2:20, conference. 7:30 p. m., lecture and tests.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Brownell, pastor.

The Society for Spiritual Culture will hold services each Sunday at 8 p. m., in Brande's Hall, 11 North Ada street, corner of Randolph and Ada streets. Mrs. Annie McD. Gillette (formerly Mrs. Annie Wagner) medium; Paul S. Gillette, pastor.

Send in notice of meetings held on Sunday at public halls.

**INTEREST TO SPIRITUALISTS**

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above, and I may convince them of the truth of spirit return.  
470

**TESTIMONIAL.**

B. F. Poole, Clinton, Iowa—Dear Sir: The result in my case from using your Elixirs Nos. One and Two has been wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began using your remedies four weeks ago. To any one suffering with stomach, liver and kidney trouble, I heartily recommend them. I have suffered for eight years, and during that time tried many physicians and various medicines. I have derived better results from your treatment than all the others combined.  
I am most gratefully,  
MRS. A. P. BLANVAULT.  
Frenchburg, Ky.

For 80 days I will send a sample package of Magnetized Compound for the cure of 10 cents, by mail, Clinton, Iowa.  
B. F. POOLE.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest writers on the spiritualistic movement. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Human Culture and Cure. Part First. The Philosophy of Cure, (including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fills the promise of its title. For sale at this office. Price 75 cents.

The Principles of Nature, as Discussed in the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King. In three volumes, 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

"From Soul to Soul." By Emma Rod. Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, herewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"Edith Bramley's Vision." Vivid description of Jesus' spirit, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

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Still Heals the Sick Through the Mediumship of . . . . .

**Mrs. Dr. Dobson-Barker.**

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

**DIAGNOSE YOUR CASE FREE.**

Address all Mail to

**Mrs. Dr. Dobson-Barker,**  
Box 132. SAN JOSE, CAL.

**HEART TROUBLES AND ASTHMA CURED.**

Gooseberry, Ore., Oct. 7, 1898.  
To Whom It May Concern:—This is to certify that I had been troubled with heart trouble for 20 years or more and also had asthma so bad that I had not had one night's sleep for over two years, and had also kidney trouble very bad. In fact my whole nervous system was broken down. Mrs. Dr. Dobson-Barker sent me treatments and I am a well man to-day, except some kidney trouble, and I believe if I had taken it longer I would have been cured of that. I only took four months' treatment, commencing in June, 1897.  
ALEX YOUNG.

**READ THIS SURE.**

Eaton Rapids, Mich., Oct. 30, 1898.  
Mrs. Dr. Dobson-Barker, San Jose, Cal.  
Dear Friend and Physician:—I will now write and try to express my gratitude towards you and your spirit band for the good you have done me.

After doctoring with nearly every doctor recommended to me and getting no relief, I gave up in despair, until a friend told me of you and the cures you had made, when I thought I would try once more and now I can truly say you have cured me of fits. Ever yours,  
MRS. MINNIE BEEBE.

**ST. VITUS DANCE CURED.**

Spokane, Wash., Nov. 3, 1898.  
1204 South Adams Street.  
Mrs. Dr. Dobson-Barker—Dear Madam:—I will address you a few lines in regards to my health, being an old believer in your gift of cures, I know of them personally.

You cured my little son of St. Vitus dance when you lived in Maquette, Iowa. Yours truly,  
NAPOLEON GRAHAM.

**FROM BUFFALO, N. Y.**

October 10, 1898.

Dr. Dobson-Barker—Dear Sister:—I am glad for all the good that comes to you and yours. I have talked with several of your patients; all that I have seen are unsparring in your praise; they would not exchange their physician, Mrs. Dobson-Barker, for all the other doctors in the world. That you may be spared to work many years for humanity, is my prayer. As ever your old friend,  
MOSES HULL.

**IN PLASTER PARIS VESTS.**

King City, Cal., October 20, 1898.  
Mrs. Dr. Dobson-Barker—Dear Doctor:—My little girl five years old was sick two and a half years, with spinal and other troubles. We had her treated by some of the best doctors in the country. They kept her in plaster paris vest, which only gave temporary relief. She laid in bed for five months, could not walk, nor move, had to be carried around.

I heard of your wonderful medicine; I sent for treatment; she began to improve, and at the end of the second month she could walk some. After taking four months' treatment she is gaining in strength and health every day. I can fully and truthfully say you have saved our child's life, for which we are ever your grateful friends,  
Sincerely,  
MR. S. SETTRIM.  
MRS. C. SETTRIM.

**COLLEGE OF FINE FORCES**

An institute of refined Therapeutics, including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and laws of evolution, and the human body as a temple. Students in four continents have taken the course. The college is chartered and confers the degree of Doctor of Magnetics. By a series of printed questions students can take the course and receive the diploma at their own homes. Institute removed to 368 South Broadway, Los Angeles, Cal. Diplomas granted under the New Jersey or California charters. Send stamp for catalog.  
E. D. BABBITT, M. D., LL. D., Dean.

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The well-known Psychometrist and Business Medium. Readings every 2 cents. For catalogues and 20 Three reasonable questions answered by mail for 25 cents. Address: 94 N. 2nd ave., Chicago. Psycho public treatments.

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accurately calculated by Astrologer, Rooms 6 & 7 Tabor Opera House Block, Denver, Colo. Charge from 10c. Send stamp for circulars.

**MRS. ELLA M. DOLE.**

This medium, who is clairaudient, clairvoyant, psychometrist and prophet, can be contacted at 1690 North Clark st., Chicago. Engagements can be made by letter.

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send a Life Reading, with dates and names, mail of hand and questioner. H. W. SINCLAIR, 419 West av., Jackson, Mich.

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Embracing Soul Culture, Clairvoyance, Psychometry and Laws of Unfoldment, with free reading. For particulars address EMMA RUDEE, 704 Central ave., Hamilton, Ohio.

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CORRECT DIAGNOSIS OF DISEASE.

Life Readings and Business Advice.

\$1.00 and Stamp.

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Absolutely Cure Chronic Diseases,

Where Others Fail.

If You Are a Sufferer

Write To-day, Giving

Your Name, Age, Sex and a Leading Symptom, and receive an

absolutely correct

DIAGNOSIS of your case

FREE OF CHARGE.

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Psychometrist and Psychist. Readings by mail, \$1.00 and stamps. Sealed letters answered, \$2.00. 518 Chestnut st., Cincinnati, O.

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Psychometrist, 1408 Masonic Temple, Readings 9 a. m. to 2 p. m.

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Internal or external cured by nature's positive cancer cure. No tedious operations. Tested over 40 years, and any disease that affects the human system treated successfully. J. G. W. Evershield, 1750 Broadway, New York, N. Y.

**Mrs. Georgia Gladys Cooley,**

Readings daily by mail from lock of hair and date of birth. \$1.00 and stamped envelope. 38 3/4 St., Chicago, Ill.

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If sick, write me a letter stating the fact, with age, name, sex and occupation and six cents in stamps, and I will tell you just what your troubles are by Psychic Power; also a means of a rapid cure. I need no help or leading symptoms; your letter is enough. Psychic Remedies in connection with Psychic Power. Address or call.

**FRANCES L. LOUCKS,**

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**LILIAN WILCOX,**

Psychometric and Business Medium.

Readings by letter, photo or lock of hair 50c. Definite phase of mediumship and help to develop. See, or three reasonable questions answered by mail. Address San Diego, Cal.

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**INSOMNIA AND NEURALGIA,**

Sick or Nervous Headaches

Absolutely Cured

NO PAY FOR TREATMENT.

Particulars upon application.

**WINDSOR SANITARIUM,**

CHATHAM, NEW YORK.

Finest Sanatorium in America.

**CLAIRVOYANT HANDKERCHIEF READING BY**

Mail. Hold handkerchief in ungloved hand ten minutes, enclose it in envelope with leading questions 25 cents (value



# THE PROGRESSIVE THINKER.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 19

CHICAGO, ILL., SATURDAY, DEC. 17, 1898.

NO. 473

## PROOF THAT THE HUMAN BODY HAS A KEY-NOTE

Interesting Thoughts, Suggestions and Experiments That Are Worthy of Being Considered by Every Spiritualist in the Land.

Dr. W. Xavier Sudduth, the well-known nervous specialist, has been an ardent student and experimenter of the psycho-physical culture for many years. Under the promptings of professional delicacy he was determined to be interested, but relaxed when persuaded that the subject was one in which the lay world was becoming greatly interested.

### MENTAL AS WELL AS PHYSICAL IMITATION.

"Barrying a few of the involuntary functions" began Dr. Sudduth, "man performs nearly all his acts by knowledge gained through imitation. He copies very closely his immediate environment. He walks, sings and talks as and because he has seen and heard others do so. He is an upright animal only

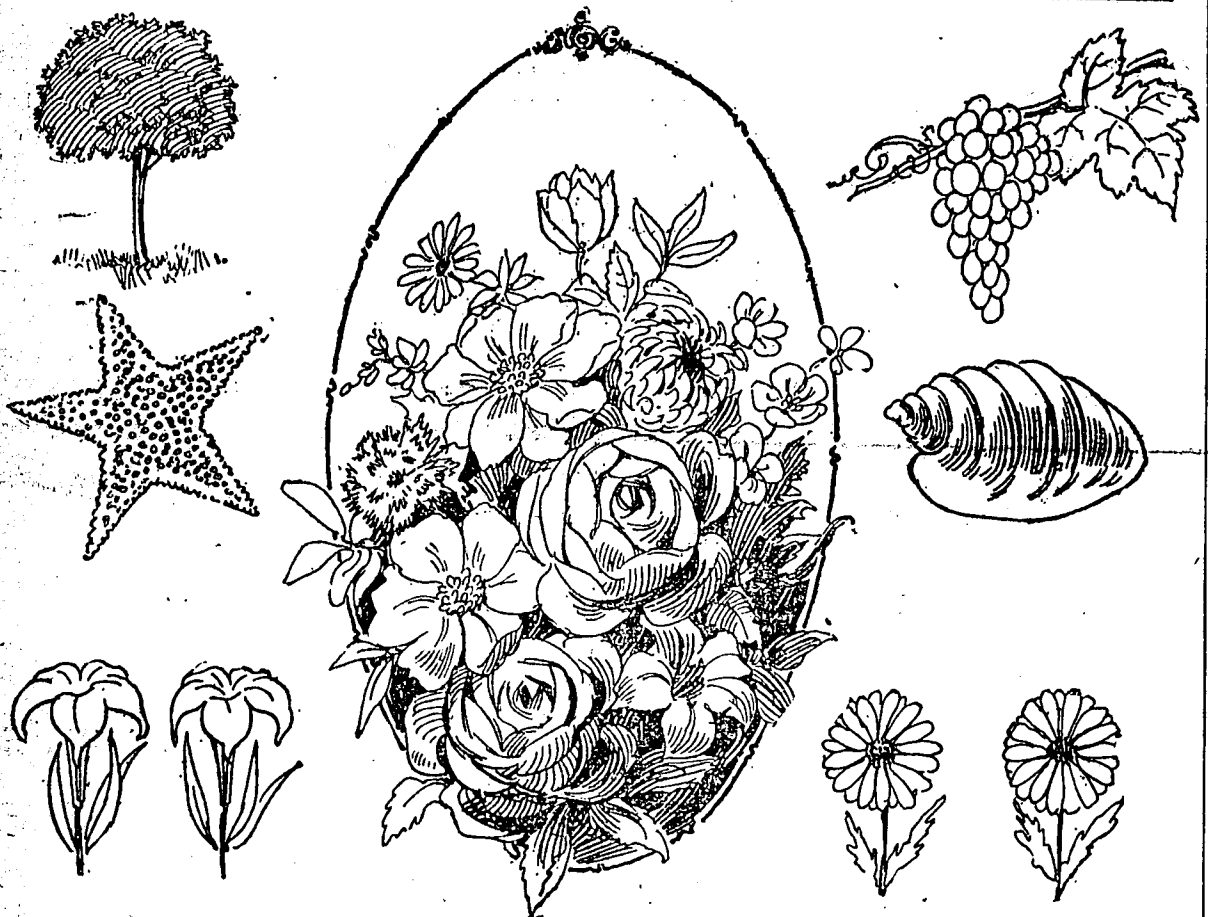
senses, and clamor for recognition. As a result, we develop a double, yes, a manifold personality. This is a matter of constant surprise—unconscious cerebration is going on in our waking state constantly. We fritter away our vitality to a great extent in this way and become nervous wrecks and fit subjects for the insane asylums.

"Our daily experiences play upon our emotional natures to such an extent that we become fairly intoxicated with them. To a certain extent variation is normal and healthy, but extremes are always harmful. One of the main features of nervous excitement is that the mind seems to feed upon it, and when once the normal tension is broken the body craves for even greater variations. The victim goes wild with his emotional excitement and rapidly flies from

periences as getting angry or crying for sympathy with others is sufficient to demonstrate that man is susceptible to the influences of his environment, which operates to alter his prevailing rate of vibration, either raising or lowering it. If these variations become extreme the body suffers in proportion.

### AN IDEA OF WHAT VIBRATION MEANS.

"It is a well known fact that motion, exercise, is an absolute requisite to the highest development of the muscular system. As constant alteration in the position of the molecules of a solid is essential to prevent neutralization of polarity and consequent disintegration, so the constant exercise of a muscle necessary in order to prevent its wasting away.



SOME OF THE PERFECT FORMS PRINTED BY THE HUMAN VOICE ON MATTER.

by imitation. The process of his education begins very early in life, and the mental development precedes the physical in every instance. The idea must be grasped and made a part of himself, consciously or subconsciously, before it can be executed. Man, therefore, is largely a creature of environment, a child of fortune and the slave of misfortune.

"The imitative is not alone confined to the physical, but pervades mental states as well. Man thinks by imitation. He is born into his mental and moral atmosphere just as surely as into his physical environment. Mental states, like the color of eyes, hair and skin, run in families. We are Methodists, Baptists, Presbyterians, republicans, democrats, or what-nots, according to the belief of our parents or most intimate friend. It is very amusing to listen to ardent discussions between young children, and older children, for that matter, on religious or political subjects, even before they have had sufficient mental training to know the force of an argument. They use the same language they have heard their parents use, that is, as far as they can remember it, and they even go further and adopt the very tones and gestures of their parents—like father, like son. In most instances the imitation is wholly unconscious, however. The suggestion has fallen on fertile soil and taken deep root. These early suggestions which arise largely in the home environment, become a part of their very being and dominate their whole after life. Who has not at times, even in adult life, felt the fears of childhood, the hold upon him? The nursery tales of black men and bears, and hobgoblins, always remain with us. To what extent may not the lives of individuals, instincts, tastes and even physical faculties be influenced by continued and insidiously directed suggestions in the waking state? Its possibilities are boundless, its powers appalling to think upon.

### IT OVERTHROWS THE THEORY OF HEREDITY.

"Anything that stands for an idea, be it sight, sound or experience is a suggestion. The doctrine of suggestion, if accepted, overthrows the whole theory of heredity at one fell swoop. Man is born into the world, little more than a mass of undifferentiated protoplasm—a creature of environment and suggestion. He owes everything to his environment, and it has been said, 'that we should be very careful in selecting our parents,' but I say we should be more careful in selecting the environment of our offspring, especially in their early infancy. First impressions are very lasting, because there is little to divert attention, and the mind dwells upon them. As we grow older, however, a thousand and one things force themselves upon our waking

one extreme to another. One moment he is ecstatic, buoyed up by hope and joy; the next sunk in grief and despair. His kaleidoscopic changes are rapid, uncertain and, in extreme cases, beyond the control of the individual. In fact, so confirmed does the victim become in the condition that he avers he enjoys it, although he may be fully aware of the injurious effect this playing with the emotions has upon his body.

"Only in their most extreme manifestations, however, do these cases come under the care of the physician—i.e., when the attacks of loss of emotional control prevent the individual from mingling harmoniously in social life. Yet between marked hilarity of a group of school children, and the still more marked excesses of the hysteric or the morpheine addict there is little difference, save in degree.

### EVERYBODY HAS A BODY NOTE.

"Pathological conditions are but perverted physiological functions. Everyone has a normal body note or tone, and a healthy state of the body as being in tune with the vibrations of the universe. Tones are produced by vibrations of strings, wires or tissues. We are thus naturally led to the consideration of vibration as the basis of harmony or discord and are forced to the conclusion, whether we will or no, that vibration is the law of the universe. We find perpetual motion in everything—that is, intermolecular movement of solids, constant vibrations in the earth, the air and the ether that fills the space between the celestial bodies and persistent pulsation in all that has life. In fact, movement, constant, ceaseless internal movement, is the price of life. Without it nothing could exist, for it is by movement that the waste products are cast out—stasis, 'standing,' meaning death by auto-intoxication. Not only is motion necessary to life in the vegetable and animal kingdom, but the mineral kingdom also is subject to the same law, constant alteration in the position of the molecules of solids being necessary to prevent neutralization of the power of cohesion. Attraction and repulsion are co-existent and constant everywhere. It is by this law that crystals are formed and rocks disintegrated. The force that governs these particles is magnetism.

"In considering this subject we must not lose sight of the electricity that is constantly being turned loose in the atmosphere. Electricity is only vibration in harness and is the source of much of the overstimulation from which urban dwellers suffer. Movement, wherever found, is a manifestation of energy, whatever may be its source. It is also, perfectly possible, by taking thought, without any visible muscular movement, to raise the bodily temperature—for instance, in anger, a very common synonym of which is found in the phrase 'getting hot.' Such common ex-

"Muscular tissue above all tissue is very complicated. Each fiber, itself microscopic in structure, is again subdivided into a multitude of prismatic forms, to which the name of sarcous elements has been given. These may be likened to the cells of a battery, each fiber resembling a voltaic pile, the connecting nerve fibers being compared to the insulated wires that convey the currents to and from the dynamo of the brain. The molecular particles to be observed in the body of the cells and sarcous elements may be compared to the molecules of solids. It is a well-known fact that these are constantly changing their positions during cell proliferation, obedient to some law with the nature of which we are not as yet conversant. That these changes play an important part in the physical condition of the body is to be inferred from analogy and also from direct observation.

"If you have ever visited the powerhouse of any of the great street railway systems which give our city so much machinery in full motion, you were undoubtedly impressed with the tension of the atmosphere from the escaping vibration and dazed by the whirl of the revolving machinery and obtained some idea of the mechanical influence of environment upon the body. It is not necessary to go to so much trouble, however, in order to appreciate fully the force of vibration, for if you will but lightly stop your ears with your fingers you will discover that you have a powerhouse within your own body.

### HOW CERTAIN VIBRATIONS ARE DISPLAYED.

"Vibrations of the body due to the action of the heart have long been recognized and graphically displayed by means of Gordon's 'vibroscope.' This consists of a square box with lined lid, one end of which rests on stout rubber bands or tubing. A receiving rubber band is attached to the free end. If it is desired to get the relationship of these bodily vibrations two tambours are used, one to register the pulsations of the heart, while the other notes the vibratory curve. The registrations are to be made on a sliding plate attached to a tuning fork.

"The nose and mouth are closed and tracings made of the vibrations of the inclosed air they will be seen to have the curve of the carotid. The tympanum, when intact, also registers a similar vibration, which is entirely different from the alternating current that can be distinguished by closing the outer ear as before described. When the legs are crossed the pulse is indicated in the movement of the foot. The teeth when held lightly apart also record the pulse.

"Behind the heart and lung power, however, lie the emotions which act directly upon the heart, through the pneumogastric nerve; hence the injury to the system from permitting full rein to the emotions. A typical example of this is found in the explosions of the nerv-

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ous energy in hysteria and epilepsy. Unrestrained pleasure and pain, fear, hate, remorse, grief, jealousy and rage are the keys that turn on the steam of the great Corliss engine of the body, the heart, which by its pulsations runs the central dynamo of the brain and the ganglia of our complicated nervous system.

### WHY DISCORD IS A DISEASE CONDITION.

"If the law of the universe is harmony, discord is a pathological condition. Harmonious vibration gives health; discord, inflammation, vibration produces disease—literally, 'want of ease.' Van Der Naillen holds that 'all manifestations in nature, physical, intellectual and spiritual, are due to interference, to changes brought in the ratio of vibration of the imperponderable forces of nature. If our bodies were keyed to nature's vibration disease could not exist, for the body as well as the material universe moves and acts on a physical, vibratory plane. Being thus constructed, harmony gives pleasure and discord pain in proportion as the individual moves on a high or low plane, or, speaking in a musical sense, is more or less highly strung.

"The emotions, as we have already indicated, correspond to the keyboard; the range of tone is the limit of resistance of the protoplasm that composes the fibers, plus the extensibility given it by the influence of mind. Just as the gauge or size of the strings in a musical instrument is dependent upon the ductility of the wire, so does the quality of the protoplasm in the body mark the range of its vibration.

"As inharmonious or discolored use or too long continued vibration will destroy the very best musical instrument, correspondingly discord and inharmonious vibration will injure the body. Not only this, but these bodies of ours respond to sympathetic vibration just as do the wires of a piano or the strings of a violin when the right key is touched. How often have we felt ourselves thrilled when least expecting such manifestation—as the result of an appeal to our sympathy, the flashing on our vision of some scene that was particularly pleasing or in response to some form of physical vibration in nature. Especially does the body make swift answer to the musical

finer nature or a greater lack of recuperative force. A veritable atonement this victim makes, by reason of his atonement with the cause of the discord. "If the guilty party is the father the vicarious sacrifice is perhaps the most beloved daughter, who catches his infectious vibration by reason of the nearness of their relationship and the closeness of their sympathies. Or it may be the wife, who, by reason of her wifely duties, is compelled to breathe in the vitiated atmosphere day and night. If she has no means of letting down the tension of the cords of her system sooner or later nature will do this for her in what we call nervous prostration. To sleep under the same covers with one who can by simple proximity jar the harmonious vibrations of another to the inducement of ill ease and even disease, may be likened to being imprisoned in a room whose atmosphere has been intentionally surcharged with poison.

### HARMONIOUS EQUILIBRIUM IS HEALTH.

"If the mother is the one at fault, then the entire household suffers in proportion to the various ages and extent of confinement in the vitiated atmosphere. A worrying, fretting, stewing, discordant mother can poison the air of the home far more pestilentially than the deadliest sewer gas. There is no relief day or night; the air is positively resonant with discords. This condition in the mother need not be expressed in disagreeable, mean, shrewish demure or. It may exist under the cloak of an overanxious solicitude for the comfort and well-being of the home circle.

"This form of discord is very apt to run in families, being handed down from mother to daughter or from father to son through successive generations, a veritable physical inheritance of an inharmonious vibration. The children of such parents cry out in their innocence to the intelligent physician for relief, which he is many times powerless to give, because the very hint at the real cause of the difficulty would at once give offense and probably cause his dismissal.

"The key to the control of our bodily vibration is also the key to perfect physical health, and, according to my way of thinking, this is to be found in



EFFECT OF DIFFERENT COLORED LIGHT RAYS UPON PLANT LIFE.

note with which it is in harmony. VIBRATION AS AN ELEMENT OF LIFE.

"As the notes in the belfry responded to the voice of the watchman singing in the hours of night, so do our bodies respond to the sound of the organ pipe when that pipe is sounded; that is, consonant with the vibrations which set in motion the atoms composing it. In a corresponding degree we also respond to joy and sorrow, are moved by extremes, which, if continued, will destroy reason and wreck this earthly temple.

"The question also has its domestic side. In proportion as the members of a family are sympathetic and affectionate, the inharmonious vibration of one member affects the other—the most sensitive, or the one nearest in consonance suffering the most. Many times this one, himself innocent, suffers more than the guilty party, by reason of a

thorough mastery of the emotional nature. The treatment is simple: instruction in methods of relaxation—how to unkey the instrument, and through right methods of respiration, direct the control of the bodily vibrations. This, together with right ways of thinking, the control of the emotions, the discontinuance of emotional prodigality and the conservatism of nervous energy, will in a short time restore the subject to a normal condition of harmonious equilibrium."

### HARMONY-MAKERS ENJOY GOOD HEALTH.

"The ideas advanced are very interesting, but can you not indicate more definitely their application in everyday practice?" was asked by the Sunday Chronicle man.

made it a business to produce harmony seldom suffered from melancholy or nervous diseases, but, on the other hand, were generally what might be considered healthy individuals, unless directly infected or maimed by accident. The class referred to embraces vocalists of both sexes, Episcopal clergymen and Catholic priests. In the study of melancholy it was found also that in taking the bodily note of persons suffering from the above condition they the members of the class above referred to nearly always gave out a major chord.

"Putting two and two together we found the keynote of our melancholic patients and required them to practice from a half to an hour daily on a note that was a semitone above the one they usually vibrated. In this way we actually raised them out of a minor into a major key, and thus cured them of their melancholy.

"Experiment has amply proved that the human voice is capable of printing form upon matter as successfully and distinctly as a violin bow drawn across the edges of a plate. The discoverer of this fact is Mrs. Watts Hughes. The experiments are conducted as follows: A hollow receiver is procured, over the mouth of which is stretched an elastic membrane. The surface of the membrane is covered with a semifluid paste of such consistency that very light impressions can be easily received.

"A singer sings against the surface of the membrane, exercising the greatest care that his notes are singularly steady and perfectly accurate. At once the musical note mirrors itself on the paste, and in the most unexpected forms. Forms of flowers, as perfect as if they were drawn, occur among the rest, these, indeed, constituting the majority of the figures. Daisies, with every petal exactly shaped, are common; lilies, equally symmetrical, are not

day to day, and in different individuals. You ask how to get it? This is not very difficult. There are many ways. The experienced operator along this line of practice instinctively feels the vibration of his patient and will unerringly adopt the correct note upon which to exercise the patient. There are, however, methods that are thoroughly scientific for obtaining the keynote of an individual. One of these is by closing the ears as before indicated and permitting the patient to hum the scale. He strikes a note that is in consonance with the note heard in his ear. When he recognizes it then have him hold it until it is found on the piano or tuning fork. Another is by permitting him to run the scale until he finds the tone that causes all his air cavities to thrill and vibrate simultaneously. He will sense it in his chest, throat, head and nose.

"Both of these methods are, however, amenable to error, in that the patient must be depended upon to determine when the note of the scale is in consonance with his bodily notes.

"Another method not open to the above objection and which is sometimes used consists in having the patient speak or hum into the receiving tube of a phonograph devised by Scott and improved by Keonig. The instrument somewhat resembles a phonograph, although when in use its cone is reversed. Instead of giving out sound it is a sound receiver. As its name indicates, it is a self-registering sound apparatus and is a modification of the drum and tuning fork arrangements so commonly in use in physical laboratories. All the waves that enter the paraboloid impinge on this membrane and throw it into vibration. On the side of the membrane next to the cylinder is attached a very fine and light style, which faithfully inscribes on the smoked paper around the cylinder the slightest motion given to the membrane. By means of a small adjustable clamp,



MELANCHOLY TEMPERAMENT AND ITS NOTES. THE SAME PERSON RAISED OUT OF HIS MELANCHOLY STATE.

rare. A change of note or of timbre will produce a nature tree on the paste. By some slight variation impossible to estimate, the figure of a starfish will appear; another imperceptible difference of sound will produce an anemone.

### PECULIARITIES OF THE SOUND IMPRINTS.

"Occasionally the vibrations—presumably owing to an unconscious augmentation of force on the part of the singer—will imprint themselves in the form of shells, beautifully voluted, the wrinkles in the scroll being so incisively indented that when photographed they appear like creases in the picture. Suddenly describing these marine forms as capriciously as they took them up, the sounds will create ferns, suspend branches of fruit and otherwise adorn the membrane. If the vibrations of the human voice acting on inanimate matter could thus exert such a potent influence in the production of form, we reason that its influence upon the individual producing it would also act to produce harmonious conditions in the body corporate, and thus music would become a potent factor in alleviating the ills of the flesh, and making the thorny pathway of life less painful.

"Psychologists have taken the matter up with varying degrees of success, depending upon their versatility and their knowledge of the subject. Following out this line of thought in our experiments, in the course of time it was found that more rapid progress was made by combining the musical treatment with a modified form of Delarue, which may be known as harmonic gymnastics, or psycho-physical culture.

"Patients are given a regular course of physical culture, which is practiced to the accompaniment of music, and at certain stages of the course are required to intone on a note which has been specially prescribed for the case in hand. This is done by requiring the patient to take a note from the piano, while going through certain movements. In some instances, for instance, where it is desired to raise a patient out of a fit of despondency, he is made to inhale on tones of various musical scales, beginning, say, to inhale while sounding the musical note corresponding to G and exhale while sounding the musical note corresponding to E in the scale of C natural. This is the only perfect scale and is therefore the model for all other scales, so that when one is in harmony with it the bodily keynote or scale of an individual is readily determined. It is very difficult to describe the modus operandi because each case is a study unto itself and special methods have to be adopted in every case, no general rule being applicable to all cases.

### NOT EASY TO GET THE KEYNOTE.

"The keynote of a patient varies from day to day, and in different individuals. You ask how to get it? This is not very difficult. There are many ways. The experienced operator along this line of practice instinctively feels the vibration of his patient and will unerringly adopt the correct note upon which to exercise the patient. There are, however, methods that are thoroughly scientific for obtaining the keynote of an individual. One of these is by closing the ears as before indicated and permitting the patient to hum the scale. He strikes a note that is in consonance with the note heard in his ear. When he recognizes it then have him hold it until it is found on the piano or tuning fork. Another is by permitting him to run the scale until he finds the tone that causes all his air cavities to thrill and vibrate simultaneously. He will sense it in his chest, throat, head and nose.

held in position by a screw, it is possible, with a second screw, to regulate at will the tension of any given point to the membrane. In this way we can obtain a record of any sonorous wave that enters the paraboloid. By this instrument we find that each sound traces out its own characteristic curve—writes out its own distinguishing autograph. Some sounds give indentations much like those of the tuning fork, while others, like those of the human voice, give rise to sinusoids of much greater complexity.

By means of a tuning fork, which is kept in vibration simultaneously with the style, the frequency of any sound can be determined with the greatest ease and precision. The process is identical with that used in estimating the vibration of an elastic rod. We have traces of both the sounds made on the smoked paper, and knowing the frequency of the fork, we have only to count the number of sinusoids of each sound corresponding to any given distance on the paper, when a simple proportion will give us the number of vibrations made per second by the sound collected by the paraboloid and recorded by the style attached to the membrane.

### HUMAN VIBRATIONS FOUND ALGEBRAICALLY.

"Let someone now sing a prolonged note into the open end of the reflector. On turning the cylinder we have the curve peculiar to this note, and at the same time we have the sinusoidal line produced by the tuning fork. Let us next count the number of vibrations made by the voice for any given length of time, and suppose we find that the voice makes 180 sinusoids while the fork makes seventy. What is the frequency of the note sung, that of the fork being 100? When the fork makes seventy vibrations the voice makes 180; when the fork executes 100 vibrations the voice executes x vibrations. Putting this in the form of a proportion we have 70:180::100:x, from which we find the value of x to be 257 1/7, which corresponds almost exactly with middle C of the pianoforte.

"In this way, unknown to the patient, his note of vibration may be obtained while he is carrying on an unembarrassed conversation, i.e., the rate of his bodily vibration will be registered on the smoked drum alongside the register of a tuning fork of known vibration and a comparison of the two lines will accurately determine his rate of vibration and from this his keynote may be obtained as above indicated.

"Empirically it is taken, or granted that all patients vibrate inharmoniously; in other words, are out of tune, or they would not present themselves for treatment. There being no fixed body note that may be said to be normal, having found the keynote of a patient it is considered as abnormal and a se-

(Continued on page 5.)



# JUNO, OR THE NEW WOMAN.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

CARLYLE PETERSILEA.

... AUTHOR OF ...

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlisle, a Romance," "Oceanides," a Psychic Novel, Etc.

## CHAPTER XVIII.—Continued.

Lord O'Donnell's eyes softened somewhat. He loved his daughter, but he thought he loved his God more. "Daughter," he said, "I am but thinking of your soul's salvation. I cannot see my children all lost. Marjery, my child, you wish to meet your mother and myself in heaven, do you not? Your present attitude toward the church and Father Antonio, a priest of the Most High, is endangering your everlasting welfare. It is my great love for you, my daughter, that induces me to consent to part with you."

The eyes of the serpent glared for an instant, with a baleful light. Would she escape him through her father's pity for his helpless daughter?

"Unless you become the bride of heaven, the Holy Virgin may not be able to protect you from the wiles of the adversary," said the priest, solemnly. "As the bride of heaven, you are safe forevermore."

"Mamma, save me! O! save me!" cried Marjery, almost hysterically. "I cannot become a nun! I will not become a nun!" she reiterated wildly; then, bursting into tears, she was to be excused, and left the table, and the room.

The serpent within the priest's eyes wore an evil expression as he looked at the retreating form, and afterward at the door which Marjery had closed; but he kept the muscles of his face well under control. Lord O'Donnell groaned audibly. Lady O'Donnell's tears were falling fast. They both loved their children as well as most parents do. It would be very hard to part with the gentle, loving girl. She was now everything to them. Arthur, previous to his expression of heretical opinions, had been their pride and joy. Until that fateful hour, they had been a united, gay and happy family; but now everything was changed. Arthur banished, Marjery about to be compelled to take the veil, and the poor little Clarence, hardly belonging to the earth at all—and even he, poor little deformed mite, refusing to accept the rites of the holy church of God; their three children heartily disliking the priest Antonio, vice-gerent of the church of Rome.

"Holy father," said Lord O'Donnell, at length, "I greatly fear that Marjery will also refuse to be shriven. I really do not know what course to take."

"There is but one way left to you, if you would save your daughter. The bridegroom stands waiting for the bride; the arms of the Holy Mother are open to rescue her. Better she should become the bride of heaven, than a doubly damned, vile heretic."

Lady O'Donnell cast her streaming eyes toward heaven, and Lord O'Donnell's amen was heartfelt and sincere. They arose from the table. Lord O'Donnell gave his hand to the priest.

"It shall be as you think best, holy father," he said. "Marjery shall enter the convent and take the veil. Better to give our darling to God, than allow her to go down to destruction, as our son and heir has done."

## CHAPTER XIX.

### Marjery Refuses to Confess.

Marjery on leaving the dining hall, went directly to her own room, and throwing herself upon her couch, face downward, gave vent to her grief in wild hysterical sobbing, which she smothered among the downy pillows. She wept thus until her grief had spent itself in part, and then a change came over her—a peculiar change which at the time she little understood. She raised herself from the pillows. The subtle presence of another being seemed to be near her. She thought a soft ethereal hand was laid on her burning brow—a cool and soothing hand. Her brain cleared. She became calm and hopeful, and then, although she heard no audible voice, she thought a wiser being than herself talked with her. Her interior sight was opened, and she saw the radiant and beautiful form of a lady standing near her.

"Are you the bright angel lady whom Brother Clarence talks about?" asked Marjery.

"I am," breathed the lady, in soft, soothing accents, "the very same. Marjery, dear," continued the lady, "disabuse your mind of holy virgins, mothers of God, brides of heaven, and all such nonsense. Children are not born without earthly fathers. It would be impossible for such a law of nature to be broken; and now shall I reveal to you innocent mind the real purpose of Antonio the priest? He is an excellent emissary of the church of Rome; not the church of God, dear girl, but the Roman church. He stands high in the esteem of the Pope. The church desires your father's vast domains. The crafty priest holds the key to your father's and mother's hearts. For the love of God, as they think, they could be induced to give all their possessions to the Holy Roman Catholic Church. Antonio induced them to banish and disinhered Arthur; he will induce them to consent to your taking the veil—not the veil of chastity, as you and they now suppose—not the spotless bride of heaven, as you may think; but a poor, little wretched victim in the hands of the unscrupulous priest, Antonio. When he tires of you, and ropes in some other wealthy and beautiful young lady, he will then turn you over to others of his ilk—those, perhaps, not quite as wily as himself. You, poor child, can never make known your miserable fate. The walls of the convent are forever closed upon you. Pleasings and cries for mercy will not avail. You are securely hidden from all earthly eyes, while life remains, except those who have you in their power. Even if poor little Clarence were not to leave his body naturally, the holy fathers would assist him, for love of God and an earnest endeavor to help the All Wise, the All Powerful Supreme Being. As though such a being needed the help of a puny priest. Now, my pure, sweet child, I am an invisible being—a spirit, and being invisible and a spirit, I have more power than Antonio the priest. I know all the villenous of the Roman church, together with that of its viceregent and priests. I am able, in many ways and at many times to circumvent them, rob them of their intended victims and restore those who have been anathematized and banished. While the Catholics are striving for temporal and earthly power and wealth, they forget the higher or spiritual powers; the invisible world of disembodied human beings who, perhaps, many of them, have been their unhappy victims on earth, while thousands of them have been robbed, anathematized and banished."

"Marjery, my dear child, there is but one course left you. Open rebellion! Be firm, my child. Do not yield. Refuse to confess to Antonio. It is through the confessional that the church and the priests gain their power. If every thought and act of one's life is laid bare to these wily viceregents, they have the advantage of all persons thus confessing. For instance, if you confess your love for Dennis Morgan, to the priest, will he not find a way to circumvent Dennis? If you confess to him that you are to meet Dennis, this very evening, can he not inform your parents and thus hinder you from doing so? The

priest will soon summon you to the confessional. Refuse to confess to mortal man. No human being has a right to know your thoughts unless you choose to give them up. Be firm. Fear not. I will put words into your mouth; and, Marjery, I will save you. Believe me, and fear not."

The voice ceased. Marjery was comforted. She bathed her forehead and eyes, smoothed out her beautiful hair, and composedly awaited the expected summons. The priest usually heard Lady Marjery's confession in her beautiful boudoir; as there they were least liable to intrusion. Soon her maid came to say that the holy father awaited her there. The poor girl trembled like a leaf, but calling to her aid the invisible one, she entered the presence of Antonio.

The father confessor stood in the center of the apartment, his hands clasped behind his back, his eyes cast downward, a grave, apparently devout, oily expression on his somewhat regular and rather handsome features. Up to the present time Marjery had confessed with great regularity; still she had never opened the innermost sanctuary of her soul, in regard to Dennis Morgan. The wily priest had wormed into her confidence enough to be told that they had sometimes met, by chance, and her blushes told the experienced priest the rest.

Dennis' declaration of love had been made since the last visit of the priest, and Marjery was determined that she would never confess it to him.

The holy father crossed himself devoutly, cast his eyes upward and muttered a prayer or two; then with outstretched palms he approached Marjery, who was still standing not far from the door by which she had entered the room.

"May the blessing of God and the Holy Virgin rest upon thee, my daughter," solemnly ejaculated the priest. "And now the humble servant of the Most High awaits to hear the very small sins, no doubt, which a very youthful person may have committed."

The priest now turned and lighted a small censer which stood on the hearth, that had previously been prepared; then, facing Marjery, he stood with his eyes cast down and hands clasped behind his back. Very humble and devout he looked indeed. Marjery's voice trembled a little as she said:

"Father Antonio, I have nothing to confess. I am not aware that I have committed any sins whatever. I try to do right in all things as nearly as I know how; but I refuse to tell you my thoughts; they are my own and you have no part in them."

The serpent within the eyes of the priest shot forth a wrathful glare.

"Your secret thoughts are known to the Heavenly One," said the priest, reverently; "and we, his agents, are commissioned to hear, intercede and forgive."

"If God can hear you," asked Marjery, "why cannot he hear me? Why should a young girl be obliged to tell her secret thoughts to a gentleman? It seems to me very improper indeed; and I have concluded that, under no circumstances will I ever do so again," and Marjery's eyes blazed indignantly.

"Then you repudiate the confessional?" said the priest. "Your wicked and stubborn soul stands forth boldly, inviting the evil one to enter!"

"Father Antonio," said she, "I shall cross no words with you. I will not confess, and you need not shrive me; I will take the consequences of my own actions and abide by them. Good evening, sir," and she left the room with a polite courtesy to the reverend gentleman.

Now the father confessor was an entirely different person when alone by himself. When no eyes rested upon him he looked and acted as if he thought that the Most High knew nothing about priests in general or particular.

"Whew!" he said, turning on his heel and kicking over the censer. "You are a pretty temptress, my Lady Marjery; but you shall be tamed, my dear—you shall be tamed. I have had the taming of many a shrew harder by nature than you, my pretty Marjery. Oh! I rather like it. It gives a little change and zest to my otherwise uneventful life. The poor little fool is really getting her eyes open; but I must take care that they are well closed again. Pooh! just as though an idiot like that could deceive me! I have been through it all dozens of times before. Just as soon as a girl is in love, or thinks she is, that girl always dislikes to confess. Yes; they steer clear of the confessional as long as possible, especially if the lover is not countenanced by her family. So now I have it, my naughty Lady Marjery. Your little, soft cooings in former confessions, about Dennis Morgan and sometimes meeting him by the merest accident, all point in one direction. O, the story is old—very old, to me. She softly coos of Dennis, and then refuses confession. That means," continued the priest, with his finger on his astute nose, "that Dennis has already made love and asked the pretty maid to marry him; and probably she intends to do so. She has not even cast a favorable eye on me. O, no. It is usually peasants and servant girls who secretly fall in love with me; or, oftener, the wife of some low, drunken brute."

"Ugh! I detest all such as fall in love with me of their own accord. A little intrigue now and then brightens life wonderfully. There is no sport equal to chasing an innocent hare to her doom."

"Yes; I will wear, for a time at least, the pretty Lady Marjery. Dunraven shall be turned over to the Romish See and I shall be the petted favorite of my superiors, whose intrigues and crimes far surpass my own."

## CHAPTER XX.

### The Charm Works.

When Mrs. Galeria hastily drew the curtains of her box at the theatre, Raphael Scoriss knew that his malignant purpose had been accomplished. The last act of the play was nearly over, so the Scorisses took their departure. Raphael's eagle eye noted Juno and she was assisted into her carriage, and he readily saw that the young lady was ill, or as he well knew, under a hypnotic spell.

"Now," thought he, "for a sensational report of murder, or attempted murder, to-morrow, by a young lady of the upper ten. Ah! such revenge as this is sweet—sweet beyond compare! Why, with this hypnotic power I am a God—a veritable God! I need not even go out of my regular path to accomplish any desire which I may have. Probably with this knowledge at my command, I might have won Juno easily; but I knew nothing about it at that time. Ah! Maestro is worth his weight in gold! No wonder the young men of upper tondom seek him, and they do say that he is becoming exceedingly wealthy. He don't give lessons to young ladies, so he tells me. Girls ought not to know anything about this power, else they might circumvent us. But my love for Juno has fled away. Not a vestige remains. I simply now seek revenge and power. Power! Give me power and all else may go to the winds. I will have nothing further to do with love while I live. I will marry that little silly fool, Ethel, and do as I please afterward. With this power I

can overcome any woman's will. They will all be ready, like so many dogs, to lap my hand. Married or single it will make no difference to me. I will not seek them. No; I will play this secret power, draw them to me. They shall, or at least the ones that I desire to attract, shall follow me, and apparently I shall endeavor to shake them off; but at the same time I will hold them as a magnet holds steel. If an irate husband seeks revenge, I shall be able to show him, easily, that I am perfectly innocent of the charges against me—that I am the one followed and importuned by his wife.

"Ah! I feel as though I could control the thunderbolts of heaven; I will use this power upon men, also; make them the slaves of my wishes whatever they may happen to be. If I can kill O'Donnell, what power and sweet revenge are mine, for her scornful impertinence and flinging my heart back to me. She will murder her accepted lover. How much better than the old way of killing him, as I could have wished to, in a duel. Ah! Money and power makes of a man a God!"

"Say, rather, a Devil!"

Raphael started. He could have sworn he heard a voice. But, no. It was not a voice which appealed to the outward sense of hearing, but it was as audible to the inner ear, and more so, than any outward sound.

Raphael and Grace reached home and the young man hurried to his room. That inner voice troubled him a little. He threw on his dressing gown and slippers, lighted a cigar, seated himself in his easy chair, put his feet on the table and then ruminated dreamily; and whether he actually fell asleep or not he never knew. At times he could have sworn that he did not; at others he did not feel so sure.

It was considerably past midnight, and as he dreamily ruminated, his thoughts running in the same manner as previously shown; there stood before him a strange object. At first he saw it but dimly through the tobacco smoke; but it slowly drew nearer to him, until each outline was distinctly visible; it even approached so near that its hot breath fanned his cheek—a horrible shape!

"My God!" exclaimed Raphael. "I am being hypnotized myself!"

He almost shrieked as he started up, trying to shake off the uncanny power; but it held him in an awful grip—a nightmare grip impossible to shake off.

"Sit down," said the horrible shape. "Sit down and calm yourself. Yes; you have invoked a power stronger than your own—more subtle than your own. Why, my fine fellow, you are a mere infant compared to me. When you deal with fine forces, remember there are always higher and higher ones still in reserve. If you can use your power upon those weaker than yourself, what hinders me from using the same power on you, who are immeasurably weaker than I am? But I am not here to find fault with you. Oh, no! You please me, my boy. Like attracts like, you know. You wish the innocent Juno Galeria to commit murder. Well, now, murder is in my line. Just the thing that suits me best," and the creature laughed a horrible, awful laugh, and plumped himself down directly in the center of the table.

Words can scarcely describe this terrible form. As he squat himself upon the table and straightened out his writhing legs, they appeared like two serpents with half their slimy bodies partly concealed within his abdomen, that is, they were twisted and intertwined so that they formed the abdomen and intestines of the horrible wretch before him. The two heads, with their gleaming eyes and darting forked tongues, were the feet of the monster, and, as he stretched forth his slimy legs just in front of Raphael, the four serpent eyes watched him balefully. The body appeared a writhing mass of smaller serpents, like the creature's progeny. The hands were like the claws of a vulture—the claws, or fingers, being covered with gleaming stones, of various kinds, which seemed like fiery, evil eyes watching him, the rapid, clawing motion of these awful hands sending their baleful gleam in all directions. The arms were long, powerful, and gigantic in size; the neck was shaped like that of a bull, and two short, sharp, powerful horns grew out on either side of a low, retreating, hairy forehead. The hair on the monster's head was as coarse as the bristles of a wild boar and of a dull ashen hue. The large, movable ears, and bull-like neck, were covered by this bristly hair; the sunken eyes were small and gleamed with satanic fire. He had a mouth reaching from one lobe of the ear to the other, from which two long, yellow tusks protruded. The nose and profile of the face resembled those of an ape, and yet, with all its beastly and serpentine attributes, Raphael knew the creature was human—in fact, had once been a man; he knew, intuitively, that the thing was a degenerate human being, or the spirit of a human being whose life and aspirations had been such that his spirit had degenerated back into many of its primary forms. It was something horrible and awful to gaze upon; but the evil eyes of the being, together with the four snake eyes in the feet of the serpentine legs, were fixed upon Raphael with mesmeric, or hypnotic power, a power which was as resistless as it was horrible.

"Yes," said the grinning monster, "murder is just in my line. Like attracts like. Remember that, my boy. Juno Galeria has already stabbed her cousin; but Juno is as innocent as the babe unborn. You, my noble Raphael, are the murderer; consequently you and I are pals, comrades, you know. Well, now, perhaps you would like to know something about me. I lived in the time of Robespierre, and was his chief executioner. I was foremost in putting to torture all whom he wished destroyed and out of his path. I built the fires, drove the stakes and bound helpless victims to them so securely they could not move hand or foot. I worked the guillotine, thus severing thousands of heads from the bodies of those whom Robespierre sent to the scaffold; and, secretly, as I then thought, I committed a number of murders on my own account. The more I engaged in this kind of work the better I liked it. As you attract me, I attracted plenty of invisibles to myself like myself."

"Well, after a time I got into trouble with an enraged husband whose wife I had hypnotized, as I believe you now call it, and he made short work of my body, for he run it through with his sword and then thanked God that he had put an end to such a vile wretch."

"Put an end to me!" and the monster opened his horrible mouth, filled with cruel tusks, and laughed a blood-curdling laugh. "Why, as soon as I gathered myself up, I found I had but just begun to live; for now, through the power which I knew that serpents possessed, I could charm or hypnotize whoever I wished that did not resist me. I could work more and better through those who desired to do as I had done. I could also bring the weak and ignorant to follow in my footsteps, and I could live the life I desired to live and have plenty to keep me company."

"Come, my fine fellow, shake hands," and the grinning monster extended his vulture-like claw, grasping Raphael's hand in a vice-like grip, every blazing jewel on the fingers looking like hellish eyes filled with hypnotic light.

Raphael was thoroughly mesmerized, hypnotized, or charmed with the charm which the serpent possessed; for the power dwells within a serpent to a greater extent than in any other creature, unless it be man or the spirit of man.

Raphael's eyes began to wear the same evil expression that lurked within the eyes of his coadjutor. At last he mustered courage to ask:

"Were you a good-looking man when on earth?"

"When on earth?" mocked the monster. "What an innocent fool you are. Where am I now, if not on earth? I have never left it, my pal; been on the earth every moment of my time since that rascal ran me through with his rapier. On earth? Where do you suppose I am, if not on earth? I can't put an end to spiritual beings. There would be no pleasure for me off the earth—but you asked me if I were a good-looking man when I had an earthly

body. Well, really now, comrade, the more I look at you, the more I am convinced that I resembled you as much as one chestnut resembles another. If you call yourself good-looking, why, then, perhaps you would have called me good-looking. You don't like my appearance quite as well now, do you, chucky?"

"Hardly," heavily breathed Raphael—"hardly."

"Well, now, it is just this way, partner: A spiritual being grows to look like that which it feeds upon. Bad for us, perhaps you may think; but I didn't make the law, therefore cannot be held responsible for it. If a man—for we are men just as much as we ever were, and a little more so—wants to possess the charming or hypnotic power of a snake and for the same purpose or worse, one can't blame the law which causes him to resemble that creature which he imitates. Some of your savants call it degeneracy. Well, we will not quarrel with them about terms. The spirit of a man resembles that which he loves and imitates. Now, these legs of mine are not bad but you find how powerful they are in the art of hypnotizing," and to emphasize his declaration, the monster raised his feet, which were the heads of the serpents, darted them forward with the snake movement of the two serpents his legs, rapidly ran in and out the fiery tongues, fixed the bright bead-like eyes intently on his victim as he said:

"How do you like that, my boy; how do you like that?"

"I would thank you to keep your distance."

"Better not give me much of your sauce," snarled the monster. "Those are legs to be proud of, in my opinion. I am sure you are trying to make yours look as near like them as you can. You might thank a fellow for helping you. Like attracts like, you know."

"Then if I keep on," said Raphael meditatively, "I shall look as you look now?"

"Well, yes; providing you become as expert. Why do you cast such reflections on my appearance? I find everything about me very useful to my purpose. When I desire to charm, or hypnotize anyone, I find my serpent legs just the things; and, as I don't need them for walking, what better use can I put them to when I wish to grasp and hold someone in my power? How about these claws? Just the things!" and the griffin worked his talons vigorously. "If I wish to tear my enemies, what more convenient than these tusks?" and he grinningly showed them from ear to ear. "Everything in nature has its use, and everything is adapted to its wants and desires. Yes; you may confidently expect to look just like me, given time enough, and opportunity."

## CHAPTER XXI.

### Horrible Monster Teaches Morality Without Knowing It.

"Well, now, the girl has stabbed O'Donnell. What more do you want of her?"

"Nothing," answered Raphael. "That settles our difficulty. She can retire to the moon, now, if it so pleases her. Vulgarly speaking, I have other fish to fry."

"Ah! I see. You mean wheat? Well, sir, I think you have tried and swallowed up all the little fish pretty effectually. That feeling gives a large mouth and maw," laughed the monster, gleefully; "and one needs plenty of good strong tusks to withstand the bones. The bones are the toughs, you know—the fighting opposers—those wretches who object to monopoly—those hard customers who fight against the cornering of wheat, and so forth. One must have strong teeth and a large maw to gobble them all up."

"Sir," said Raphael, "I don't know that I care to look like you, but I desire money and power more than anything else."

"Look here," said the monster; "look at this."

And to Raphael's surprise and perplexity, on the table, near the creature was a pile of gold wherein the value must have been told by millions.

"This is the stuff you want, is it?"

"It is," answered the young man.

"What will you do, pal, when you get here? You can have no use for it here."

Raphael looked a little crestfallen.

"Now, with hypnotism, which is spiritual power, it is different. That is something which you can use here."

"I need not trouble my head at present about what power I may wish to use in another life. One world at a time. That's my motto. I want money and power in the world in which I find myself now. When I get to the other world then I can look about me and choose what I may want."

"Well, partner, there's the rub," said the monster. "As you live in this world, so you will find yourself in the next. The more money and power you have, the more you will want. You grow by what you feed upon. You have already committed a murder, or, rather, two; for you would let Juno Galeria hang, and you must think she will. You are already worse than a murderer, for you have caused the innocent to shed blood. You are already guilty of two murders; and for every ten dollars you possess, some poor woman, man or child has hungered for bread of which they have been robbed by the cornering of wheat. You have robbed at least a hundred thousand people. If, at your age, you have accomplished so much, how much more you will have accomplished at the age of sixty; by that time, if you live in your body so long, you will have more money and power than you can very well take care of, then comes the change, and presto! here you are! Think you'll look much better than I do by that time? Probably, through hypnotism, you will have committed more murders and crimes of various kinds than I ever did, and you will have robbed millions of people. Don't know as I should care to be found in your company by that time. Why, you fool! I shall be a beautiful angel compared to you. You think I am a hideous monster now; by that time I shall look down at you, and consider you worse than a hideous monster. Why, sir, my serpent legs will be beautiful compared to your crocodile claws. Why, sir, I would much rather look as I do now, and still retain a vestige of humanity, than to become a bloated crocodile swallowing everything which comes in its way. Would you like to degenerate into a crocodile, my fine lad? or would you like your spirit to look like a crocodile? If you would, keep right on and you'll get there. Money and power will make that of you sooner than anything else."

"Get out! you vile beast!" exclaimed Raphael. "I don't believe anything you say. If, through money and power, I rise to the surface in this world, why should not the same law hold good in the next? What have you got that heap of money by your side for if one cannot have it where you are?"

"O! This is an illusion," answered the monster. "See!" and he waved his hand through the heap from right to left. "This gold is simply an outgrowth from my own mind. I am obliged to pack it around with me wherever I go. I tell you it's a dead weight. You see it has made me pretty crooked already? I loved money as much as you do, sir. I had to take my love with me, when that rascal ran me through, and you'll have to take your loves with you, just the same. Now, this heap of gold is not of the slightest use to me here. It won't buy food, shelter nor clothing. You notice that I have not much clothing about me, don't you? Can't buy a rag here; can't buy a house to live in; can't buy the slightest shelter of any kind. Can't buy a bite to eat; no, not if you were starving. So, what's one's money good for?"

"Well, of course," replied Raphael, who found himself talking now quite familiarly with the spiritual monster, "a spirit doesn't want or need anything to eat or drink; and I am sure I don't see why you need shelter or clothing."

"Well, now, that's fine!" said the monster. "You're quite a reasonable chap! What do you want such things for then?"

(To be Continued.)

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SATURDAY, DECEMBER 17, 1898.

**A THOUGHT.**

God made all this mighty universe, sun, moon and countless millions of stars; he clothed the earth with verdure, filled the woods with beasts and birds, and, and snakes, too, filled the waters with fish, and completed his mighty enterprise, including the making of man, in six days. So the Bible teaches us. The task was a magnificent one, and it shows God's wonderful power.

Some 2,500 years after the completion of his week of toil the Lord called Moses to ascend Mt. Sinai, as he had something of importance to communicate to him. Let us suppose that on the forty nights, I neither did eat bread nor drink water; and the Lord delivered unto me two tables of stone written with the finger of God.—Deut. 9:10.

In the 14th verse it is stated these tables of stone were given "at the end of forty days and forty nights." The first part Moses broke to pieces when he saw that Aaron had made a golden calf, an imitation, of course, of the bull Apis, they had worshiped while in Egypt, so Moses had to make God another visit on Mt. Sinai to get a new set of tablets. He spent another forty days and forty nights, and God made him how the tablets on that occasion, supposed to be a sort of penalty for his getting mad and smashing them.

What worries us is: Did it require God forty days to make these tablets? If a less time, how long was he employed? Does not the completion of so much time on these tablets imply that there was a great falling off in the speed of workmanship in the two jobs?

**GOOD SENSE FROM THE PULPIT.**

Rev. Minot J. Savage, of New York, in the Church of the Messiah, in a recent Sunday discourse, said some things in regard to the Bible worth considering. The New York Bible Society had asked the clergymen of the city to make "The Word of God" a subject for a sermon. They wanted all the churches of the city to assist in placing it in the hands of those who were hungering for it.

The Reverend Doctor Minot was anxious to know if that society was really in possession of the "Word of God," published and bound so it could be distributed. He went on to say "Neither the book nor its writers claimed infallibility; and the claim it was such came from outside parties." And then he said:

"I believe there is nothing in all the world to-day so stands in the way of religious progress as does the prevailing orthodoxy concerning this book. Why? Demonstrate a truth ever so clearly to-day and the world will not accept it. Why? Because there happens to be a text that is not in agreement with it. What is the authority of the texts? With the ministers and the New York Bible Society all the time telling people 'Every text in that book is the Word of God,' so while God is speaking to the 19th century the people dare not listen, because the deliverance is not in accord with some text handed down to us from two or three thousand years ago, uttered by nobody knows who, nobody knows when, nobody knows where. One text in that Old Testament has murdered thousands on thousands of poor simple-minded, deluded women. Why? Because an anonymous old Jewish legislator said: 'Thou shalt not suffer a witch to live.' He did not tell what a witch was, he did not prove there was such a thing, but on the strength of that text he was putting innocent and deluded women to death. A text!"

"Only a little while ago in Scotland the ministers and churches were fighting against the use of ether in childbirth, because some ignorant old Hebrew thought the pains incidental to the condition were the penalty for the sin of Eve in the Garden of Eden, and it was wicked to interfere with God's punishments. In the Middle Ages it was wicked for any one to study the laws of nature. Why? Because the minute one began to study he found out facts which did not agree with Old Testament traditions, therefore it was wicked to be wise."

How is that, good reader, for practical common sense from the pulpit?

**THEIR "SPUR" IS GONE.**

Bishop Foster of Buffalo, in speaking of church affairs, the Methodist Conference in Boston last week said: "The fault of the Methodists is laziness. They have resources, and the men and money. All they need is a spur."—Kansas City Star.

Hell has been the "spur" of the Methodists. Have they dropped it out of their creed?

Eighteen hundred and sixty-nine years ago, according to popular belief, based on Bible chronology, the Savior of the world, a God in fact, was making his way to Jerusalem. According to John he had just performed his first miracle at Cana of Galilee; then he went to Jerusalem, taking Capernaum in his route. When nearing the great city he directed two of his disciples to enter a village, where they would find an ass tied and a colt with her. "Loose them," said Jesus, "and bring them to me. If any man object say, 'The Lord hath need of them.'"

So the ass and colt were brought, on which the disciples put their clothes and sat Jesus thereon, while the multitude spread their garments in the way and others cut branches from the trees and strewed them in his path, shouting Hosanna to the son of David. Reaching Jerusalem this Jesus entered the temple, cast the money changers out, and upset their tables. Rather a humble affair, and a rude beginning for what Christians claim is to end in universal empire.

Let us see again! It was only a few days ago the King of Germany, William III., professedly a devoted worshiper of this man who rode an ass and colt into Jerusalem, made his appearance here, and was welcomed by thousands. Let the associated press dispatch of October 30 tell the story: "The approach of their German imperial majesties to the city yesterday was made through triumphal arches and amid banners, garlands and ever-growing crowds, displaying in every way their enthusiasm and delight. The formal entry through the Jaffa gate was heralded by the roar of guns at the citadel, where the Turkish band played the German anthem."

"From the Tower of David Emperor William and Empress Augusta Victoria proceeded on foot, amid wild cheering, to the Church of the Holy Sepulcher, where they were received by the Catholic, Greek and Armenian clergy, whose patriarchs presented addresses eulogizing the devotion of Emperor William, who has since conferred decorations on the patriarchs. Their majesties then proceeded to the German Evangelical Church, where the pastor presented an address."

"At 6 o'clock in the evening a reception was held at the German consulate, and later there was a general illumination of the city with a display of fireworks."

Such was the splendid reception of the servant. The other was that of the Master. But the German emperor was not pleased with his reception. True, he did not show his anger by kicking over the tables of the money changers, nor lash those who did not render him homage, but he did hasten away from the sacred city, and the reports said: "The reason for the early return is due to a chagrin that the royal pilgrimage should have attracted so little attention."

From Beirut, Syria, November 8, on his way home, the press dispatches said:

"Emperor William is much displeased over several jarring incidents of his trip to Jerusalem. The reply of the Vatican to his notification of rights acquired at Mount Zion is considered extremely curt, while on all important occasions the French consul-general attended in order to assert France's guardianship of holy places."

The staff correspondent of the Chicago Record, writing from Berlin, November 20, said:

"In private conversation, a number of times since his return from the East, the Emperor has expressed his dissatisfaction with his Oriental trip, and especially with what he saw in Palestine. He declares he is disgusted with the discord among the sects in Jerusalem. His bickering over the holy places is suicidal."

It will be remembered that the Sultan of Turkey presented to the Emperor the willow residence of the "mother of God." This, with a splurge, the Emperor gave in charge of the Pope at Rome, as a compliment to his own Catholic subjects; but it seems the gift was not appreciated, because there were several other places where the virgin mother had resided, and the king is "mad about it."

**SECRETARY HODGSON'S REPORT.**

Mr. Hodgson should be praised for his persistent research under the auspices of the Psychological Society. He investigated the claims of the celebrated medium, Mrs. Piper, while she was in England, and when she returned to America, followed after to complete his "researches." In all he held with her some 500 sittings! That ought to have been sufficient for convincing him one way or another, and it has. He was away off at the beginning and thought it might be something else than spiritual agency. There was the subconscious self, and electricity, and a thousand other causes which might be thought to ape intelligence. So he plodded on and stopped for a time at the wayhouse of thought transference. He soon was knocked out of there. It was not telepathy. He more and more was convinced it could be nothing else but spirits, yet he hedged and doubted and expressed himself guardedly. At last, after years of investigation and a most voluminous report to the learned society, he comes and squarely affirms that the intelligences communicating are what they purport to be!

Most wonderful discovery! Just what was discovered fifty years ago, and demonstrated every day since that time!

There is not a Spiritualist who could not give facts from personal experience that would silence the claims of any and every theory put forth from "involuntary muscular action" to "telepathy."

Now that Mr. Hodgson has won fame by his 500 sittings, and his conclusion that Spiritualism is Spiritualism, let him turn his attention and he may make the discovery that the sun rises and sets!

**RESIGNED.**

Rev. Dr. Lyman Abbott, the successor in the Plymouth church of Rev. Henry Ward Beecher, has resigned his pastorate, giving as a reason impaired health. He is a man of great ability, with too much brains to believe in the story too much resembles the late Mulhatten's exaggerations to gain his credence, even if it is in the Bible.

**AN INDORSEMENT.**

She—What did you think of the minister's expression of the belief that the world would soon come to an end? I was rather inclined to think it would, but he got through with his sermon.—Boston Courier.

Spiritualism has many strong factors or elements which unite in correlated action to bring success, and but for which our modern movement could hardly have won its way against the pride and bigotry embodied in the united hosts of so-called science and so-called Christianity.

To-day Spiritualism is capturing the honest scientists of the world, and it is an accepted and acknowledged fact that the churches are becoming spiritualized—saturated with Spiritualism.

The scientist has been convinced and converted by scientific investigation, and the church member by spirit demonstration.

It is a beautiful element of strength to Spiritualism that it is in consonance of harmony with the sweetest and dearest wishes and hopes of the human heart, ever longing to be assured of the continued life of loved ones beyond the mystic veil of what is called death.

The heart of the mother, the father, the child, bereft of the loved physical presence, longs to be assured that death does not end all, and that, by and by, they shall be reunited.

The church has nothing in the way of proof—nothing but faith in a creed which demonstrates nothing, proves nothing. True there may be a degree of satisfaction, comfort and consolation, in a settled belief in such reunion in another world. But even such firm faith falls far short of actual demonstration by real spiritual phenomena.

Herein the church is powerless, utterly impotent, having no evidence to substantiate its belief in immortality.

But wherein the church is weak, Spiritualism is mighty. The Spiritualist possesses more than faith; he has knowledge, based on positive demonstration of intelligent spirit existence and power. Hence on Spiritualism meets the heart's longing and the intellect's demand for proof, and this makes Spiritualism strong with an undying strength. Hence it is no matter wonder that Spiritualism is spreading inside the churches—for church members have the same human hearts and longings that Spiritualists and others have. Human nature is of the same essential quality in the church and outside of it.

It is another factor of success to Spiritualism, that we are not compelled to go to Jerusalem, nor to any king, potentate, priest or pope, for proof of continued life in a spirit world; but every household or family may have the proof for itself, within its own sacred precincts. There is no necessity to run after this or that prophet of the full-orbed sun, which can have the full and satisfactory evidence within the confines of our own homes, "without money and without price," and free from the shady trickeries of fakirdom.

We can enter into communion with the spirit world in the midst of the healthful influences of our own firesides, and there gain pure and positive demonstrative proof of the continued life and presence of those who have passed into that world invisible which "surrounds us like an atmosphere."

Thus can the bereaved heart find consolation, help and strength, which mere "faith" can impart. The star of faith is lost to sight in the brighter light of the full-orbed sun of knowledge, sending forth its life-giving rays of gladness, reaching into the depths of human hearts.

Spiritualism alone possesses this distinguishing principle, this potential factor of success; and by it will the world be conquered.

As the demonstrative light of spirit return enters into the churches, the devils of inhuman dogmas and beliefs are compelled to depart, displaced by the broader and sweeter truth and knowledge brought by Spiritualism.

Some Spiritualists fear the churches will swallow Spiritualism. The more Spiritualism they swallow, the better. When they shall have swallowed the whole of it, they will have become spiritualized—will be Spiritualists—and their old dogmas will be done and buried beyond resurrection. To that end the heaven is working.

Quiet family circles are contributing to this result, and may contribute more than any other means of spiritualistic evangelization. Far more powerful and effective than harsh denunciation, or fierce iconoclasm attacking dogmatic idols, the family circle wins its way by the heart's dearest instincts and the sacred love embodied in the deepest, purest, highest and noblest elements that combine to form and glorify best humanity.

To this should be added the important auxiliary embodied in Spiritual literature, including books, pamphlets, tracts, and the Spiritualist newspaper with its weekly visits, bringing fresh and interesting news, with thoughtful essays and discussions on vital subjects; these are the things Spiritualists must not forget in devising ways and means to help the cause, locally and generally.

**A PHILANTHROPIST.**

To the Editor—I am in my 86th year. I am paying these subscriptions (\$5), hoping they will be prolonged by my dear ones when I shall have passed to the other side which cannot be far off. Wishing you great success in the noble work you are doing, I will say good-by for the present.

MRS. ROBERT SEMPLE.

Marcellon, Wis.

This lady, nearly 90 years of age, feels an interest in Spiritualism, hence sends The *Progressive Thinker* to others, hoping they will continue their subscriptions after she has passed over. How few Spiritualists take a Spiritualist paper of any kind—not one out of a hundred. Many of them could be induced to subscribe for The *Progressive Thinker* if their attention is once called to it.

**VALUABLE INFORMATION.**

In another place in this issue, under the title of "General Aguinaldo," is an article from the pen of an educated Filipino sojourning in the United States, that deserves a wide reading. The situation in the Philippine Islands cannot be well understood without a knowledge of these facts.

Those islands contain a population of over 8,000,000, considerably more than double the population of the United States at the time of our revolt from Great Britain. Our ancestors ventured all the calamities of a protracted war rather than pay an unjust tax levied on foreign importations. The Filipinos, revolted from priestly rule, priestly domination, priestly brutality, priestly tyranny. Every liberal the world over must sympathize with that people, and hope that in the final adjustment of a government their rights will be respected, and priestly control will end.

**IMMORTALITY.**

All the most ardent Spiritualists claim for their belief is, that some fifty years ago a method was devised by the spirits of those who call dead, to communicate their wishes to mortals; that they began with rapping and the use of the alphabet, and subsequently have developed more perfect methods.

A knowledge that the spirits of the dead survive the destruction of the material body is as old as human history, but the means of communicating with the mortal life substantially a modern experience.

Paul claimed that an immortal life was first revealed by the death and resurrection of Jesus. This resurrection of the material body was an Egyptian faith, entertained thousands of years before the Christian era. Embalming the dead was only a device to save the body from decay, until the expiration of 3,000 years, when it would be again animated with life.

The opinion that a body once dead is always dead probably is the most prevalent with Spiritualists and was most churchmen at this time. The immortal part, that which survives the death of the body, is esteemed a sublimated form of matter, immaterial only to our grosser natures.

Near forty years ago the writer inquired of what purported to be the spirit of a friend: What is spirit? "Describe to me the appearance of the aroma exhaled from a bed of flowers, as it appears to your visual organs, then I will have language to describe a spirit. The sensation on the olfactory nerves in the presence of a rose assures you of its existence, but odor which you know is real is oblivious to all your other senses. The material substance as is the aroma of the rose, but it is too sublimated to come within range of your material senses; and yet it lives, thinks, feels, loves and remembers as in earth life, and with favorable surroundings is able to communicate with those still clothed with mortality."

How could we ask more?

**IMMORTALITY.**

It must be so—Plato, thou reasonest well! Else whence this pleasing hope, this fond desire, This longing after immortality? Or whence this secret dread and inward horror Of falling into naught? Why shrinks the soul Back on herself, and startles at destruction? 'Tis the divinity that stirs within us; 'Tis Heaven itself that points out an hereafter And intimates eternity to man.—Addison.

**WHO WROTE THE BIBLE?**

The Christian World, a religious publication of England, says at the Birmingham Board School, to the question, "Who wrote the Bible?" came a multiplicity of answers, among which were "David," "Shakespeare," "Mr. Jovett," and "Mr. Cadbury." The paper seemed to intimate that the teaching was defective in that Boarding School, and made mirth of the answers.

Now we will wager our hope of a safe passage through St. Peter's gate against a last year's bird's nest that the editor of the Christian World would be as wide from the truth as were the juveniles were he to answer the question. There is not a single book in the Bible whose authorship is positively known. The assertions, "according to Matthew," "according to Mark," "according to Luke," "according to John," does not furnish the name of the writer, but it pretends to give the source of the information on which the book was founded.

Christians have determined for their own edification, that Moses wrote the Pentateuch; but if so he was the first and last author who has given an account of his own death, burial and eulogy. "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." They alleged David wrote the Psalms, the alleged prophets wrote the several books bearing their names; but critical scholars have controverted each of these claims, and have given plausible reasons for opposing the generally received opinion, which are satisfactory to multitudes of honest and impartial investigators.

**PRIESTS' RULE.**

An English paper says a priest, in an Austrian town, was carrying a cross. A Protestant passing neglected to remove his hat. The populace, at the instance of the priest, became an infuriated mob, and threatened the life of the thoughtless offender. The civil authorities rescued the unfortunate, and sentenced him to three days' imprisonment, while the wicked culprit maintained he had no idea of committing an offense.

It was by acts of a like character ever since they gained control of the popular will, the priests have maintained their power, and have built up their whole system of worship. In all Catholic countries the soulless wretches have their feet on the necks of the prostrate people. To-day, with crocodile tears they beg us to reverence a crucified God; to-morrow they demand his worship as a right, then torture and slay those who do not heed their will. Thus power is gained and perpetuated.

**DIRECTED BY GOD.**

Jesse D. Barrett was indicted by the Grand Jury at Anderson, Ind., a few days ago for the murder of Frank McFall. Says the news dispatch:

"Barrett went to Alexandria for the purpose of killing his man and shot him in his door. It is said Barrett is insane over religion and thinks he is personally directed by God, receiving his instructions nightly, and that he committed the murder under this hallucination."

There are many who will not allow a person who uses intoxicants to remain in his right mind, giving as a reason, and a very correct one, when frenzied by drink, the wretch is liable to murder his best friend at any moment. From the multitude of homicides constantly occurring by religious cranks, are they not just as dangerous, perhaps more so, than are the bacchanals who indulge in potations until reason is gone, then murder friend or foe alike, pretending to serve God?

Mediumship. A chapter of Experiences. By Mrs. Marie M. Kling. Price 10 cents.

**HE WAS OUT OF THEM.**

Pierre Bayle, a French author of distinction, for a time professor of philosophy and history in the University of Rotterdam, specially famous as the author of a "Historical and Critical Dictionary," on which large drafts have subsequently been made by scholars; though educated a Calvinist, and living at a time when freedom of thought and expression were denied, yet he had the bravery to write:

"If we examine the morals of Christians, their lewd deeds, their scandals, their craftiness, and all they do to procure money, or to obtain offices, or to supplant competitors, we shall find they could hardly be more corrupt, even if they did not believe in immortality. They will still, as a rule, they abstain only from such deeds as would expose them to infamy, or to the gilds—two checks which might restrain the corruption of a godless man as easily as it does theirs."

Bold expressions for more than two hundred years ago. The description would not be wholly a misfit now.

**THE HOME CIRCLE.**

Some Excellent Results.

"UP AGAINST SOMETHING"—THE MYSTERIOUS SOMETHING AT AN ATHEIST'S HOUSE.

"We've got something down at our house that stumps me," said Mr. Matt Semple to a Republican reporter yesterday. "Come down this evening and look into it."

Mr. Semple, it is well known, is a "disbeliever," "death ends all," in his opinion, and his views are shared by Mrs. Semple. All the same the latter has developed powers that are declared by some people to be mediumistic.

A reporter visited the Semple residence last night, in company with half a dozen others. An ordinary deal table was produced for use in connection with the phenomena. It was submitted to critical examination—turned upside down, shaken, hammered—it was evidently a simple and ordinary table. On it was spread a table cover, and the company gathered about, hands tightly placed on the table. In a minute or two raps that sounded most like the concussion of a finger tip with the covered table surface, were produced, coming from a point some where in the vicinity of Mrs. Semple's hands, but at times seeming to roam over the table as far as its center.

The signal code was explained by Matt, who took occasion to state that while the proceedings were altogether contrary to his tenets of belief he acknowledged that he was "up against something he didn't understand."

A succession of rather vigorous raps and a series of peculiar ones, announced, so the medium (if Mrs. Semple permit that term) said, the presence and desire of Will, Mr. Semple's deceased brother, to talk, and talk he did. He gave full scope to his astral powers of piercing futurity and rendered some of the most extremely valuable and interesting information. Partisanship undoubtedly extended "over yonder," and Mr. Will has still a predilection for socialistic ideas; at any rate his answers predicting Republican

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25 Cents. 25 Cents.

In order to reach a class of new readers we will send the paper for 3 months for 25 cents, and also send free of charge the back chapters of that remarkable story, "Juno, or the New Woman," written by that remarkable spirit, Charles Dickens, through the mediumship of Carlyle Petersilea, of California. The story will interest you. You should read it. It has been running for several weeks in The *Progressive Thinker*, yet all new 3 months subscribers, as well as all new yearly ones will get the back chapters free, if they subscribe soon.

**WORK PROPOSED**

By the National Young People's Spiritualist Union.

A short time ago while talking with one of our prominent Spiritualists, I stated that "One of the greatest mistakes made by Spiritualists is, they don't encourage the young people."

"Oh, you are mistaken," she replied. "We do encourage them to come and join with us. We invite them to be present and to participate in our discussions and to take an active interest in our work."

"Yes," I stated, "in so far you do encourage them, but the young people do not and cannot enter into active interest in your line of work; they do not as a rule take very great interest in scientific lectures, not having yet reached that standpoint. They want something suited to their years, and unless they are encouraged in a manner more suitable to them they will join other organizations."

Look into our societies to-day. The question is asked, "Where are the young people?" The general reply is: "We have no young people." Why? Because the young people go to the orthodox churches where they have youth people's societies, and where they are in general are brought down more to their standpoint. You cannot put old heads on young shoulders. They don't fit, and if you want to interest the young people, and get them to take an active interest in your society, they must be provided for in a manner suited to their years. To provide for this, and fill a long felt want, the National Young People's Spiritualist Union has been organized. This Union has been formed entirely by the young people themselves, aided by the advice of many, and the work is intended to be carried along suitable lines.

In brief, we want to bring our young people into closer business and social relationship—to form an organization by which the views of our leading young people can always be promptly and relative to matters involving our general interests, and by the aid of this organization, to adopt ways and means to promote the mutual interests of its members individually, and of Spiritualism and humanity generally.

We want to get the young people acquainted with each other, as at the ages of sixteen to forty they seek each other's company more than at other times, and therefore, in the model weekly meetings have been provided for, during which time we hope not only to extend their acquaintanceship, but also to have these meetings prove interesting and educative.

The first meeting of each month will be devoted



of experiments are begun in changing the rate of vibration and carefully noting the effect. When a change is found to be beneficial it is persisted in until its efficacy has been exhausted, when another change is made and so on until the pathological symptoms have all disappeared.

#### THE AIDS OF ELECTRICITY AND COLOR.

"Harmonious sounds are not, however, used to the exclusion of other means. The different forms of electricity, with their now well-known variations, are fully employed as indicated. But most common of all is the electro-thermal and electrostatic bath. The latter is the modern application of the old sunbath, with different colored glasses in the form of a series of incandescent lights are substituted for the varicolored panes of glass formerly used. A very elaborate electrothermal cabinet is used, with four rows of incandescent lights, one white, another red, still another blue and the fourth green. It has been found by experimentation that a red bath is stimulating, a blue bath quieting, and a green bath depressing. These are used alternately as indicated in treatment.

"Bearing upon this point a very interesting line of experiments was conducted by the well-known French physicist, Camille Flammarion, at the agricultural and climatological experiment station at Juvigny, indicating plainly the effect of different colored light upon plants. The result is of special value, practically and theoretically, to us as well as to plant physiologists and climatologists.

#### PRACTICAL EFFECTS OF COLORED LIGHTS.

"In his most interesting experiment Flammarion adopted the plan of exposing sensitive plants (mimosas sensitiva), which he raised from the seed, to different colored light. These plants are especially sensitive to the action of light and to touch and were therefore well adapted for Flammarion's experiment.

"He planted a number of seeds and the seedlings, after they reached a height of about one inch, were planted in pots in pairs and placed in a hot-house, where each pot received the same quantity of light and even temperature prevailed, so that the plants were subjected to the same conditions. But the experimenter placed over some of the plants bells of green, red or blue glass, while others received the sunlight through the plain glass of the hot-house window.

"The effect of the colored light was soon perceptible in the development of the plants and the more they developed the plainer this difference became, until, at the end of two months, the plants under the red glass were sixteen inches high, those under the green glass measured only five inches, and those under the blue were only one inch, while the plants that had been left in the colorless light were four inches high.

"The red light forced the plants most, for those subjected to it blossomed five weeks after the seeds were planted, and the stems were much longer than the stems of the other plants. The difference between them and those exposed to the blue light was most marked. The leaves of the latter were, indeed, dark green, while the leaves of those subjected to the red light were pale, poor in chlorophyll. But the plants themselves seemed unhealthy and stunted. They had gained nothing in height since they were placed under the blue glass. Therefore, it was proved that the blue light was not only an impediment, but an actual injury to vegetation.

"The effect of the red light was noticeable not only in the growth of the plants, but also in their sensibility, for even the slightest touch, a breath, was sufficient to cause the leaves to close and the little stems to droop. The plants exposed only to white light were not so easily affected, and those raised under blue glass were not at all sensitive. Those raised under white light must be considered normal. They were more stocky and showed a greater tendency to bud, but the buds did not open.

"The different influences of blue and green upon plant and animal life may be accounted for on the ground of the absence of chlorophyll in the animal organism and its presence in the plant.

"It is interesting to note in this connection that, while green light seems more stimulating to plant life than either white or blue light, in its action on the animal organism, the reverse is true, and green is more depressing than blue. The different influences of blue and green upon plant and animal life may be accounted for on the ground of the absence of chlorophyll in the animal organism and its presence in the plant. Not only this, but the different shades of green act differently. The shades of green most common in spring foliage being most depressing to man, which may account for the prevalence of spring fever, so-called, in the spring of the year.

#### DEPRESSION NEEDED IN SOME CASES.

"It is not to be considered that because green is depressing, however, it is necessarily injurious to the human organism. In many cases the depression is what is needed, especially in nervous cases, where the bodily tension is high—those cases where the bromides would be administered in general practice.

"The use of color in the form of clothing in the treatment of insane patients is adopted with marked success. As succinctly related by a recent writer, 'clear delicate blues are found to exercise a sedative or calming effect even upon those suffering with very violent manias. Yellows are especially efficacious in combating melancholia or extreme depression. Scarlets and vivid reds will raise the drooping spirits of many depressed and mentally disordered individuals. Bright, tender, springlike greens will cause life to take on a new aspect and become worth living to insanity victims with suicidal tendencies.' 'Colors are soothing, brown and drab dulling in their effects, while black is distinctly and generally bad. Some insanity experts even go so far as to forbid the attendants upon their patients to wear black at any time.

"In addition to the modified Delsarte and other physical methods, suggestion is more or less extensively used in the handling of patients, a sort of psycho-physical culture, using the physical exercise as a means of administering the suggestion. As for example, with the use of the red light, both the idea of life, force and stimulation is strongly held forth. With the blue bath quiet and rest are presented, and the patient's mind is led to dwell on the blue

#### And number twenty and thirty

"Great stress is laid upon proper breathing, a thing which is thought to be given with every exercise, tending to re-enforce the benefit received from the exercise by the mental attitude of the patient toward the experience through which he or she is passing, and by thus strengthening faith in the means employed for cure, build up hope, and hasten and insure final recovery."

Dr. William J. Nuckolls is one of the attending physicians of the Sanatorium and has been serving there since October, 1897. Prior to that she was resident physician at the Illinois Central Hospital for the Insane. She was engaged in this work for three years. She is an advocate of the keynote principle and of psycho-physical culture. In discussing the new theory she has this to say:

"According to G. Stebbins, psycho-physical culture is the perfect union of harmonic gymnastics and dynamic breathing, during the formation of noble ideas in the mind. The first important step to learn to become proficient in psycho-physical culture is the proper way in which to breathe. Men have been known to live without food for several weeks at a time, but it is impossible to keep body and soul together if respiration ceases. Oxygen, the life-giving principle in air, the fuel which keeps these respiratory engines of ours moving, needs to be constantly replenished. During our entire life, from the first to the last breath, we are continually inhaling this vitalizing agent, and the tissues of our bodies are renewed and invigorated. The phenomenon of respiration is one that is never used. The race for many generations has been gradually degenerating, until the function of respiration is improperly performed. Too much sedentary work, confinement to indoor life and general bad habits have brought about this torpidity and feebleness of the organs of respiration. Nature has made us so that we are able to breathe. That is deep breathing. Chest breathing is unnatural. It has been claimed by some medical men that women are so anatomically constructed that they cannot breathe abdominally. This is theory and not fact. Where the above condition exists it is unnatural and has been produced by the civilized dress.

"The following extract from the investigations of Dr. May upon the respiration of native Indian girls in the Lincoln Institution, published in the Therapeutic Gazette of May 16, 1887, proves that chest breathing is the result of civilized dress and habits of living. He says: 'In all I examined the movements of eighty-two chests and in each case took a normal and costal tracing. The girls were very pure and partly mixed with white blood, and their ages ranged from ten to twenty years. Thus, there were thirty-three full-blooded Indians, five one-fifth, thirty-five one-half and two were three-fourths white. Seventy-five showed a decided abdominal breathing, three a costal type and three in which both costal and abdominal were about even. Those who showed a costal or a divergence from the abdominal type came from the more civilized tribes, like the Mohawks and Chippewas, and were either one-half or three-fourths white, while in no single instance did a full-blooded Indian girl possess this type of breathing. From these observations it obviously follows that, so far as the Indian is concerned, the abdominal is the original type of respiration in both male and female, and the costal type in the civilized female is developed through the constricting influences of dress around the abdomen.'"

"The above from the Chicago Chronicle is a grand elucidation of the underlying principles connected with man's organization. It should be carefully read by every Spiritualist, and then filed away for future reference. It is indeed, alone worth more than a year's subscription to The Progressive Thinker, Chicago, Ill.

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#### Spiritual Matters in Dubuque

I have adopted the method, to create interest in the minds of the attendants at our meetings on week-days, of reading articles published in The Progressive Thinker that treat upon 'dreams, son Tuttle's Psychic Science, and occasionally from the daily papers—all as casually as I can. It is indeed, alone worth more than a year's subscription to The Progressive Thinker, Chicago, Ill.

"Therefore all periodicals must publish that which can be tested and compared with other experiences, not only from the ancient but modern times. 'Of what use is it? What of it any-how? Supposing it is so, what benefit can I derive from your teachings?' are among the many critical and sensible replies to the promulgator of spiritual philosophy. There are many people in this analytical age that are much like Josh Billings, who quaintly remarked: 'What's the use of knowing so much if half of it ain't true?'

I and Dubuque to have relapsed into a state of don't-care-attitude. Many have become disgusted with those who claim to be the representatives of Spiritualism, and some have 'gone into their holes' and dragged the hole after them. Others have compromised with the Congregational Church, because the preacher 'lets them down easy' by preaching no doctrine at all, but a little complimentary lecture to the audience and an apology to God to close with.

Our meetings are increasing in quantity as well as quality, and they seem to think that for a Spiritualist meeting it is remarkably large numbers. But I never am satisfied with small things, and I do not attempt to flatter myself with reporting 'packed halls,' but can always find room for 'more to follow.' I expect to obtain a number of subscribers when the good people have rubbed their eyes a few more times.

Things work slow here, but on sure footings. We have very comfortable quarters and expect to accomplish much before the woodchuck comes out to view his shadow.

G. F. PERKINS.

Dubuque, Iowa.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

## BIBLE PROPHETS AND PREDICTIONS

Critically Compared With Modern Mediums and Messages, by Moses Hull.

### NUMBER FIVE.

It is sometimes hard to tell where a thought was before it came in rapport with the brain of the medium. The first thing a sensitive person knows is that they have the thought; as to where it came from they cannot be so sure. Gideon was a prophet, a good medium, but he was not sure of the source of his inspiration. In Judges 6:16 he says: "Show me a sign that thou talkest with me." Besides this, sometimes the best mediums of the Bible could not get their communications as clearly and definitely as they wanted. In II Kings 4:27, when the Shunammite woman came to Elisha in her trouble, Elisha said: "Let her alone; for her soul is vexed within her, and the Lord hath hid it from me, and hath not told me."

Forms passed before one of the poets of the book of Job, but the medium could neither get the message, so as to give it in full, nor could he get a correct description of the form. He says: "Now a thing was secretly brought to me, and mine ear received a little thereof. In the thoughts of the visions of the night, when deep sleep falleth on men, fear came upon me and trembling which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof; an image was before mine eyes, and there was silence, and I heard a voice saying, Shall mortal man be more pure than God? Shall a man be more pure than his maker? Shall a man be more pure than his maker? Shall a man be more pure than his maker?"

In I Cor. 6:25 Paul was sure that he spoke of himself, but in verse 40 he said that he thought he had the spirit of God. Thus we find the Bible prophets and apostles, to say the least as uncertain at times about the source of their inspiration as the most skeptical mediums ever have been about theirs.

### CONDITIONS.

Were there unconditional manifestations among the prophets of old? I know of none; indeed some of the conditions seemed at the time to those who were compelled to comply with them, very foolish. When Elisha undertook to lead the king he required the king's leper should go and bid himself seven times in the River Jordan. II Kings, 5:11. I presume that these conditions looked silly to the man who wanted to be healed. I acknowledge that they look so to me, when viewing them from this distance. Why would not some other stream do as well? The man inquired, and I would inquire why must there be just seven baptisms? Would not five or six do for a common river? But nothing would do this medium but seven dippings.

Samuel gave Saul the conditions on which Saul could be developed. It reads as follows:

"After that thou shalt come to the hill of God, where is the garrison of the Philistines; and it shall come to pass, when thou art come thither to the city, that thou shalt see seven men coming down from the high place with a psaltery, and a tabret and a pipe, and a harp before them; and they shall prophesy with them, and thou shalt prophesy with them, and shalt be turned into another man."

Why was it necessary for him to meet a company of prophets? and why was there to be a necessary for his development? This was for a common river? But nothing would do this medium but seven dippings.

In most cases music seemed to be one of the conditions not only for manifestations, but for driving out obsessing influences. I Sam. 18:16, says: "And it came to pass on the morrow that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and David played the harp with his hand, as at other times; and there was a Javellin in Saul's hand and Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice."

Do not understand it to be Saul who threw the javelin at David, but that throwing spirit, who could not endure or withstand the power of music, and who objected to be thus forced to leave the medium of whom he had taken possession.

Once upon a time Jeroboam, king of Israel, and Jehoshaphat, king of Judah, sent for the medium Elisha to consult him on an important matter. Elisha was indignant with Jeroboam for his rebellion, and his causing Israel to recede from Judah. Verses 13-15 of II Kings, 3rd chapter, read as follows:

"And Elisha said unto the king of Israel, what have I to do with thee? Get thee to the prophets of thy father and to the prophets of thy mother. And the king of Israel said unto him, Nay; for the Lord hath called these three kings here to do battle with thee into the land of Moab. And Elisha said: As the Lord of hosts liveth, before whom I stand, surely were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him."

Why was it necessary for him to have a minstrel make music before the 'hand of the Lord' could come upon Elisha, so that he could give this communication to these kings? When that question is answered, the reason will be understood why mediums are compelled to demand certain conditions.

Our friend objects to modern mediumship because their seances are not open to all, he says.

THEY HOLD SECRET SESSIONS.

This may be partly true. In most cases I apprehend the reason is, as I have often seen it, the sitters want secret sessions; they do not like to sit with certain ones, or they do not wish to have it known that they are interested in Spiritualism or any of its manifestations.

In 1737 was a secret seance. King Zedekiah took Jeremiah out of his muddy, filthy dungeon in the prison, and had him conveyed secretly into his own house. When he got him there he took him to a secret chamber and said, "Is there any word from the Lord?" Jeremiah answered, "There is." "For," said he, "thou shalt be delivered into the hands of the king of Babylon." Elisha had Jeremiah could not overtake his desire to hit at other prophets. He goes on to say, "Where now are your prophets who prophesied unto you saying, the king of Babylon shall not come against you?"

Jeroboam undertook to secretly get a test from the old blind medium Ahijah, so he had Mrs. Jeroboam, his wife, disguise herself, as many do now when they go to mediums for tests. When she got to the door the blind medium said to her, "Come in, the wife of Jeroboam; why feignest thou that thou art to be another?" He then proceeds to

give her sad tests—sad because they proved to be true. I refer to all of these tests to show that secret seances were quite as common in the good old Bible days and among 'God's mediums' as they are today.

This minister, in the midst of one of his most wrathful denunciations, asked the question, why oracles were necessary at all? Why cannot spirits, if they come at all, go directly to those with whom they wish to communicate and communicate with them without the use of a third person?

This question might be answered by asking, why cannot God work for the world directly, without the use of a minister. There are near one hundred thousand of these gentlemen who might be spared for some useful employment if God would commune directly with everybody. What a saving of money and time if every one could only do his own praying. Why not do our praying to Jesus said, 'Where two or three are gathered together in my name, there am I in their midst.' Matt. 18:20. Why is it necessary for two or three to gather together? Why can Jesus not meet with one as well? Why hold prayer meetings? Could not God hear the prayer of a single individual at his own home as well as those of a company assembled to gether? Why then did he keep Ahijah the medium, with him in all his wanderings? Why did he after he got his throne, keep Nathan, the prophet, and Gad, the seer? How easy it would have been for David to say, 'If God has anything to say, he can just as well come directly to me.' Thus these gentlemen could have been relegated to set an example to modern ministers by pursuing some honorable occupation.

David had the character of the work of the mediums with that of the prophets. I think the result will not be any disparagement to those whom this minister called 'the devil's mediums.'

## IN EARLY DAYS.

### Spiritualistic Landmark Gone

CORINTHIAN HALL, ROCHESTER, N. Y., BURNED.

The noted building known as Corinthian Hall, was almost totally destroyed by fire, December 2, 1898. Here is where the first public investigation of the 'raps' occurred. We have lately celebrated the 49th anniversary of this event, and hoped to celebrate the 50th next year in the building itself—but now it is gone.

We have also tried to purchase the Fox Cottage, but have failed, as the owner will not sell. We presume that it will also go soon, as it is in bad repair. But Spiritualism will ever remain; and the memory of the Fox girls and their home, and their trials and steadfastness before the public in Corinthian Hall and elsewhere are matters of history, which will ever be held in devoted memory.

The following account of the famous meetings, taken from the morning paper here, in connection with the report of the burning of the hall, shows that the event is indelible in local history. This being accurate, our friends will find it useful hereafter.

### FIRST PUBLIC APPEARANCE OF FOX SISTERS.

"Among the earliest incidents connected with Corinthian Hall, was the first public manifestation of the mysterious 'spirit rappings' of the Fox sisters. Margaret Fox was the medium of the occasion. The meeting was held in Corinthian hall on the evening of November 14, 1849. Miss Fox and those selected to go on the platform with her were present on the stage. E. W. Capron, of Auburn, gave the audience a lecture on the phenomena as he understood it. It was written on the platform that the audience paid profound attention to the lecturer's remarks and that occasionally during his speech the distinct, though muffled, sounds of the raps were heard.

"At the close of the lecture a committee of five prominent citizens was appointed, with instructions to report on the following evening, to which time the meeting was adjourned. This committee was composed of A. J. Combs, Daniel Marsh, Nathaniel Clark, A. Judson and Edward Jones. The committee spent the following day in investigation, and in the evening a large audience gathered in the hall to hear the report. The audience was in a state of great excitement, and the nature of the report, which did not explode the humbug, as the greater part of the people believed it to be at that time, was not acceptable. On this account the meeting was again adjourned to the next evening, and the committee appointed to report at this meeting was Frederick Whittlesey, D. C. McCallum, William Fisher and Judge A. P. K. Haskell, of LeRoy.

"By this time Rochester was ablaze with excitement, and Corinthian Hall was packed to the doors with the anxious ones. When the committee reported and said that they had been unable to solve the mystery, there was a storm and excited discussion as to the proper methods to be employed. W. J. Burdett said that if he could be named on the committee he would give \$100 if he could not expose the fraud. Several other men seemed to be sure of solving the exciting mystery and another committee was appointed.

"This third committee knew the almost universal belief that there was some sort of a trick in the matter and as some of them had denounced the former committee for a lack of shrewdness and thoroughness, their examination was a severe one. Notwithstanding all the severity the sounds were still heard, and the solution was no nearer than at the beginning.

"At this last meeting there was fearful excitement. Torpedoes had been distributed among the boys, and the rowdy element of the city was largely represented in the hall. Refusing to listen to the statements of the committee, a rush to the platform for the 'rappers.' At this juncture S. W. D. Moore, then police justice, who was present with a few members of the police force, jumped upon the platform with his aides and ordered back the surging crowd. His official character and powerful voice for a moment checked the rush, but such madness had seized the crowd that they rushed forward. The powerful arm of Justice Moore, aided by a portion of the officers, beat back the crowd until some of the other officers plowed the women by a rear door to a place of safety. In this way ended the famous 'Corinthian Hall investigation.'"

Rochester, N. Y. G. W. KATES.

## A TRUE STATEMENT.

Alleged Exposure of Mrs. Bliss, in Philadelphia.

To the Managers and Readers of the Spiritualistic Press:

Dear Friends:—The Philadelphia Times of recent date has been airing itself before the public in a most nauseating manner in an attempt to injure a Spiritualistic medium and to expose—want it is pleased to call fraud. The exposure occurred on Thursday evening, December 1, at a seance in the apartments of Mrs. G. B. Bliss, the well-known materializing medium, who during her more than a quarter of a century of public and private work, has convinced hundreds—yes, thousands—of honest and intelligent investigators of the truth of spirit return through materialization.

The affair was planned and carried out by the Philadelphia Times through its reporter, Wm. H. Hay, and an accomplice—a woman friend of his, who had consented to make an appointment with the medium for that evening. These individuals were in attendance at the above mentioned seance in company with about fifteen persons unknown to them, presumably Spiritualists.

At a given time in the evening the woman accomplice—so it is alleged—rushed forward, seized the hand of a form then appearing outside of the cabinet, and screamed. Instantly there was a rush, confusion and disorder. A flash light, pre-arranged by the exposers, appeared, and pandemonium reigned. The young lady who had seized the spirit was assisted out of the house by her friend, the reporter; officers appeared on the scene, the members of the circle, honest and respectable men and women, who had nothing to do with the melee, were taken without warrant and marched two by two to the station house.

Mrs. Bliss was arrested on the charge of keeping a disorderly house and of obtaining money under false pretenses. At the preliminary hearing on Friday, she was held in \$1,000 bail by Magistrate Romig. On Monday, December 5, at 10 a. m., a second hearing was held in the magistrate's office. It was the privilege of the secretary of the N. S. A. to be present on that occasion in company with Mrs. B. B. Hill of Philadelphia. Other prominent Spiritualists of the city, including that staunch friend of mediums, Thomas M. Lucke, were in attendance.

The magistrate's office was filled with a strange assembly of people; dainty and refined ladies, intellectual and respectable men were elbow and jostled by hard visaged, tobacco-and whiskey-reeking loafers from the street or elsewhere, who stood with their hats tilted, reminding by the glare of the spotlight, of the 'raps' of the Judge, and requested to remove their headgear. By the way, that same clerk told ladies who simply echoed his expression that the men wearing hats must think they were in a bar-room; that they were not obliged to stay if they did not want to, while he complacently puffed the fumes of a cigarette in their faces in a bravado style.

The chief of police, against the defense was the Times reporter, Mr. Hay, who had planned the raid some days before, and who had gotten himself appointed a special police officer, by the commissioner, his personal friend. By and by, later news will be developed of this same reporter and special officer. At the rigid examination to which Mr. Lukens, the able lawyer for the persecuted medium, subjected Mr. Hay, a compromising bundle of facts and falsehoods were elicited. In several important instances the witness completely crossed himself. He also refused to answer three leading questions as to the flash-light let on at the circle, declining to state whether he had or had not produced such a light himself. Mr. Hay's testimony on the whole was greatly damaging to the prosecuting side, as was clearly shown in the summing up of the evidence on the part of the lawyer. In examining one of the officers—as well as in the examination of Mr. Hay—Mr. Lukens brought out the fact that no disorder on the part of Mrs. Bliss or her family had been attempted or perpetrated, and that the unseemly conduct in the house had all been made by the prosecution—which the earnest lawyer apply called a perquisition. It was revealed that as Mrs. Bliss had distinctly stated previous to her seance, anyone wishing to leave would receive their money. Therefore, Mr. Lukens argued that the charge of keeping a disorderly house could not be sustained, and that of obtaining money under false pretences was equally faulty.

When questioned as to the religious aspect of the services, the witness hesitated and sneered. At first denial was made that any harm had been done, but the crossfire of the examination was reluctantly admitted that the audience tried to sing 'Nearer My God to Thee' and 'Shall we gather at the river.' When Mr. Lukens had satisfied himself—and all unprejudiced listeners—that the arrest had been a case of malignant assault, not only upon the medium but upon all honest Spiritualists, he proceeded to sum up the evidence in an eloquent and masterly speech. He denounced the Times and its agents who were concerned in this outbreak, in no unsparing terms. He claimed Spiritualism to be a religion and its mediums and lecturers to have the same right to proclaim their truths as the clergymen of any denomination have to do the same. He declared a Spiritual seance to have as much right to be sung in the church as any other religious service, and that the medium's home is his domain, into which no marauder has a right to penetrate. Honest people are not safe in their houses if chance guests may be permitted to create disorder and confusion therein, because of some occurrence they do not understand or are displeased with.

Mr. Lukens informed the magistrate that wishing to learn of materialization and that he had been personally attended a seance given by Mrs. Bliss the previous evening. At that seance he found a company of ladies and gentlemen, who exhibited an earnest, sincere and even devout spirit. Said he: "Mr. Magistrate, the meeting was conducted with a religious zeal. 'Nearer My God to Thee' was sung there with the same fire and devotional spirit as it is sung in the church with which I am affiliated, and it aroused in me the same feelings of reverence that it does when I listen to it in my church." The lawyer continued in substance that strange things were revealed from the cabinet that could not have been produced by Mrs. Bliss. White-robed forms, large and small, appeared and called for their friends in the room, who recognized and received them from the dead with joyful joy. "I have no right, your Honor," said he, "to say that these mysteries were fraud. I have no right to say that these intelligent people did not recognize their loved ones and that these mysteries were not what was claimed for them." And so he went on, winding up by demanding that his

client be exonerated from the charges, and that the real disturber of the peace, Mr. Hay, be put under arrest. This closed the hearing, the count of keeping a disorderly house was dismissed and Mrs. Bliss held for trial on the charge of obtaining money under false pretences.

Realizing this to be a case of malice and persecution on the part of the Philadelphia Times and its agents, a number of responsible Spiritualists are determined to stand by Mrs. Bliss and to bear witness as to their knowledge of her mediumship.

At the time of this second hearing of the case, the First Association of Spiritualists of Philadelphia was holding a three days' convention at Casino Hall; a convention that proved to be a most delightful series of Spiritual meetings that were ably participated in by W. J. Colville, Mr. and Mrs. Wallis of England, Mrs. M. T. Longley and others, including Capt. E. W. Gould of Washington, D. C.

Great credit reflects upon the management of this affair under the direction of Mrs. M. B. Cadwallader and the Woman's Progressive Union. The Young People's Spiritualist Union of Philadelphia took an active part in the deliberations of the conventions. The Purple and White Band of Mercy was formed on Sunday, that bids fair to be an instructive and spiritualizing work among its members.

MARY T. LONGLEY.

Washington, D. C.

## A SPIRITUAL CONGRESS.

To Be Held in Paris, France, in 1900.

The breadth of spirit displayed in the organization of the recent congress held in London, strongly impressed the French delegates who attended; Dr. Encausse, better known in the literary world under his pseudonym Papus, representing the occultists, and M. B. Delanne, editor of the Revue Scientifique du Spiritisme, representing the Spiritualists.

They intend to respond by giving an international and comprehensive character to the congress to be held in Paris in 1900. This will be facilitated by a valuable move in the direction of union instituted by the above gentlemen some time ago, when they organized the Spiritualistic Press Syndicate, drawing together the leaders of the several schools who study psychical phenomena in Paris, and who till then had held aloof from each other.

This society has brought together the members of the Spiritualistic, Hermetic or occult, and magnetic schools, at monthly dinners, at which friendly addresses have been given. It has now organized a series of lectures to be given at the hall of the Societe Sanantes.

It is this society who will constitute the organizing committee for the 1900 congress. It is nearly settled that Dr. Encausse, G. Delanne and M. Durville will be appointed to represent the Occultists, the Spiritualists and the Mesmerists (who have a legalized medical institute in Paris). Each school will have an autonomous section, appointing its own lecturers, but the meetings will be general. The committee will act for the three sections unitedly.

Communications may be addressed to M. Alban Dubet, secretary of the Spiritualistic Press Syndicate, 23 Rue St. Merry, Paris.

QUAESTOR VITAE.

## RUPTURE IS CURABLE.

Startling Assertion by a Well Known New Yorker.

Cites the Case of Wm. A. Berry as Absolute Evidence.

Dr. W. S. Rice, of 671 E. Main st., Adams, N. Y., says that any kind of rupture can be cured at the patient's home without the slightest pain, danger, operation or detention from daily work. He gives the names and addresses of several hundred prominent

people whom he has cured, one of which, Wm. A. Berry of Bristol, N. H., will serve to show the workings of this wonderful plan. Dr. Rice has devised a new system that holds any rupture no matter how large it is and at the same time causes the ruptured opening to grow together and become solid flesh and muscle. He explains the system fully in a book which he mails free to all who write. Mr. Berry is a business man and well known manufacturer of Bristol and had a difficult rupture for which he had tried electricity, spring and other kinds of trusses, belts and various treatments without benefit.

He had been told by all who fitted trusses that he could not be cured and that a surgical operation, while certainly not extremely dangerous, was the nearest approach to a cure. As Mr. Berry had already paid out over a hundred dollars for treatment without the slightest benefit he was somewhat discouraged again, trying the new Rice method for one more effort. Mr. Berry says of the cure, "It is complete; the several muscles are securely healed. It is eighteen months since I stopped treatment and not a sign of rupture have I had since. I have been able to grow together and become solid flesh and muscle. He explains the system fully in a book which he mails free to all who write. Mr. Berry is a business man and well known manufacturer of Bristol and had a difficult rupture for which he had tried electricity, spring and other kinds of trusses, belts and various treatments without benefit.

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406 Mass. Ave., Boston, Mass.

**Letter from Rev. G. C. Love.**  
To the Editor:—I am not dead, neither  
am I sleeping, but simply awaiting a  
change in conditions that have been a  
hindrance to the work I should be doing  
in the cause of truth.

On my second trip to Chicago, owing  
to climatic changes (over which I had  
no control, or I would have introduced  
some of the rains that made Oregon  
noted as a "wet foot" community, and  
by which congeners are commonly  
known, instead of a climate away be-  
low zero), I was compelled to return to  
my home. In the near future I expect  
to rally forth again, not in search of  
glory or fame, but in the cause of truth,  
and in endeavor to assist in breaking  
the chains of bondage that have so long  
hindered the cause of humanity and the  
manifestations of the loved ones just  
inside the veil and death, but which  
is reality, the entrance to life eternal.

What a blessing it is to realize that  
we live on and with all the freedom  
of thought given in truth to our spir-  
itual existence or counterpart of our ma-  
terial bodies. No power on earth can  
hinder the freedom of thought, try as  
they will, and no power is yet known  
that can impose the spirit of man, and  
thus prevent its return to loved  
ones when conditions are harmonious.  
"Free as the winds" is he who is  
born of the spirit, or in other words has  
come out of his material conditions into  
the glories and privileges of the spirit  
world.

I hope soon to enter again the strife,  
and labor of love, in this unequal struggle  
of justice against priestcraft and church-  
ianity (not Christianity) that has been  
in the past, and is now, warping the  
minds of the people into channels ad-  
verse to the cause of truth and eternal  
progress.

Truly the harvest is great, but the  
laborers, if few, are increasing in num-  
bers, and I trust the angels will ever  
sustain the good and true.  
Oregon.  
REV. G. C. LOVE.

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This book is heartily commended to stu-  
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## PASSING OF A SOUL.

Mr. Charles A. Tibbett, a native of  
Concord, New Hampshire, aged 59  
years, and for many years a resident of  
Chicago, died at his home, 3449 Cottage  
Grove avenue, on November 20, after a  
short illness from pneumonia.

Mr. Tibbett was well known to a  
large number of Spiritualists in Chi-  
cago and the East, of which beautiful  
religion he has long been an earnest  
advocate, and of which he had full  
knowledge. To those who were in con-  
stant attendance upon him during his  
illness he expressed joy at his ap-  
proaching dissolution, and awaited the  
messenger called death as a bridegroom  
with his loved one. Among those in  
attendance was Mrs. Nellie Gates, an  
honest student in researches after the  
great truths that lie within reach of  
every soul, and to her was granted the  
privilege of witnessing the so-called  
"death" of a Spiritualist. She states  
that as the moment of dissolution ar-  
rived, a great light appeared over the  
head of Mr. Tibbett, completely blind-  
ing her, and covering the little form  
upon the couch, and as it lifted away, a  
glorious star appeared on the breast of  
the deceased, and it too floated up-  
ward into space, and when she again  
looked into the face of her friend, death  
had set its seal upon it and he had  
passed into the great beyond.

Owing to the absence of Mr. Tibbett's  
family, and the final removal of his  
body to New Hampshire, the memorial  
services were held at Kenwood Hall, on  
Sunday afternoon, December 4, whither  
the body had been taken. A large circle  
of friends filled the hall, and the ser-  
vices were opened by Rev. G. V. Cor-  
dingly. After appropriate songs had  
been rendered, Mrs. Dr. E. N. Warner  
read the beautiful poem entitled "The  
Everlasting Memorial."

"Up and away, like the dew of the  
morning,  
That soars from the earth to its home  
in the sun;  
So let me steal away, gently and  
lovingly,  
Only remembered by what I have  
done."

My name and my place, and my tomb  
all forgotten,  
The brief race of time well and  
patiently run;  
So let me steal away, peacefully,  
Only remembered by what I have  
done."

Gladly away from this toil would I  
hasten,  
Up to the crown that for me has been  
won,  
Unthought of by man in rewards or in  
praises,  
Only remembered by what I have  
done."

Up and away, like the odors of sunset,  
That sweeten the twilight as dark-  
ness comes on;  
So be my life—a thing felt, but not  
noticed,  
And I but remembered by what I  
have done."

Yes, like the fragrance that wanders in  
freshness,  
When the flowers that it came from  
are closed up and gone,  
So would I be to this world's weary  
dwellers,  
Only remembered by what I have  
done."

Needs then the praise of the love-  
written record  
The name and the epitaph graven on  
the stone?  
The things we have lived for,—let them  
be our story,  
We ourselves but remembered by  
what we have done."

I need not be missed, if my life has  
been bearing  
(As its summer and autumn moved  
slowly on)  
The bloom, and the fruit, and the seed  
on its season.

I need not be missed if another suc-  
ceed me  
To reap down those fields which in  
spring I have sown;  
He who plowed and who sowed is not  
missed by the reaper;  
He is only remembered by what he  
has done."

Not myself, but the truth that in life I  
have spoken—  
Not myself, but the seed that in life I  
have sown,  
Shall pass on to ages—all about me  
forgotten,  
Save the truths I have spoken, the  
things I have done."

So let my living be, so be my dying.  
So let my name lie unblazoned,  
Unpraised and unmissed, I shall still be  
remembered  
Yes, but remembered by what I have  
done."

Mrs. Warner followed the reading of  
this poem with an earnest address to  
the assembly, in which she recalled the  
many kindly acts of the deceased, and  
his honest, patient effort to spread the  
gospel of Spiritualism, and the asser-  
tion often made by him that he knew  
the truth; that to him there was no  
doubt, no constant guidance of spirit  
friends, who controlled him at will;  
that his life had been one of charity  
and love, proof of which rested in the  
expression of many women and chil-  
dren in Chicago who had subsisted  
upon his bounty.

Other speakers, among them Dr.  
Temple, Mrs. Irene Dobson, Mrs.  
Coverdale and Mrs. Nellie Gates, each  
expressed the belief that their friend  
and brother had not died, but had  
passed into another condition, to be  
strengthened, to be freed, and an ex-  
temporaneous poem was delivered by  
Mrs. Gates (under control) as she  
stepped upon the platform to dismiss  
the assembly.  
N. K.

**PASSED TO SPIRIT-LIFE.**

[Obituaries to the extent of ten lines  
only will be inserted free.]

Shepherd Barnes, who was born in  
the State of Maine, January 28, 1818,  
and came to Oregon about seventeen  
years ago and settled near Beaverton,  
where he made his home until his de-  
parture into the realm of spirit. The  
funeral services were conducted by  
Rev. G. C. Love, November 10, 1898.

Sarah Jane Collins entered the spirit  
world November 28, at the age of 73  
years and 4 days. She was born in  
Belmont, county, Ohio, November 24,  
1825; came to Oregon in 1885. Funeral  
services by Rev. G. C. Love, November  
29, 1898.

Passed to spirit-life, Nov. 29, 1898, at  
the residence of his only daughter, Mrs.  
Parsons, of Coldwater, Mich., Mr. Je-  
rome Messenger, aged 91 years. Mr.  
Messenger had been a staunch Spiritu-  
alist for forty years. He was loved  
and respected by all who knew him.  
Mrs. Anna L. Robinson gave the fun-  
eral address.

Passed to spirit-life, Nov. 26, at Lis-  
bon, Miss Jane Phelps, aged 83  
years. An invalid all her life, the

change was indeed a happy one to the  
patient sufferer, who, in an unex-  
plainedly borne the burden of blind-  
ness and a weak, crippled body.  
Mrs. Anna L. Robinson spoke of the  
subject "We Shall See Face to Face."  
A. L. R.

Mrs. Mary Davidson passed to a high-  
er expression of life, from her home at  
Versailles, N. Y., Nov. 20, 1898, at the  
age of 88 years. She was a true spiri-  
tualist, and a true Christian, and in all  
her department of life, and many years  
she had been deprived of the glori-  
ous of the physical world through de-  
fective sight and hearing, but through  
the ministrations of a devoted daugh-  
ter, Miss Flora Davidson, the contents  
of "The Progressive Thinker," her favor-  
ite paper, were communicated to her.  
One son also survives her. The funeral  
was held at her home, Nov. 23, con-  
ducted by the writer.  
CLARA WATSON.

Minor T. Wickham passed from the  
earth to the higher life November 26,  
1898, aged 61 years. All his life till  
about three years ago he was extremely  
materialistic or agnostic. He was con-  
verted to Spiritualism through the me-  
diunship of Mrs. H. H. H. of Muncie,  
Ind., who often visited our town. Mrs.  
Carle Fuller Weatherford, of Colum-  
bus, Ohio, a very interesting speaker,  
delivered the funeral address, which  
in my recollection there never was a  
larger attendance at a funeral in In-  
dianapolis. Many who knew little of Spiritu-  
alism, were listening to that address,  
said Spiritualism afforded more con-  
solation than any other religion. Many  
expressed a desire for more of it.  
Findlay, Ohio. L. L. BAIN.

**Sunday Spiritualist Meetings in Chicago.**

West Side Spiritualist Society meets at  
No. 48 South Adams street at 8 p. m.

Church of the Star of Truth, Wicker  
Park hall, No. 501 West North avenue.  
Services at 7:45 p. m., conducted by  
Mr. and Mrs. William Lindsey.

The Englewood Spiritualist Society  
meets every Sunday in Hopkins hall,  
528 W. 93rd street, at 2:30 and 7:30 p. m.

The First Spiritualist Society of the  
South Side, No. 77 Thirty-first street,  
will hold meetings at 2:30 and 7:30 p. m.,  
each Sunday, beginning October 2,  
1898. Mrs. Georgia Gladys Cooley,  
pastor.

The Progressive Spiritual Church, G.  
C. Cordingley, pastor, room 409 Handel  
hall, 40 Randolph street. Services at  
7:30 p. m.

The Gross Park Spiritualist Society  
holds meetings every Sunday afternoon  
at 2 o'clock at Gross Park Hall, Wood  
and Melrose streets, opposite Gross  
Park Depot.

The First Society of Rosicrucians, J.  
C. F. Grumble, permanent speaker,  
meets in their conference room, 810  
Masonic Temple Building, every Sun-  
day at 10:45 a. m., and 7:45 p. m.

The Second Church of the Soul will  
hold meetings in Van Buren's opera  
house, Madison street and California  
avenue, every Sunday afternoon at 3  
o'clock and 7:30 in the evening. Good  
speakers and mediums will hold  
the church of the Soul will hold

union services of Sunday school and  
church, each Sunday morning, in Room  
608 Handel Hall Building, No. 40 Ran-  
dolph street. Church services at 11:30.

The Christian Spiritualist Society holds  
meetings in Hygeia Hall, Washington  
boulevard and Paulina street, at  
2:30 and 7:30 p. m. Miss Sarah Thomas  
conducts the services.

Band of Harmony, auxiliary to the  
Church of the Soul, meets at Handel  
Hall Building, 40 Randolph street, ev-  
ery first and third Thursday of the  
month, beginning afternoons at three  
o'clock. The ladies bring lunches; sup-  
per at six o'clock. Tea and coffee  
served.

The Lake View Spiritualist Union  
meets every Sunday evening at 7:45 in  
Wells Hall, 1023 Clark street, corner  
Pleicher street. Meetings conducted  
by Carl Wickham and wife, assisted  
by other mediums and speakers. All  
friends and members are invited.

Sanctuary of the Soul meets Sunday  
evenings in Washington Hall, 400  
Washington boulevard, at 7:30. Dis-  
cussion, tests and phenomena. Mrs.  
L. A. Roberts, pastor, assisted by other  
good mediums.

Spiritualist Church Students of Na-  
ture holds services every Sunday even-  
ing at 7:30 at Arlington Hall, 3032 In-  
diana avenue, corner 31st street. Mrs.  
M. Summers, pastor.

Dr. J. M. Temple will hold meetings  
every Sunday at 4308 Cottage Grove av-  
enue, 2:20, conference, 7:30 p. m.,  
lecture and tests.

Spiritualist Endeavor Society, meets at  
No. 1 South Hoyne avenue, near Lake,  
at 8 p. m. Sarah E. Bromwell, pastor.

Church of Unity, Services every Sun-  
day at 7:45 p. m. at Sokup's Hall,  
southwest corner Milwaukee avenue  
and Robey street. Max Hoffman, pas-  
tor. Reached by the Milwaukee ave-  
nue cable, Robey and North avenue  
elevators, Logan Square and Hum-  
boldt Park, and North avenue ele-  
vated to Robey street.

The Society for Spiritual Culture will  
hold services each Sunday at 8 p. m., in  
Brauden's Hall, 11 North Adams street,  
corner of Randolph and Ada streets.  
Mrs. Annie McD. Gillette (formerly  
Mrs. Annie Wagner) medium; Paul S.  
Gillette, pastor.

Send in notice of meetings held on  
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We cannot keep a standing notice of  
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purpose.

**INTEREST TO SPIRITUALISTS**

Anyone who is sick and failed to find  
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N. B.—The above advertisement is for  
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vice, and I may convince them of the truth  
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# SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 19

CHICAGO, ILL., SATURDAY, DEC. 24, 1898.

NO. 474

## SPIRITS RETURN AND COMMUNICATE

Remarkable Tests of Spirit Presence and Identity, Given to Judge A. Munson, of Ohio.

To the Editor:—Last summer when at the Lake Brady Camp in Medina, I wrote out in detail two tests or experiences which I had—one in the year 1897 and the other in 1898, in seances held at Lake Brady Camp. To give the test given me in 1897 a clear understanding, it is necessary that a few preliminary explanations be made. In the spring of the year 1891, I had employed a servant girl to come to our home to do general housework. Two days after she came she was taken with a very bad case of diphtheria. She had been exposed to the disease some time before, but said nothing to the family about it. As the disease was contagious, we alone had to care for her, and in so doing three of the family were smitten with the dread disease, myself among the rest. Weary weeks passed before we could again mingle with our neighbors.

Just prior to this there had been filed in court an important case, and the parties were anxious for a speedy trial of the cause. As soon as I thought, with the advice of my physician, that I could stand it to go into the court room, I fixed a day for trial, and notified the parties to appear. The counsel on the part of the defense was the Hon. John McSweeney, the great criminal lawyer, who had won a national fame, and was truly one of the great lawyers of the country. The year before this he had lost a lovely and gifted daughter with that dread disease of diphtheria, which had thrown a cloud over his life.

The fact that I had passed through the trials of the same dread scourge, with my life in the body intact, seemed to draw him to me in close bonds of sympathy, and when we were not engaged in the trial, he would come to me and talk about the great loss he had sustained in the death of his lovely daughter, and exclaimed: "Oh! if I only knew that she lived, what a great consolation it would be to me. You know that I have such grave doubts that death ends all. This was a friend of mine, and I cannot believe." We discussed the questions of continuity of life, the existence of a spirit world, and the power of disembodied spirits to return and commune with those in the mortal life, to all of which he would answer: "I wish I could believe it; it would make me a happy mortal. You know that I have such grave doubts that I cannot believe that death ends all."

He then asked me to give him a test, and I promised to do so. He then asked me to give him a test, and I promised to do so. He then asked me to give him a test, and I promised to do so.

The next morning I wrote to his son John, giving him in detail the communication of his father, but up to now I have received no reply from him.

The next day after this I was in the seance room of Mrs. Jennings Donovan. She passed into the clairvoyant or superior condition and said: "There is a spirit here who says that he knew you in the earth life, and wants to talk with you." I said: "Please, Mrs. Donovan, describe the spirit person." She proceeded to describe Mr. McSweeney so perfectly that before she concluded the description, I knew it was my old friend. At the conclusion of the description I asked: "Will you now give me your name?" The answer came promptly, "John McSweeney," and remarked: "It gives me renewed pleasure to come to you again and greet you from the spirit side of life, and one of the pleasures I had in coming was to thank you for writing that letter to my son John. You have faithfully fulfilled your promise, which in time will bear fruit."

Here let me remark that to me no one but myself knew that I had written to his son—not even my wife. Nearing the conclusion of the seance I asked Mrs. Donovan if she had known Mr. McSweeney in the earth life. She replied: "I never did." This was the first time she had ever had any knowledge of him. I then asked her to describe him as an intellectual power. She answered that his intellectual power was great, and that he was a man of great powers, and that he was a man of great powers, and that he was a man of great powers.

Years passed away, and while I thought I had given my friend opportunities to come to me as per agreement, he did not appear; still I did not abandon the thought that he would come to me in the future. I reasoned that conditions might be against his coming so far, but that in time these would grow better, and that he would faithfully fulfill his promise, all of which proved true as the sequel will show.

In the summer of 1897 I was at the Lake Brady Camp, and one evening attended the trumpet seance by Mr. D. A. Herrick. I was acquainted with Mr. Herrick, both personally and by reputation, and regarded him as among the honest, upright mediums of the country, and one who would not countenance fraud or deception. The circle was formed around a table, with a trumpet and guitar resting on the top. I sat on the left of the medium, and had hold of his left hand, and a lady was on his right, and had hold of his right hand. The circle was complete, and the light was turned out. Within ten seconds of the turning out of the light a hand was placed on my head, and a pressure that seemed to me to be equal to five or six pounds in weight. This continued for ten or fifteen seconds, and the hand disappeared. That this was no human hand in the flesh, I knew. The doors were locked, and there was no one in the room except those in the circle, and this was thoroughly closed. After the hand had been taken from my head, I heard the ringing of the trumpet as it was taken from the table, and in less than three seconds from this time it was drawn lengthwise on each side of my face; then raised to the top of my head, and manipulated so as to give me several slight light taps, the sound of which was audible to the circle. Next came the salutation through the trumpet, "Good evening, Judge," I replied, "Good evening, but whom have I the pleasure of saluting?" The answer came quick and strong, "John McSweeney," he continued: "Do you

have no doubt, no more than I have that I to-day greet you on the earth side of life. I often come into your spiritual aura in the earth life, from which I receive much good, and my great regret is now that I did not know more of this great truth before I passed to the spirit world. It would be so much the better for me here; but I am now learning the a b c of spirit life, and the great world of infinity is before me. Remember, Judge, that there are no masks worn here. We pass for what we are worth. We see as we are seen and know as we are known. The highest life's progress is the result of good deeds nobly earned in the uplifting of humanity to higher states of happiness. Good-by for a time. I will come to you again." And thus the seance ended.

In the month of August, 1898, I was at the Lake Brady Camp for a week, and on the 9th day of August attended a mediums' seance in the ladies' parlor at the camp. There were present twenty-five or thirty persons, mediums included, of which there were a half score or more. After several tests had been given and recognized, a Mrs. Eberthausen arose, and pointing upward from the center of the circle said: "I see a white dove flying around the center of the circle carrying a message in its beak, and that message is for some man of the church, and is more than twenty-four hours someone here will receive a message informing them of the death of a relative." As this was said a strange influence passed over me. It was not a shock, but a distinct impression that the message would be received, and that it would be to me. I tried to throw it off, but the impression only grew stronger, and I felt depressed in consequence, and could not sleep. I reached home by rail that night, and should have gone home; but as I could not, I awaited the message or letter which I now felt sure I should get in the morning. But of my impressions I informed no one. In the morning the mail brought a letter from my son Lyman (I mention his name for reasons that will appear further on) informing me of the death of his cousin, John McSweeney, of yellow fever. I showed the letter to my wife only, and admonished her to say nothing to anyone on the ground relating to it; but had concluded before I left the camp that I would inform Mrs. Eberthausen of the correctness of her prediction, which I did later on. Corporal Dudley Wilson, of Co. G, Eighth Ohio Regiment, at Santiago, was the name of the young soldier reported as having died of yellow fever.

There had been so many deaths reported in the public press in the Eighth Ohio and other regiments, that afterwards turned out to be untrue, that I hoped this would also prove to be untrue; but in due time the verification came, and proved to be sadly true.

Corporal Dudley Wilson was a bright young man. He was a law student, and had all the elements of a good lawyer, if properly directed, to win a prominent place in the battle of life. On the evening of the 10th of August I attended a joint seance held in the seance-rooms of Mr. Charles Barnes, assisted by Mr. D. A. Herrick. I have always placed great confidence in both of these mediums, having tested them for years, and am free to say that I never could detect any fraud or deception either of them practicing fraud or deception in their seances. This night the forces were particularly strong as results proved. The circle was formed around a table, on the top of which was a musical instrument and a trumpet. All in the room joined in the circle, and the doors were all locked. I was placed on the left of the medium, Mr. Charles Barnes, and had hold of his left hand, and a lady was placed on the right, holding his right hand. A lady and gentleman were placed on the right and left side of Mr. D. A. Herrick, who each held his right and left hands. The circle being complete the lights were extinguished, and almost simultaneously with the disappearance of the light a beautiful ship's anchor, with the colors of the flag, appeared about a foot from my feet, and I was told to move to the right and left a few inches, and then appear squarely before me. I gazed on it for, perhaps, thirty seconds; when it moved over in front of the medium, Mr. Barnes, and he exclaimed, "Look and see what a beautiful ship's anchor." I replied: "I have been looking at it for some little time, as it came to me first. Soon it came back to me and continued to move back and forth and sideways for fully a half minute, and then came nearer and at once dissolved like a mist from view. Next I felt a twiggling of my right ear, and at times quite sharply, and then it attacked my nose in the same way, twiggling it vigorously for a time. Next the lappels of my coat were pulled, and my purpose of which I did not divine unless it was to attract my attention more surely to some important communication to be made later, which the sequel proved. Soon I felt the trumpet drawn on each side of my face, and then light poundings by it on the top of my head, the noise of which was audible to the whole circle. Then I heard the words, "Good evening, Judge," I replied: "Good evening, but please give me the name of the person communicating." The reply was, "I am Dudley Wilson." I replied, "Dudley, I thought you were in the army at Santiago." He replied, "I was, but I am now here. I died at Santiago of yellow fever, and my body was as yellow as saffron."

"How long was you sick?" "I was in the hospital several days, but when I got very sick I did not live over an hour after it."

"And in spirit you came here?" "Yes, and you tell Lyman that I got here before his letter."

"But, Dudley, you did not believe when in the earth life that spirits could come back and communicate." "No, I did not, but I had heard you and Aunt Mittle said that they could, and I wanted to come and send a message to my dear father, mother and sister, and good kind spirits have helped me to come to you, and but for you I could not have come yet, and I feel so glad that you are here. This

is a beautiful world, and it is all new to me yet, but I will know more about it after a while."

"Dudley, do you now regret that you enlisted to defend your country?" "No," he replied, "not for myself I do not. I respond to the dictates of patriotism for the defense of the country, and considered well the consequences before I took the step. The soldier carries his life in his hand in times of war, but I feel keenly the blow that my death brings to the dear family at home. Judge, I am not dead. I am here talking with you. I have only left the earthly body, and have donned the spiritual body, and this world seems real to me, as well as beautiful. The power is waning and I must soon leave, but don't forget to tell Lyman that I got here before his letter did. I want to come to you again, but can stay no longer now."

He bid me good-by and was gone. Two evenings after this I attended a seance for materialization at the seance room of Mr. Charles Barnes. Several forms had appeared and been recognized by persons who were strangers to me. After a time the curtain parted, and a form appeared, and pointing a hand toward where I was, motioned me to come to the cabinet. I went to it, and after a careful survey of the face and features I said, "Dudley, my boy, there is no mistake that I have reached home by rail that night, and should have gone home; but as I could not, I awaited the message or letter which I now felt sure I should get in the morning. But of my impressions I informed no one. In the morning the mail brought a letter from my son Lyman (I mention his name for reasons that will appear further on) informing me of the death of his cousin, John McSweeney, of yellow fever. I showed the letter to my wife only, and admonished her to say nothing to anyone on the ground relating to it; but had concluded before I left the camp that I would inform Mrs. Eberthausen of the correctness of her prediction, which I did later on. Corporal Dudley Wilson, of Co. G, Eighth Ohio Regiment, at Santiago, was the name of the young soldier reported as having died of yellow fever."

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is a beautiful world, and it is all new to me yet, but I will know more about it after a while."

## SPIRITUAL HALLS.

The Greatest Need of the Age.

I wish to call the special attention of your readers to a very important and yet much neglected subject. I wish to write a few lines on behalf of the thousands upon thousands of sorrowing persons in our smaller towns and villages (and also I am sorry to say in many large cities) who have no chance to attend lectures upon the subject of spirit return, because Spiritualists have a regular place of meeting, no systematic plan for promulgating the eternal truths of our noble cause. We have plenty of speakers, willing workers who are ready and anxious to be "gathering in the sheaves" by educating the masses in spiritual truth, but in many places, alas! they have no place to speak, no open door to receive them.

The day for giving spiritual lectures to a small handful of people in a private house ought to soon pass away, and Spiritualists awake to the great responsibility resting upon their shoulders by providing a public place for their lectures. A private house is the best place for seances and phenomena of all kinds, but not for lectures. The object of giving lectures is to educate the masses, not for the purpose of creating a monopoly of truth. We have monopolies enough of other kinds, costing an immense amount of wealth to build and sustain them, but we want buildings of our own large enough to fill the present needs. We do not want to copy after the churches and spend too much money in buildings, but to try to carry on spiritual work by giving lectures in private residences, in an expensive and unwise method. The outside and curious public cannot be successfully reached in that way. But we are glad to say a move is being made in the right direction.

A hall was recently dedicated to our cause in Webster City, Iowa, by the efforts of Bro. Skeetley and others, and we hope it will be kept warm with enthusiasm. Mr. Skeetley deserves great credit for this move; he could not expend money to better advantage for our cause. Some few weeks ago another hall was opened in Iowa, an article regarding the same appeared in The Progressive Thinker. We have lost of our cause. Doubtless there are many of our kindred who believe Haysville was the fortunate place.

In Nebraska, at Arlington, Mr. J. A. Unthank, an old veteran of the cause, has generously maintained a cozy little hall for a number of years; but unfortunately of late it has not been used as much as it should have been. We hope sometime in the near future the cause in that city will receive a new lease of enthusiasm and Bro. Unthank's generosity be better appreciated by the citizens.

In Kansas, Major Abbott, who has now passed to his reward, always had a hall for speakers in De Soto, free of charge, and many speakers and mediums availed themselves of the opportunity. In Liberal, Missouri, a nice roomy hall is owned by leading friends of our cause, and many others in Kansas. In all of these places there are enough interested persons to form a nucleus for a regular propaganda of spiritual truth, but there is a lack of organization or concerted effort. A grand work is waiting for those Spiritualists who have the means to furnish a neat cozy hall for lectures on Spiritualism and kindred subjects. Who will make the next move towards this worthy object?

WILLIAM E. BONNEY.

Blair, Neb.

## THE GREAT PROBLEM.

The night and the gloom are of earth the doom,  
The way through the lower sphere is filled with the wall that peals on the gale.

That sweeps o'er life's path each year,  
Year by year, tear by tear,  
Tempest-tossed to the grave,  
Till the strife is done, and the preferment won.

O'er death's ever-moaning wave.  
Through the ages man cried to mankind who had died:  
"Solve the mystery of the tomb!  
Did the road that you trod lead to heaven, or down to God?"

Or downward to endless doom?  
Still the cry rises high to the cold, callous sky—  
That cry so long uttered in vain,  
From where death's banners wave, by the deep open grave,  
"Solve this problem so fraught with pain!"

The forms that appear, claiming kinship near,  
In the average seance room,  
Tell few things that are wise, or that lighten the eyes  
That would pierce through death's awesome gloom,  
And fraud stalks unchained, and the truth unstained.

Cannot be willst such things are so;  
Of spirits divine, for whose presence we pine,  
Grant us power the beyond to know.

VERE V. HUNT.

"Mahomet, His Birth, Character and Doctrine," By Edward Gibbons. This is No. 9 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

## LOVE AND HATE.

A Sermonette by the Editor of the New York Herald.

Hated stretch up stifles; but love covereth all sins.—Proverbs, x, 12.

There is a class of emotions which must be very carefully avoided. If you hope to maintain either physical or spiritual health. They may all be catalogued under the general term hatreds, for envy, covetousness, ill temper and all the moods of which discontent forms a part have something which strongly resembles hatred at the root of them.

If I covet what is my neighbor's it is with the feeling that he has more than my share, that I have less than my share, that God has been unfair in the distribution. There may be a partition wall between these feelings and a positive hatred, but it is a very thin wall. Every phase of ill temper, from the snarl and growl of habitual sullenness to the volcanic outbreak which is its lava stream of hot impetuosity, is closely allied to hatred. For the few brief moments when you lose your self-control you have in your heart the elements of the criminal. The man who is in prison lives in an environment which develops precisely the feelings in which you have indulged.

The Scriptures say a great deal about hatred in its various aspects, and warn us in the most impressive language never to let it enter our hearts. They insist, on the other hand, that love is the ideal state of mind to be cultivated, and go to the incredible extent of enjoining us to love even those who deal out hatred to us. It is a frightfully difficult thing to do, but the logic of it is that to love your enemy does you more good than any amount of hatred would do him harm.

When I have traveled along a country road my horse has once in a while got a stone in his shoe. He was made lame by it and rendered unfit to continue the journey. There was no peace or comfort until that stone was removed. Now, any form of hatred in the heart is like the stone in the horse's shoe. It interferes with your right relation to God, to yourself and to your neighbors. It debases you, lowers you to the level of the animal, deprives you of your self-respect and is wholly unworthy of you.

I do not refer simply to that hatred which would revenge itself by murder or personal injury, but to that modified phase of it which we all experience from day to day. There is the tale of gossip to which we listen with eager appetite and which we circulate in the strictest confidence. And yet we hear the preacher say, "Do unto others as ye would that they should do unto you." We even go so far as to think ourselves Christians at a time when, under some excuse or other, we are spreading a scandal.

There is also the mood of peevishness, of impatience, when we wound by word or hasty act those whom we really care for. There are some horses which are generally kind, docile and tractable, but once in a while, under a sudden impulse, they will kick the dashboard or more right to injure him physically than to injure him physically. Because you are in a bad mood why should you feel justified in making your mood epidemic and spreading it throughout the household?

It sometimes seems as though the Christ was an impractical dreamer when He placed such emphasis on love in a world without exception, the relations of life. But a second thought teaches us that it is the miracle-working power of the universe. Think of a philosophy of life in which love is proclaimed the "fulfilling of the law," in which it is called "the royal law," and in which we are commanded to "bear one another's burdens." This is a new field for exploration. We are not to be companions of animals, but the peers of angels.

Love is a thoroughly revolutionary impulse upside down, but throws them overboard, and substitutes a state of mind that is supernatural, or seems to be, though it is really natural. No more hunting for the disagreeable in the character of a neighbor, but a kindly charity for his faults and a clear sight of his good qualities. No more envy because he has what we would like to have, but a feeling of gladness that somebody has it though we have it not. No more drizzle of bad mood which renders everybody uncomfortable, but the sunshine of good temper. No more impatience and peevishness and sullenness, but gentleness of disposition, a willingness to lend a helping hand and speak a word of encouragement. Self-control, self-poise, but not selfishness.

That is the ideal which Christ presents, and toward which our hearts yearn. That is the true religion, the only true religion, which needs no theology to give it architectural symmetry. Love produces its own symmetry, for it is godlike.

Get rid of this base uncharity. Stop your ears to all complaints. Look on the bright side, and see that you yourself are a part of it. Thus shall we have a heaven on this earth.

GEORGE H. HEFORTH.

"Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents. For sale at this office.

## A CONVERSATION

With the Spirit of a Soldier.

To the Editor:—While engaged in what is termed a private sitting and at the home of Mrs. Hattie Tiffany, trumpet medium of Minerva, Ohio, the writer received such undoubted and undeniable evidence of spirit return and communion with friends of earth, that he feels impressed to make mention of the fact for publication. Mr. and Mrs. Tiffany and the writer being the only persons present during this sitting and holy communion with denizens of the spirit world. Among the spirit friends who came and conversed with the writer, was Clyde B. Crubugh, a nephew of my wife, who was a soldier of the Eight Ohio Regiment during the late war with Spain, but who died on board of ship while coming north last August from Santiago, and whose body was buried at sea. This young man while not a blood relation of the writer was as dear to him as though he had been, and was held in the highest esteem by the writer on account of his kindly disposition, gentlemanly bearing, congeniality and many other virtues he from childhood possessed; in fact, he was an exceptionally fine young man.

I will now endeavor to give to the readers of your paper, a correct account of the conversation held by spirit control, a portion of which furnished undoubted tests and absolute proof to me of his return and presence. Immediately after a near and deep blood relation had quit talking, the trumpet was taken by this young man. He first saluted the writer in his former familiar manner.

Clyde—Hello, Uncle Ed.

Writer—Hello; how do you do; but who is speaking?

Clyde—This is Clyde, Uncle Ed.

Writer—Well, Clyde, I am glad you came. I had hoped for some time you would come.

Clyde—Uncle Ed, I am here.

Writer—Whom did you come with, Clyde?

Clyde—Your uncle, Uncle Frank Huggins.

Writer—I have been so anxious for you to come, Clyde, and it does me so much good to talk to you. Where did you pass out?

Clyde—On board of ship, the Catania.

Writer—Where was your body buried?

Clyde—At sea.

Writer—Who first met you?

Clyde—Mamma.

Writer—What is your mother's given name?

Clyde—It is Hannah. You know her name.

Writer—That is correct. (I will here state I was looking for a test and got it.)

Writer—Say, Clyde, do you know, what happened at home soon after you passed out?

Clyde—Yes.

Writer—What was it that I refer to?

Clyde—The baby was born. (I will say here that his young wife had given birth to a child.)

Writer—Yes, that's what I referred to. Clyde, do you know where it is now?

Clyde—The baby is now on this side (meaning spirit life, which was correct, the child only living a few days).

Writer—Have you got any word to send to Logan? (Logan is an uncle of Clyde.)

Clyde—Give him my love, also grandma and grandma and all the rest. Tell grandma I don't want her to worry so much over me. I am not dead, but am just as alive as I ever was when at home. Tell them all that I am now with mamma, and happy. Uncle Ed, tell the boys of my company that I am not dead.

Writer—All right, Clyde: I will get your message to some of them. I will have Logan do that.

Clyde—Yes, do, Uncle Ed. Let's sing an army song.

Clyde—Let's sing "Marching Through Georgia."

Writer—I have forgotten the words, I believe. (Then he commenced and sang a verse, after which the medium, her husband and the writer all joined in the song.)

Clyde—I must go now. Uncle Ed, but will come to you whenever I can.

Now, while this conversation was in progress, an ordinary conversation, such as would naturally follow under other similar circumstances, it contained some strikingly strong and true tests.

First, I am positive that neither the medium nor her husband knew until that sitting that I had a dear friend on the spirit side of life, by that name.

Second, The medium or her husband never having known this young man during his earth life, could not have known his characteristics and the manner in which he spoke of or to me while living in the flesh. He invariably called me Uncle Ed.

Third, His mother having been in spirit life for twenty years, the medium could not very well have known her name.

Fourth, I did not know the name of the ship he was on when he died, but he gave me the name of the ship, the Catania, which I have learned since was correct. I had in my mind altogether a different ship. He was right and I was wrong.

Fifth, When he spoke of his grandparents, his pronouncement of their names







## ON THE BORDERLAND.

## Tidings, Visions and Warnings That Came In a Night.

THEY ILLUSTRATE THE FACT THAT MORTALS STAND ON THE BORDERLAND AND AT TIMES CAN PEER INTO THE SPIRIT REALMS—STORIES OF DEATH PENALTIES THAT WERE REALIZED—INSTANCES OF TELEPATHY—SYMPATHETIC VISIONS—A DREAM WHICH THE OTHER WOMEN PRONOUNCED A GOOD ONE.

They were talking of dreams, says the New York Sun. "It is quite impossible," said the woman with the gray eyes, "to pick a dream to pieces, to analyze and classify it as it would be to make a shirt waist out of a pink cloud or to explain why a cream or white chrysanthemum planted with a clump of red chrysanthemums changes to red. Yet they are strange enough, these presentiments, incidents of telepathy, visions, dreams or what you will. Many that are weird and wonderful have come under my own observation. For instance, I knew of a woman who sat at her desk late one night finishing a letter to a friend. She was dressed for bed, but she added a hasty postscript. This was the postscript:

"Don't burn this letter if you love me. I have the feeling that, if my letters are burned, I myself shall some day meet with the same terrible fate. How horrible! To be burned, to be burned!"

"She arose and stood before the grate. Her long hair swept into the blaze and caught, her night dress caught and she was burned to death before they could burst open the door which had been locked. They found the letter on the table.

"That I know to be true, but this is my own experience: A few years ago my mother-in-law died at my house. The nurse and I were with her. When we found there was no hope I said to the nurse, 'I wish Von Herlich were here.' Von Herlich was our rector—he was always a pious woman; if only he were here to say a prayer! and, kneeling by her bed, I watched her die, still longing for Von Herlich. The next morning Von Herlich came to the house. He was amazed to see creep on the door, and he stammered as he told me his dream of the night before. He dreamed that I stood by him and said to him, 'There is somebody dying. I wish you could be here.' My look was so troubled and my presence so vivid that he awoke. He looked at the clock. It was twelve, exactly the hour that, kneeling by her side, I was wishing for him.

"These are not cheerful dreams; but happy people have few dreams and presentiments, even as they have no histories. It is only in trouble that signs and wonders present themselves, in death and sickness and worry of mind and of body. I knew of a grandmother once who lay dying. Her daughter, who lived a hundred miles away, could not be with her. She sat at home by the cradle of a very sick child. Suddenly the grandmother attempted to rise. She was assisted to a sitting posture by the nurse. She was past speaking, but, raising a trembling forefinger, she pointed upward. At the same time her daughter, looking up at the corner of the room above the child's head, saw a trembling forefinger pointing straight down at the cradle. The child and the grandmother died that night at the same hour.

"Of course all of us have jumbled, meaningless dreams, but a dream which leaves a lasting impression generally carries with it some warning or premonition. At least that has been the case with me. One particularly was a vivid warning. I was in Chicago at the time visiting my sister. My visit was drawing to a close, and as usual I wrote to my servant, an Irish woman by the name of Mary, to get the house in readiness for my return. That night I dreamed of Mary. I thought I saw her in a common room without a carpet. She was stretched upon a cheap iron bedstead. Her hands and arms were bandaged with white cloths and her body was covered with a comfortable. I felt that she had been hurt in some way, but my dream did not tell me how. Her hair was spread out on the pillow and her eyes were closed. She appeared to be in a sort of stupor. I would hardly believe that I dreamed this dream except that I told it the next morning at breakfast to my sister.

"The next night I started for home, arriving there on the following evening at seven o'clock. The news awaited me. Mary, upon receipt of my letter, had gone to the house at once. She had taken up every rug, hung the portieres on the line in the back yard, and was preparing to wax the floors. In her hurry she heated the paraffine, which she was in the habit of using on the floors, over the gas burner of the kitchen stove. It was in a shallow pan. In taking the pan off the paraffine ignited and splashed over her. The catastrophe which followed was horrible; so horrible that even now I cannot bear to think of it.

"I went to her home. There was the bare floor of my dream, the iron bedstead and Mary lying on it, her hands bandaged with white cloths. A comfortable covered her poor, charred body. Strange to say, her face and head had not been burned. Her hair lay on the pillow just as I had seen it in my dream, and her features wore a look that was almost calm, produced by the drugs that had been given her to alleviate her sufferings. The thing haunted me until I was on the verge of nervous prostration, and, to make matters worse, my friends swarmed about me relating similar incidents until the whole world seemed on fire and filled with poor, screaming creatures fleeing from the flames. When, later, I gave up the house, I was glad. For me it was filled always with terrible visions of the burning woman."

It appeared that the subject of presentiments was a special hobby with the gray-eyed woman.

"It is a common thing with me," she continued, "to write to a friend with whom I am in sympathy and to receive a letter from him written on the same day, often at the same hour, in which he discusses precisely the same subject that I have discussed in my letter to him. In some mysterious way our minds have crossed the realm of space dividing us and communed together. Also, I have time and again dreamed of places I have never seen, visited them afterwards and been reminded of my dream.

"Strange things, seemingly trivial, constantly happen to me. I have a little girl at boarding school. The other day, on my way home, I passed a shoe store, and stopped to look in the window, thinking that it was about time for Sis—I call her Sis—to be sending to me for shoes. When I got home there was a letter waiting for me. It was from Sis. She said her shoes were worn to tatters, and she must have another pair. It quite startled me, though I would have been still more startled if she had written without asking me for something or other. I should have been afraid she had fallen suddenly ill."

A fair young woman with hair of a Titian shade, commonly called red, began to tell her story. She was a widow. Her black gown beautifully accentuated the pearliness of her skin.

"When my husband was ill," she said, "I took care of him myself, sitting up with him night after night. Just about dawn on the day before he died, exhausted from the want of sleep, I dropped off into a doze. I dreamed then that I stood at the foot of a long flight of stairs. He was half way up and I was trying to follow him. Try as I would I could not; but looking up I saw a woman standing at the head of the stairs holding out her hand to him.

"He wearily mounted the remaining steps, took her hand and they disappeared together. I called to him to wait for me, but he seemed not to listen. He did not turn his head. I sank at the foot of the stairs weeping. I awoke convulsed with sobs. He was so very ill that I did not tell him of my dream, but later in the day told me of his. Just at dawn—my dream was at dawn, you see—he said his mother came to him and held out her hand. She was at the head, he said, of a long flight of stairs. He

climbed the stairs, took her hand and went with her somewhere, he could not tell where exactly, but it was along a road into a very beautiful country. That night he went the way of his dream."

"A dream has no business to foreshadow death," said a quiet little woman over in one corner who had not yet spoken. "Death comes to us soon enough, and brings with it enough of sorrow. A dream should do some real substantial good once in a while, and I know of one that did. I revealed a secret to a woman which she long before should have known, a secret which, through the mistaken kindness of friends, a wife is always the last to know. One night her husband, coming home very late, as was his custom, roused her from this dream. She sat up in bed, rubbed her eyes open and told it to him. She laughed as she told it.

"You can't guess what I have been dreaming," she said. "I thought I saw a wide stairway, a curious stairway of some sort of apartment house, and then a room furnished with a little suit of oaken furniture. There were lace curtains at the windows. These curtains were traced in a pattern of ivy leaves. There was a cheval bureau in one corner with drawers up the side and a long narrow glass, and you stood in front of this glass arranging your necktie. I could see the back of your head and your face in the glass. You looked cross."

"Her husband turned white. He must have fancied she was half a witch, for she had described the room he had just left. While she dreamed of him he stood there before the mirror thinking angrily that he must go home to her. Perhaps his thought, communicating itself to her, produced the dream.

"It was not without good results. It was so vivid in fact that almost in spite of herself she found the found the curious wide stairway, the room with the oaken furniture and the lace curtains with their pattern of ivy leaves. Later she also found her freedom from an unworthy husband."

"A good dream," murmured the woman with the big gray eyes, and the others echoed, "A good dream, a good dream."

The above are wonderful narrations and illustrate in a manner the grand truths of Spiritualism. Verily the world moves. LUCRETIOUS.

New York.

## LIVES OF INSECT PESTS.

## Substantial Reasons for Destroying Them.

AN ELDERLY LADY GIVES HER VIEWS, TESTING AGAINST THE SACREDNESS OF THE LIFE OF INSECT PESTS.

In The Progressive Thinker, No. 466, A. B. Allen writes: "Did not the same God that gave you life, give to the beast and the little insect, too, its life. All life is the very same; you are no better than they." Another writer says: "It is wrong to destroy the least of God's creatures."

What wicked creatures men and women are according to this idea, for they destroy millions of living creatures every year, especially the farmers. Is there not life in the weeds the farmer kills when he plows his field or cultivates his corn? He destroys rag weeds, thistles, burdocks, purslane, cuckolds, etc., all full of life. O wicked man!

In years ago while the civil war was raging the chinch bugs came in large droves and destroyed our wheat and corn. The land was plowed again and sowed to turnips and buckwheat. These constituted the principal part of our food during the winter. Three years in succession these insects destroyed our crops. At last we tried the following: As they usually travel in droves from one field to another, men plowed deep furrows around each field of grain, into which the bugs fell; then they scattered dry straw or kerosene and set it on fire, thus destroying millions of bugs, and saving their crops. O, wicked men; destroyers of God's creatures!

About the same time my husband led me out to see his field of oats. The army worms were thick, from one to five and six on each stalk. Beautiful creatures—striped red, yellow, gray and white, with black heads, eating the oats as fast as possible. Soon we heard a flutter of wings, and saw a large flock of birds settle down over the oat field. In one week those worms were gone; the birds had destroyed them. Wicked birds, to destroy God's beautiful creatures.

Well, I am an old woman of seventy-one years, yet I plant and hoe my own garden of three-fourths of an acre, and by constant warfare with bugs and worms have succeeded in raising vegetables for winter use for self and family. I may be very wicked, for I have killed millions of the little creatures to save the products of my own labor for self and family. It was necessary.

The squash bug I hate. I cannot help it, for it destroyed my squash vines, pumpkin vines and some of my melon vines. It is nearly an inch long, and just the color of the ground. It lays its eggs on the under side of the leaves, and as the young ones hatch they soon take the life all out of the leaves, while the old bug goes right to the root sapping its life. In a few days it is dead. That is not the worst of it, for as they mature and cold weather approaches they crawl into barns, sheds, outhouses, into your buttery, bed-room, parlor and kitchen; everywhere where you don't want them, and their perfume is horrible. Do you blame me for hating them and trying to destroy them? Your theory, dear brothers, may be true, but is not practicable at the present age and development of the earth, and if you had to earn your bread by the sweat of your brow, as I have to, from the bosom of Mother Earth, you would find your theory at fault by practical demonstration. The past has been one of struggles and work, so is the present, but as the earth becomes refined, these things may pass away like the huge saurians of the past, or at least may not annoy us as they do at present. I believe in the survival of the fittest, and that I and my children are as fit to survive as those bugs, and I shall do my best to destroy them.

My old house has stood here fifty years. I call it "Birds' Nest Cottage." The sparrows have built their nests under the eaves and in the knot-holes in the siding and also in my chimney (unused during the summer), making it necessary for some one to climb onto the roof to clean it out before I start my winter fire.

Dogs, cats, rabbits, gophers, rats and mice multiply fast, and if none were killed the land would be overrun with them soon. Flies torment horses and cattle, and mites disturb the slumbers of the fowls. What can be done to make all things comfortable? Must we submit to these annoyances without a protest? Would my good brothers do so? I am not cruel; do not wish to hurt anything great or small; I wish to be good and do good. I am searching for truth and wisdom and love to read The Progressive Thinker, for in it I find food for thought in the opinions of those who are far in advance of me in knowledge, and I ask them to teach me (if they can) why these things are as they are, if God did not intend some of them to be destroyed. This life is our first school, and I am but a child in wisdom, but hope to learn my lesson sometime. Fraternally, MRS. OLIVE A. STEVENS.

Rock Prairie, Wis.

One of the greatest wrongs of old theology toward the world is contained and summed up in the fact of their projecting this gloom into the world to come, and lifting up the black flag of despair not only above so many tombs of earth, but over the eternities beyond.

Every faculty of man is capable of being called forth, and therefore every human being, even the most degraded and fallen, is a child of infinite power, wisdom and love. Nothing but time and eternity can wipe from the fingers of past religion the blood stains of cruel butchery. If Christ or the Infinite Father could, justice would be robbed of her mission.

## THE NATION'S OUTLOOK.

## America's Attitude Toward the Nations of the Earth.

EXCERPT FROM INSPIRATIONAL LECTURE DELIVERED BEFORE THE SPIRITUALIST SOCIETY OF SOUTH BEND, IND., OCT. 10, 1898, BY MRS. M. KLEIN.

America's attitude toward the nations of the earth has been shaped and governed by the powers beyond earth, that govern the destiny of humanity by Supreme decree; therefore, it is in order here to point out some of the main causes why America is destined to become the Queen of the Nations of Earth.

First, This glorious land of the free, in the ages gone by, has been six times inhabited by races of people, which followed each other legitimately in the scale of individual, intellectual evolution. Its depopulation was due to various causes which we pass by at present.

Second, This being the seventh time and it being now the habitation of the peoples of the earth's nations and all grades from low to high are here represented, has caused a convergence of power that is bound to make itself felt as it radiates forth into all parts of the world from which the settlers were drafted.

Third, It is the only nation on earth that is composed of all nations and peoples of earth, and having been planted, so to say, upon the soil of legitimate preparation in the evolutionary processes, it stands forth auspiciously in its wealth, and attainments of civilized, Christianized, independent manhood and womanhood.

Fourth, It is the only heaven-born republic on earth. It was established by advice from the upper courts of heaven. By reason of such council, the significant clause was incorporated into the Constitution, to the effect that all should have freedom to worship God in accordance with the dictates of their conscience; and we most solemnly admonish you, let no man or number of men attempt to change that clause, as it will, if removed, or changed, remove the tower of strength from which comes forth the victory in war and prosperity in peace.

Fifth, This nation of nations is the only one that has produced a subject accepted by all supermundane rulers engaged in national affairs pro and con, to stand in the national gaps and hold the conditional reins during engagements of war, as well as during councils for peace. To find a subject legitimately qualified morally, spiritually and mediocrally, for this important office, has been for ages one of the greatest problematical interests of the supermundane conditional managers of mundane national affairs religious and profane. They had waged heavily that such a subject could not be reared upon earth to be ready for such service just at the time when the drafted conflicts between nations and nations must necessarily take place; for thrones must crumble into the dust and the governmental reins must be seized and held by the strongest power—strong in that strength which comes from above and so shapes things on earth that men and means are not wanting at the right time. But that mortal has been found—found in this glorious country. Said conditional reins are firmly held. The rulers who from above could have otherwise assisted other nations, from their respective dominions, have lost their right to do so, because of their wagers, hence they are obliged to assist in augmenting the strength and wealth of America, and whether it be war or arbitration, America is sure to win, for all things and all forces conspire for her victory.

Sixth, Last but not the least cause for every loyal son and daughter of this grand heaven-born republic to rejoice, is that a bloody and far-reaching religious war which had been drafted along with sketched conflict of the nations of the earth has been averted. In the agreement between all the finite rulers who also have power of rule on earth, to turn things as law permits, and as they will in accordance with law, it was decided when said prophetic drafts were made, that in the fulfillment thereof the subject that could be found to hold said reins, should stand as the mark of decision and whatever religion that man or woman represented should become the world's religion by reason of the united effort of all the heavenly powers. Therefore all efforts to precipitate the said religious war have their legitimate forfeit in this, that the conditional reins are held. Therefore rejoice and be exceedingly glad, for the greatest of all woes which could have and would have come upon the dwellers of earth, has been averted.

Furthermore, rejoice because the mortal standing in the gap and holding the reins represents Spiritualism. The submission and reconciliation of the world's religions to and union with Spiritualism will take place for the same reasons that Spain has submitted willingly to the inevitable; because bereft of armaments and ammunition which lies at the bottom of the ocean. Like Pharaoh of old she has been overwhelmed. So with the world's religions, their strongholds are being leveled and their armaments taken from them and gracefully they too will submit to the inevitable.

We who fought valiantly for the removal of the British yoke from the shoulders of the colonial settlers, and labored hard to establish this grand Republic, behold with joy and pride the forecasts of her greatness and splendor. We behold the stars and stripes proudly floating on the world's waters and continents. We behold great, proud and thrifty cities rising where at present are no signs of them. We behold the markets of the world controlled by American producers and trans-continental reciprocity established on all lines of mortal traffic, and religious and social harmony withal.

For a moment we live in the past sensing the anxiety and sadness for the suffering of the gallant warriors of those early days of conflict and victory, but with infinite gratitude to the giver of all good gifts, we behold the grand results that were achieved.

So it is at present; there may be more, far more serious conflicts, if mortals will not submit to these Supreme provisions without conflict, but the outcome is not altered thereby. Victory for America is certain.

## He Said Grace.

The old United Presbyterian Kirk at Savoy, in Scotland, had a minister some sixty years ago named David Caw, a very diminutive man, standing only about five feet two inches. He married a strapping, handsome lass, some five or six inches taller than he, and her name was Grace Wilson. The Sunday after the wedding he got a neighboring minister to preach for him, so that he could sit with his bride on the first Sunday. The minister was a good deal of a wag, so Mr. Caw made him promise faithfully that he would not allude in the sermon to himself, his bride or the fact of the marriage, but Mr. Caw nearly sank under the floor when the text was given out, Ephesians iii:8, "Unto me, who am less than the least of all saints, is this Grace given."—San Francisco Wave.

Music is a discipline, and a mistress of order and good manners; she makes the people milder and gentler, more moral and more reasonable.—Luther.

Tears, except as a private demonstration, are ill-disguised expression of self-consciousness and vanity, which is inadmissible in good society.—Holmes.

If we did not take great pains, and were not at great expense to corrupt our nature, our nature would never corrupt us.—Clarendon.

Great joy, especially after a sudden change in circumstances, is apt to be silent, and dwells rather in the heart than on the tongue.—Fielding.

One grand result of the spirit influence wherever it touches the real man, is in producing an abstemious disposition. The real spiritual spirit always desires to rid humanity of unnecessary, disgusting habits.

## CAUSES AND EFFECTS.

## A Rational Solution of Life's Problems.

No words can express the importance of the subject here proposed for a brief consideration. It may seem presumptuous in this advanced stage of the world for anyone to attempt what the most able minds have so earnestly and persistently but vainly sought—a rational solution of life's problems. Our civilization is based on the assumption that the past is wiser than the present, and that it is the duty of the people to bind the future by the acceptance of theories, beliefs, opinions and dogmas, as authority, which the strong few arrogate to themselves and exercise over the weak many.

It cannot be denied with any show of reason that the dominant power in the world is self-love at the expense of the love of others. The consciousness of this impression tends to perpetuate this dominance by arousing a feeling of self-protection. Each one feels the necessity of acquiring the means of an independent living, and the natural dread of being dependent on others—a condition incompatible with liberty, the love of which is common to all sentient beings.

Taking into consideration human nature, the separate exercise and development of the various powers and faculties of the human being, prenatal influences, the molding power of environment, and the utter inability of those born under conditions of which they had no choice, or power to modify, and accepting without question the opinions, beliefs and doctrines popularly entertained, it is reasonable and just to conclude that the character of such beings will be in accordance with the conditions that have attended their origin and environments.

Man has received a definite constitution, imperfectly developed in the child, and more fully in the adult, which contains within itself elements of a complete human being. The reason of his incompleteness is in consequence of incomplete and imperfect development, which in turn, is owing to the imperfection of his prenatal condition and false environments. These statements need no proof; the truth of them is obvious to every thoughtful and observing mind.

Their acceptance forms a basis upon which may be founded the solution which we seek. The basic proposition is that some kind of feeling (such as desire, aversion, passion, appetite, emotion, painful or otherwise) is the primal cause of all human conduct. Let us imagine a being full of intelligence and capable of great activity, conscious, but destitute of sensation, desire, emotion, passion or appetite. How would he act? Why should he act? If we think closely, we will be convinced that he would not act at all. It is easy to see that no one acts except in pursuit of his welfare, even if it be a worm.

Henry George has well expressed this fact: "All human actions," says he, "at least all conscious and voluntary actions, are prompted by desire, and have for their aim, satisfaction. It may be a desire to gain something, or a desire to escape something, as to obtain food or to enjoy a pleasant odor; or to escape cold or pain, or a noxious smell; or a desire to benefit or give pleasure to others, or a desire to do them harm, or give them pain; but whether positive or negative, physical or mental, beneficent or injurious, so universally is desire the antecedent of action, that when our attention is called to any human action, we feel perplexed if we do not recognize the antecedent desire or motive, and at once begin to look for it, confident that it has to the action the relation of cause and effect."

"So confident, indeed, are we of this causal relation between action and desire, that when we cannot find, or at least with plausibility surmise an antecedent desire of which the action is an expression, we will not believe that the action took place, or at least will not believe it a voluntary conscious act, but will assume, as the older phraseology puts it, that the man was possessed; that he was insane. For so unthinkable is conscious voluntary action without antecedent desire, that we will reject the testimony of others, or even the testimony of our own senses, rather than believe a conscious action ever took place without a motive. And as desire is the prompter and the satisfaction of desire is the end and aim of all human action, all that men seek to do, to obtain or avoid, may be embraced in one term, or satisfactions, or satisfactions of desire." (Scientific Philosophy, Appendix, Book 1, Chapter 11.)

In the trial of criminals, the motive of the crime is always considered and forms the basis of the accusation. The acts of suspected persons are the guides by which detectives interpret motives. The statements here quoted are so plain, so self-evident that no thinking person can avoid the truth of them. It only remains to make the application and we have the solution of the problem—the central truth upon which rests the philosophy of ethics—the science of human conduct.

Feeling of some kind, then, being the cause of all human activity, it follows as a necessary corollary, that the character of the conduct is determined by that of the feeling that has given rise to it. Therefore, everything depends on the character of the feelings themselves. The idea that any feeling is evil, per se, is simply preposterous. Whatever can be used, may be abused, and it is the abuse of power that causes evil. Then we have a right to conclude—nay, we are bound to conclude that if all the powers and faculties of human beings were fully, orderly and harmoniously developed and cultured, such beings would bring to themselves the full measure and completeness of human life.

The fundamental error universally accepted is that knowledge shapes the affairs of life and determines human conduct. Bacon gave prestige to this fallacy when he said "Knowledge is power." It is evident to anyone who will think for a moment, that intellect serves to devise ways and means for the gratification of feeling. The analysis of any act will show this. The pirate who turns in the pursuit of a rich merchantman to rob and murder if need be, crowds every sail and takes advantage of every wind to increase the speed of his vessel. The benevolent captain who sees in the distance a shipwrecked crew in the act of perishing, employs means to save life, and the means employed are in all respects the same as those of the pirate in reaching the object of their respective pursuit. The analysis of one act will suffice for all, because their mode of action is identical.

I shall go no further here, but will say the subject transcends all others in importance. Good prenatal conditions and proper environments only are necessary. To secure these it is necessary to clearly and fully comprehend human nature. The process of development is to be directed by human agency; and the means are educational. No one can construct a watch without knowing and obeying the laws of mechanical forces; so no one can direct the processes of growth and development in the human being without knowing and obeying the laws involved in such processes.

Human conduct is the effect of a cause. That cause is a force, or it could not act; that force is feeling, and like all other forces, it acts in accordance with law. Like the watchmaker, the educator must obey the laws involved. Roseville, Cal. E. J. SCHELLEHOU, M. D.

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INTRODUCTION. CHAPTER I. Parentage—Place of Birth—Childhood—School Experiences—First Mediumistic Work, etc. CHAPTER II. Home—Removal to Wisconsin—The Hallow Family—Admission to the Work of Spirit—Annals of the Hallow Family. CHAPTER III. Quins—Her Early Life and Tragic Death—Her Mission in Spirit-Land. CHAPTER IV. Her Work in Spirit-Land—The Future of the Human Race. CHAPTER V. Work in the World—The Future of the Human Race. CHAPTER VI. The Future of the Human Race. CHAPTER VII. The Future of the Human Race. CHAPTER VIII. The Future of the Human Race. CHAPTER IX. The Future of the Human Race. CHAPTER X. The Future of the Human Race. CHAPTER XI. The Future of the Human Race. CHAPTER XII. The Future of the Human Race. CHAPTER XIII. The Future of the Human Race. CHAPTER XIV. The Future of the Human Race. CHAPTER XV. The Future of the Human Race. CHAPTER XVI. The Future of the Human Race. CHAPTER XVII. The Future of the Human Race. CHAPTER XVIII. The Future of the Human Race. CHAPTER XIX. The Future of the Human Race. CHAPTER XX. The Future of the Human Race. CHAPTER XXI. The Future of the Human Race. CHAPTER XXII. The Future of the Human Race. CHAPTER XXIII. The Future of the Human Race. CHAPTER XXIV. The Future of the Human Race. CHAPTER XXV. The Future of the Human Race. CHAPTER XXVI. The Future of the Human Race. CHAPTER XXVII. The Future of the Human Race. CHAPTER XXVIII. The Future of the Human Race. CHAPTER XXIX. The Future of the Human Race. CHAPTER XXX. The Future of the Human Race. CHAPTER XXXI. The Future of the Human Race. CHAPTER XXXII. The Future of the Human Race. CHAPTER XXXIII. The Future of the Human Race. CHAPTER XXXIV. The Future of the Human Race. CHAPTER XXXV. The Future of the Human Race. CHAPTER XXXVI. The Future of the Human Race. CHAPTER XXXVII. The Future of the Human Race. CHAPTER XXXVIII. The Future of the Human Race. CHAPTER XXXIX. The Future of the Human Race. CHAPTER XL. The Future of the Human Race. CHAPTER XLI. The Future of the Human Race. CHAPTER XLII. The Future of the Human Race. CHAPTER XLIII. The Future of the Human Race. CHAPTER XLIV. The Future of the Human Race. CHAPTER XLV. The Future of the Human Race. CHAPTER XLVI. The Future of the Human Race. CHAPTER XLVII. The Future of the Human Race. CHAPTER XLVIII. The Future of the Human Race. CHAPTER XLIX. The Future of the Human Race. CHAPTER L. The Future of the Human Race. CHAPTER LI. The Future of the Human Race. CHAPTER LII. The Future of the Human Race. CHAPTER LIII. The Future of the Human Race. CHAPTER LIV. The Future of the Human Race. CHAPTER LV. The Future of the Human Race. CHAPTER LVI. The Future of the Human Race. CHAPTER LVII. The Future of the Human Race. CHAPTER LVIII. The Future of the Human Race. CHAPTER LIX. The Future of the Human Race. CHAPTER LX. The Future of the Human Race. CHAPTER LXI. The Future of the Human Race. CHAPTER LXII. The Future of the Human Race. CHAPTER LXIII. The Future of the Human Race. CHAPTER LXIV. The Future of the Human Race. CHAPTER LXV. The Future of the Human Race. CHAPTER LXVI. The Future of the Human Race. CHAPTER LXVII. The Future of the Human Race. CHAPTER LXVIII. The Future of the Human Race. CHAPTER LXIX. The Future of the Human Race. CHAPTER LXX. The Future of the Human Race. CHAPTER LXXI. The Future of the Human Race. CHAPTER LXXII. The Future of the Human Race. CHAPTER LXXIII. The Future of the Human Race. CHAPTER LXXIV. The Future of the Human Race. CHAPTER LXXV. The Future of the Human Race. CHAPTER LXXVI. The Future of the Human Race. CHAPTER LXXVII. The Future of the Human Race. CHAPTER LXXVIII. The Future of the Human Race. CHAPTER LXXIX. The Future of the Human Race. CHAPTER LXXX. The Future of the Human Race. CHAPTER















# QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

**NOTICE.**—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

**F. J. Macomber.** Q. (1) Please explain how it is possible for mentality to survive the death of the body, in view of the fact that all mental states are closely related to the dependent upon physical conditions?

**Ans.**—The production of thought and emotion varies, other things equal, with the supply of blood to the brain. Excessive activity of mind is always accompanied by the excretion of an unusual amount of the alkaline phosphates, etc.

(2) If the energy expended during the physical life of a human being is derived from forces liberated by the oxidation of food in the stomach, said forces being in their ultimate analysis transformations of solar energy, from whence comes the energy manifested by spirits?

**A.** (1) This question embodies the strongest argument of materialism against an existence after the death of the physical body. Its force is broken by the instances where the mind has been retained in perfect order after the body had failed, as in the case of Alexander von Humboldt, who completed his immortal "Cosmos" when past his nineteenth year, and his body was paralyzed. His mind seemed to act independently. But again, in innumerable instances there appears to be absolute dependency of the mind on the body. With sickness the intellect fails. With alcohol there is change almost of individuality. At old age the mind sinks with the body and disappears like an ill-fitted frame. There is no disputing the appearances.

On the other hand, spiritual intelligences communicate and prove to us that they have an identified existence after the death of the body. If this be demonstrated we shall have to revise conclusions based on the first series of facts. Whatever the appearances are, they must be delusive and wrongly interpreted. The theory of spirit existence advocated is that of evolution. During the earthly life the spirit is almost absolutely dependent on the physical body. Only at rare intervals does it become sensitive to spirit, or in other words, detached from its garments so as to perceive as a spirit.

These physical manifestations of the spirit, the ear fails, the touch becomes numb, the avenues to the mind and from the mind are closed; the instrument fails, and as we have no means of knowing of that spiritual existence except by its manifestations through the body, judgment is from appearance, and that alone.

Really the strength of this objection is based on a false and erroneous conception of the nature of spirit; that it is an intangible something that has no form or substance.

The spiritual teachers in the various volumes which have been given me, advocate quite opposite views. Quoting from them (Philosophy of Spirit, page 167): "St Paul expresses the essence of the form which he says: There is a natural body, and there is a spiritual body, etc., and that not his meaning being perverted by the gross doctrines of the resurrection, this subject would not have been obscured. . . . We said that if spirit existed it must have form. It must retain whatever others it may acquire, the five senses. It must be organized. . . . This spiritual being (body) is matured with the physical form which it perceives independently."

Page 129: "In the normal state there is a mutual dependence of the mind and body which qualifies man for the earthly sphere. Born in intimate relations, nourished together, supported by the aid they furnish each other, there is of necessity a remarkable dependence. But on the part of the mind this is only seeming, not real. It is of a spiritual nature, of cell—cells that are higher and superior energy. . . . We must go further than the body to account for the phenomena observed. We cannot refer mind entirely to the body. It does not originate in chemical transformations—these are the means of its manifestations; and when the complicated nervous structure is described it is considered as the engine without steam, nicely adjusted for the opening of intelligence, but inert until moved by that superior force derived from the aggregate of refined matter which composes the spirit body." [In the Arcana of Spiritualism, the material of which the Spiritual form is composed is called "substance" to distinguish it from the coarser forms of matter.]

Again page 131: "Mind is an effect of superior causes and if these causes do not reside in the physical form, there must be some higher source to which it is referable. Beneath the external phenomena is the spiritual man as incarnated in his physical body, to which mind must be referred."

(2) The foregoing furnishes an answer to the second question. If the spirit is organized substance it "holds the same relation to the spirit-world that man does to the material."

Hence the force or energy manifested or controlled by spirits, is a higher form of solar or cosmic energy.

"Med." Melrose. Q. How early is there any record of women practicing medicine?

**A.** The first woman who became a regular practitioner of medicine was Agnodice, of Athens. As the law forbade a woman to practice or study, she disguised herself as a man and passed through the course with honors, and became very popular and successful in practice. After a time her secret was discovered and she was arrested, but the populace raised such a tumult that she was released. This was 300 years before Christ.

Wm. J. Haynes. Q. (1) At what time in the world's history was the Bible compiled, versed and punctuated?

**A.** When, how and by whom was the Bible compiled?

(2) The story is that Ezra collected the sacred writings, and the Jews regarded all their writings as sacred, for the purpose of preservation. They were all written in Phœnician characters and in Hebrew which even then was a dead language and had to be translated to

the common people. It was written continuously, without intervals between words, or paragraph or capitals, only were written, leaving the vowels to be supplied. To add the vowels was forgotten, was the task of the somewhat mythical "great synagogues."

From 180 B. C. to 500 A. D., the Scriptures and Talmudists in the new copies separated the words and verses, and went so far as to count the letters. Of course the punctuation or translations does not follow the original.

(2) It has never been "established." As has been shown in a previous number of this department, Biblical chronology rests on tradition which is utterly untrustworthy.

Frank W. Nelson. Q. (1) Do we lose all relation to material things when we pass out of the material body?

**A.** (1) The spirit, free from the physical body, is also free from all conditions and relations to physical matter. In its new sphere it is affected only by the conditions existing therein. Through and by means of its mental state, the spirit may be drawn to earth, and be held back from its destiny, and in this manner influenced by the reflected condition of the former life.

(2) The senses of the spiritual being can only receive sensation from the realm of spirit, as the physical senses can only from the world of matter. But as all things have a spiritual, permanent form, a spirit may become cognizant of the outer by the inner. It is from this cause that confusion many times arises, as the spirit fails to distinguish between the living in the mortal body and those departed therefrom.

Chlaryvantis often fail in the same manner and from the same cause. It is the unbroken testimony of spirits in their communications that becoming in rapport with sensitive restores their consciousness to the events of their earthly, freshening their memories, sometimes to an undesirable and painful degree. Regrets, passion, appetites, desires, return by their thus coming in direct contact with earth-life.

Quest: Q. Does the church advance?

**A.** An aged pioneer, Hiram King, in conversation related a personal incident that illustrated amusingly and convincingly the wonderful advancement made by the church in the past generation. When he was a boy he attended Sunday-school, and Deacon Fuller was his catechism without reserve, as everyone did at that time. The expression of his face showed clearly that he believed the world was crushed by sin and he had his shoulders underneath, carrying more than even a deacon ought.

"I shall never forget," said King, "that Sunday morning, when the deacon called his class of boys together and with contracted eyebrows and solemn tone told us about the first series of facts. Whatever the appearances are, they must be delusive and wrongly interpreted. The theory of spirit existence advocated is that of evolution. During the earthly life the spirit is almost absolutely dependent on the physical body. Only at rare intervals does it become sensitive to spirit, or in other words, detached from its garments so as to perceive as a spirit."

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## THE SPIRITS OF OUR LOVED ONES

Where do the spirits of our loved ones go?

When this life ends? Oh, tell me, if ye know, Ye priests of all religions, seers and sages, Versed in the spirit lore of all the ages. Let not your prayer for light pass all unheeded. That they live somewhere is a point conceded. Alike by Brahmin, Christian, Jew, Confucian, For all their creeds lead to the same conclusion. That, somewhere in a land whose entrance portal From Earth to Death, the soul lives on immortal. But where that land is, near or far away, They answer vaguely, or refuse to say. Oh, tell me ye whose work has been to find, And teach to men the laws of soul and mind, Where do they dwell, or whither do they stray, And what the tasks that occupy them, pray? Or if no work their spirit powers employ, Do they but sleep, insensible to joy, Or pain, or grief? O, do they know and share What we on earth are left to feel and bear?

And if they do, can they communicate To us of earth what, in the spirit state, They see and know might help us on life's way, And teach us mortals what to do or say?

I paused for answer, but their lips were sealed, And they stood mute to whom I thus appealed. The sacred writings of their varying creeds All told of spirits who to human needs Had ministered in forms as visible to sight As clouds by day, or moon or stars by night. Bible and Koran—Veda's and Talmud's All teach alike this doctrine through the ages. Those scriptures all without exception teach, Priests and Pundits to their followers preach, That, past all doubt, in other lands and days, Lived seers and mediums with power to see.

The dead, or cause their spirits to resume The forms they wore when living, though the tomb Had held them long; so true that human eyes Their features, voice and manners recognize—as Saul did. The shade of Samuel, when the seersess bid. At Saul's request, that Prophet from his tomb To rise and tell the erring king his doom. But when I asked those learned priests to say If seers were once, then why not seers to-day, With mediumistic powers invested still, Spirits to see and hear, or call at will From out the realms of Spirit-land so vast?

They said: "The age of miracles is past! Nor answered more, nor offered to explain Why what had been might not occur again."

Tired of my quest, I fell asleep, and dreamed, That in a space to which no limit seemed, I stood alone, 'midst silence so profound That not an echo stirred of any sound. And though no sun nor moon nor stars were there, A clear soft light pervaded all the air. But in that silence deep, and glorious light, No sign of any presence came to ear or sight. Until I felt a soft hand pressing on my brow, And touch my eyelids, when, unseen till now, A thousand forms of spirits thronged the air.

Above, below, around me, everywhere, The same hand touched my ears, when strains of song, And words of cheer I heard from all that throng. For eye and ear had waked to sight and sound, Which had, unseen, unheard, gone all around; Because earth senses were too dull and dim, Till spirit-touched, to understand how close The spirits are, all round us, day by day.

At last a voice I heard, which gently said: "Earth's atmosphere the spirits of the dead Affords a dwelling-place from which afar They can at pleasure go from star to star, But still returning mingle with the scenes And friends of Earth, themselves unseen, Save by some few souls gifted with the power Of spirit-sight from childhood's earliest hour; And some few more whose souls this gift acquire By prayerful seeking, with sincere desire; And all men might, in some degree, attain. That same high gift, if strife for earthly gain Did not absorb those energies of soul, Which spirit-like demands to reach such goal."

Then I awoke; but what my soul had yearned In vain to know had in that dream been learned. That our friends' spirits, when they pass away, Are still near us, or if sometimes they Are briefly absent, on God's errands sent, They'll soon return, and we can wait content. Thank God! That doubt no more shall wring my heart!

We and our dead are never far apart! Never so far but they our sorrows heed; Never too far to aid us in our need; And that the pure in heart and life may be Permitted off their spirit-forms to see, Washington, D. C.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It contains 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

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## SPIRITUAL SERMONETTE HE STOPS THE CLOCKS

A Spiritual Ideal of Christ-mas.

"Peace be unto thee. Peace be unto this house." Such was the salutation by the visitor of the old time. Not entering as an enemy, or as an actuated by cruel hatred or animosity, but with the spirit of friendliness and kindly intent, as he entered the doorway he uttered the salutation, which, being answered in kind, admitted him to the hospitalities of the dwelling.

We have thought of the likeness of the olden salutation to that which Spiritualism brings to every household, to which it seems admittance, to every home, to every individual, it comes bringing its message of peace, goodwill, light and love.

To thousands upon thousands of bereaved ones has it come with messages of light, love and cheer, from those who have passed within the veil that screens them from earthly sight.

To millions upon millions of earth's people, it has been as an angel from upper skies, speaking glad words to humanity's great heart, that the "dead" are alive and that they come near us, and can make their presence and identity known to us.

What comfort to the mourners to be assured that the one hidden from our view is not far away, is not in the grave nor in some remote place for spirits, held unto some great and awful Day of Judgment—and perhaps an eternal separation hereafter.

To the inhabitants of this earthly mortal sphere, Spiritualism comes as a glad evangel of good tidings—the gladdest and best that could come to humanity. It brings news of the resurrection rising into new and larger life of those whom we had been prone to look upon as dead.

Spiritualism shows us that it is the dwellers in mortal flesh who are the dead—if any are dead; we carry the mortal, the dying, the dead, with us, in our mortal nature; while those who have left the mortal behind them, have risen into that new condition, have left dead behind them—they are the ones who are wholly at our service.

O, if our eyes were opened to see clearly the great panorama of life going on around us in that spirit world which, as says Longfellow, with poetic intuition of spiritual truth,

"around this world of sense Floats like an atmosphere,"

how dead would seem this world of ours, in comparison with the larger, freer, vaster life and activity of that world.

Spiritualism comes bringing a larger view of the World Beyond—a view that does away with the old false and horrible ideas engendered and fostered by priestcraft, the offspring of the ages of superstition and superstition.

It is written that the advent of Jesus was heralded by an angel who declared to the shepherds: Behold I bring you good tidings of great joy, which shall be to all people. Even so has Spiritualism come to "all people" who hear its angelic voice proclaiming the gladness of the new dispensation of light and love "and on earth peace, good will to men."

For Spiritualism in its own essential nature is veritable angel of peace and good will toward men. It comes not to tell of an angry God imbruing his hands in the blood of his own offspring; it proclaims no omnipotent being of wrath and vengeance, nor a place or state of endless woe to which a vast number of human beings are destined.

From these and all other horrible and inhuman dogmas Spiritualism comes as a deliverer. As the mind takes in the newly brought truth, the old nightmare creeds vanish, with all the old evils and hell; and, relieved of the load, joy, gladness, peace, good will, spring up in the heart and take up their abode in the liberated soul.

From the usual churchly idea of a special brief season or a special day of good will toward men, and of the spirit world, Spiritualism brings a larger and better idea of a perennial Christmas—a perpetual season of peace and good will, without cessation or interruption; an era wherein a multitude of angels shall constantly, every day, join in the glad acclaim of "peace on earth, good will toward men," and there shall be no war and slaughter, but the advent of universal peace and brotherhood, in which men and angels join in union.

And in the spirit of this good will we may limit not our thoughts of love and good to those whom we meet from day to day, nor to those whom distance separates from us, nor even to those with whom we have had sweet converse here, who have passed into the world unseen; but, larger and better still, let us send forth our good will and love to the many "others" whom we have never seen nor known.

And as the horizon of our spiritual vision enlarges, and the larger thought takes possession, so will we feel a thrilling glow of returning love from the heavenly spheres, and our hearts will expand into a larger fullness of the divine principle expressed by the angels' hosts in their song of peace, good will toward men.

BEAUTIFUL WORLD UNSEEN. Over there in that beautiful world, Only veiled from our vision below, There the banners of love are unfurled, And the rivers of peace ever flow.

In that beautiful world ever fair, We shall meet with our friends gone before; We shall clasp their glad hands over there, And rejoice on that evergreen shore.

Breathing forth from that bright world unseen, Sweet with love's life the voices we hear, And the music of heaven floats in, Softly greeting the listening ear.

O, we hear them, their presence we feel, Their pure thought and their gladness we know. For they come bearing love's precious seal, And we meet them and greet them below.

We can send them our thoughts and our love, We can take the bounty they give, All their pure loving help we may prove, In the glow of their peace we may live.

To our friends who are over the way, We will send forth our love not alone— We will send loving thoughts every day, To the loved and the loving unknown.

Refrain: O, the beautiful home, In the beautiful gardens unseen— O, the beautiful home, We shall find in those gardens unseen.

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**PASSED TO SPIRIT-LIFE.**  
[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit-life, in Kingsville, O., December 8, 1898, of heart failure, Mrs. H. A. Luce, widow of Sidney Luce, in her 80th year. Mrs. Luce was for many years a good medium, and a loving, kind, motherly soul. At our last society meeting on Nov. 17, there happened to be just thirteen that sat down to the table, and Mother Luce was the chosen one. The angel world was made brighter by her presence, while at her dear old home there is a vacancy that nothing on earth can fill. The funeral at the house was attended by many friends, several from Ashtabula. The discourse was delivered by Mrs. Talcott, of Ashtabula, a very pleasant speaker. A quartette furnished appropriate songs. So ends the earth experience of a lovely woman. She has been a mother to the writer since his own mother went to the real life of which this one is but the shadow. S. L. R.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

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## Instances of Verified Predictions.

To the Editor:—In "Questions and Answers," in The Progressive Thinker, December 17, Mrs. Wells asks if there are no mediums who are enabled to foretell occurrences to happen in the future? There are a few who have come under my immediate knowledge. A little over a year ago, at a circle held at the residence of Mrs. M. L. Gould, No. 8810 Commercial avenue, Mrs. Gould told a certain strange lady who happened to be present that her husband would kiss her and the children good-bye when he went to work, and would be brought home at night by the police on a litter, and that she would not be satisfied with the coroner's inquest, and would have another post-mortem held; and it all came to pass in less than two months from the time of the circle.

A lady who has an office in the Masonic Temple came to Mrs. Gould for a reading, and among many other things was told that she was going to take a trip to New York. She insisted that she had no call to make such a trip, but was told she would certainly go, and that she would meet a gentleman on the train and that he would write to her and they would make a match. About four weeks ago the gentleman came, and Mrs. Gould knew that he was the one as soon as he came in. The lady did not come in for some little time after, and when she came the gentleman thought more of her than she did of him. That was the first word spoken after the lady entered the house. They have since married.

About two months ago Mrs. Gould met a lady on the street, with whom she was acquainted, and during their conversation told her that she was soon to be a widow. Her husband was then at work and in good health. He was accidentally hurt in a few days, and is now dead and buried.

Mrs. Gould is past 50 years old and has always possessed wonderful psychic powers, although she never tried to develop until a little over two years ago. If anyone wishes to investigate these powers and will come to me, I will go with them to the parties and they can satisfy themselves. There are almost daily some of the psychic predictions of Mrs. Gould verified, and nearly always in all the minute particulars.

**B. W. GOULD.**  
South Chicago, Ill.

## SOLITUDE:

Its Nature and Uses; the Attainment of Silence.

Solitude is that intellectual state in which the mind voluntarily surrenders itself to its own reflections. The philosopher, therefore, who withdraws his attention from every external object, to the contemplation of his own ideas, is not less solitary than he who abandons society, and resigns himself entirely to the calm enjoyments of lonely life.

The word "solitude" does not necessarily import a total retreat from the world and its concerns; the dome of domestic society, a rural village, or the library of a learned friend, may respectively become the seat of solitude as well as the silent shade of some sequestered spot far removed from all communion with mankind.

A person who frequently solitudes without being alone. The thought-prince, proud of his illustrious descent, is solitary unless he is surrounded by his equals; a profound reasoner is solitary at the tables of the witty and the gay. The mind may be as abstracted amidst a numerous assembly; as much withdrawn from every surrounding object, as retired and concentrated in itself, as solitary, in short, as a monk in his cloister, or a hermit in his cave.

Solitude, indeed, may exist amidst the tumultuous intercourse of an agitated city, as well as in the peaceful shades of rural retirement; at London and at New York as well as on the plains of Tibet and the deserts of Arabia. Solitude teaches us to think, and thoughts become the principal spring of human actions; for the actions of men, it is truly said, are nothing more than their thoughts embodied and brought into substantial existence.

The mind, therefore, has only to examine with candor and impartiality the idea which it feels the greatest inclination to pursue, in order to penetrate and expound the mystery of the human character; and he who has not been accustomed to self-examination will, upon such a scrutiny, frequently discover truths of extreme importance to his happiness, which the mists of worldly delusion had concealed totally from his view. Liberty and leisure are all that an active mind requires in solitude. The moment such a character finds itself alone all the energies of his soul put themselves into motion and rise to a height incomparably greater than they could have reached under the impulse of a mind clogged and oppressed by the incumbrances of society.

The inactivity of monastic solitude, the sterile tranquillity of the cloister, is ill-suited to those who, after a seasons preparation in retirement, and an assiduous examination of their own powers, feel a capacity and inclination to perform great and good actions for the benefit of mankind. Princes can not live the lives of monks; statesmen are no longer sought for in monasteries, generals are no longer chosen from the members of the church.

Solitude must not be inactive, nor leisure uselessly employed. A character indolent, slothful, languid and detached from the affairs of life, must infallibly become melancholy and miserable. From such a being no good can be expected, he cannot pursue any useful science, or possess the faculties of a great man. GEO. D. YOUNG.

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Dear Friend and Physician:—I will now write and try to express my gratitude towards you and your spirit band for the good you have done me.

After doctoring with nearly every doctor recommended to me and getting no relief, I gave up hope, until a friend told me of you and the cure you had made, when I thought I would try once more and now I can truly say you have cured me of fits. Ever yours,  
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MOSES HULL.

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Mrs. Dr. Dobson-Barker—Dear Doctor:—My little girl five years old was sick two and a half years, with spinal and other troubles. We had her treated by some of the best doctors in the country. They kept her in plaster vests, which only gave temporary relief. She lay in bed for five months, could not walk, nor move, had to be carried around.

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BY PROF. JOS. RODES BUCHANAN.

But my present subject is the law which has ruled all the past ages of humanity, and which is the same law which rules the life of each individual and warns him when to act or be still, as I have shown in Periodicity.

This I have attested by applying the law to all well-known historic periods

It is commonly believed that mankind have long been advancing in intelligence and all the elements of civilization, and consequently that the farther back we go the more utterly barbarous and ignorant the human race will be found. Periodicity on the other hand affirms that the progress of mankind is a wavelike progress, ruled by mathematical laws and that in certain centuries, especially by the science, the arts, and the higher conditions of life, and in certain other centuries it falls from the Zenith to the Nadir of moral degeneracy, ignorance, social misery, despair, crime and pestilence, and these opposite conditions alternate.

This period lasted about 900 years, and in this period appeared the three

in person or by agents sustain the slave trade on the African coast, nor the slaughter of more than twelve millions in America of the most innocent and harmless population, of any continent, nor carry on a war of extermination in Europe, as cruel as that in Cuba, upon which he has smiled in approbation, nor pollute society everywhere by the aid of licentious priests, and make war upon scholars, libraries and literature, nor carry on public forgeries for swindling purposes.

It is necessary that these truths should be plainly told; for this gigantic and wealthy combination of priests, the

\_\_\_\_\_

Great expense and loss of time. But we had reckoned without our host, because the damage that was done in the new place was simply appalling. Our most expensive goods in the perfumery department were destroyed by the gallon and frequently by the five gallons, and the bottles and jars were shattered and broken.

It is essential; what is the cause of all this excitement and interest here in Toronto? It is the result of the refinement, character, and ability of our workers this season. The veteran Lyman C. Howe, who was here, should be kept constantly engaged.

WALTER McDUGALL

**The Cause Is Prospering.**

Mrs. Waite's work has been marvelous. She has shaken the foundations of orthodoxy. She is one of the most determined workers I ever saw. Like Mrs. Sheets her face is perfectly illumined when under spirit influence. Under the guidance of these two work-audiences have been held spell-bound by her power and for Spiritualism. Give us such other workers as Clegg Wright, Professor Lockwood, Edgar Emerson, or Mr. Wiggins. Toronto will not accept a speaker that murders the Queen's English, or a guessing kind of medium—that has been the trouble with our cause—such workers have done more to destroy societies than all the fake materializing shows that have ever been given. It does not pay to engage so and so because they are cheap. Such talent is dear at any price. If societies were made up of men and women of refinement, education, character, and ability, our cause would make more rapid strides. I like the idea of Moses Hull—we need schools for our workers; it is essential; what is the cause of all this excitement and interest here in Toronto? It is the result of the refinement, character, and ability of our workers this season. The veteran Lyman C. Howe, who was here, should be kept constantly engaged.

WALTER McDOUGAL,







Prof. W. M. Lockwood, of Chicago, and  
Mr. F. E. Titus, of Toronto, Can., Dis-  
cuss Their Respective Cults.

Theosophy—Man's Evolution Traced—Reincarna-  
tion. Mr. Titus' Second Letter.

The arrangement between Prof. Lockwood and myself is that I should, in my first two letters, outline the philosophy which appeals to me as being the true explanation of things, while his duty is to present such objections thereto as he deems best—my third letter to be devoted to a reply to his criticisms. The positions are then to be reversed, he to present his theory and I to criticize.

Such being the method agreed upon between us, I shall proceed to present the remainder of my propositions so far as that can be done in the limited space to which we must necessarily confine ourselves.

In answer, however, to a doubt which seems to have found a lodging place in the Professor's mind as to whether I was really serious in some of my propositions, I beg to assure him that I have not ventured to insult the readers of *The Progressive Thinker* by presenting any propositions which do not bear upon them the impress of truth as it presents itself to me.

I shall give to my opponent the credit of similar sincerity, although in order to do so after the use by him of the syllogism(?) in which his unoffending inkstand is made to figure, in the second column of his letter, one is compelled to discredit his acquaintance with the elementary rules of logic.

Leaving, however, Prof. Lockwood's limping logic and his interesting efforts at railleury to be dealt with in my next letter, let us proceed with the more important work of the discussion.

#### AN ETERNITY OF EVOLUTION.

Both Materialists and Spiritualists agree that the processes of evolution have always been at work. An infinity of evolution means an infinity of progress—all stages of evolution from the senseless clod to that which is practically indistinguishable from omniscience and omnipotence. Instead of man being the ultimatum of nature's operations he is but one of the milestones on her highway of progress. If there has been an infinity of evolution there must be beings in the scale of evolution as much higher than man as man is higher than the lowest form of imaginable life. The evolutionary theory leads up to an ever ascending hierarchy of spiritual intelligences who occupy a relation to man similar to that which man bears to inferior orders of creatures. As man influences that which is below him, improving and elevating it, so we naturally anticipate higher intelligences who affect our evolution, though it may be unconsciously to us.

What is the method by which this gigantic scale of evolution is to be effected?

Having (in the preceding letter) roughly outlined the general plan of evolution, let us turn our attention more specifically to man. The conscious centres of energy in the field of deity having passed through the various lower stages in succession until they reached the stage of self-consciousness find themselves ensconced in the nervous organism of the human form as the fittest habitation, the fittest instrument through which they may contact the external world. How does their evolution proceed from this stage onward? Each centre of semi-developed, semi-latent potentiality, sometimes termed the monad, has now entered on a new field of activity. It is now not merely a soul, a conscious entity, but it is also conscious that it is a conscious entity. It has reached a stage where it begins to sense its own divine possibilities. It can direct its own course. No longer need its every step be guided and guarded by the intelligences who watch over the processes of nature. The soul has begun to walk. It can stand upright. It can proudly proclaim itself the master of its own destiny. It is true that it must walk within certain bounds which mark the limits of its power on either side, but those limits are ever widening as the soul marches forward toward the boundless shores of infinity.

#### MAN'S DUAL EVOLUTION.

What are the laws which govern the progress of the human soul? It is the general law of evolution that as the consciousness or intelligence grows higher its vehicle of expression, the form which it temporarily inhabits, shall become more complex, more refined and delicate. That law holds good here. Nature's processes are continuous though slow. She conserves what she has gained and cautiously reaches out a careful foot to find where her next step may safely be made. Even in her wildest extravagance, her most luxurious wantonness, she makes sure to gain even though there may be an apparent temporary loss.

The soul is a bundle of possibilities to be awakened into active powers. Born amidst the strife of the elements on this mundane sphere, it must reach its perfect manhood in these material conditions. Born of the triple action of consciousness, force and substance, in the realm of that trinity it must find its sphere of evolution.

Let us then consider man in his dual aspect of (1) The conscious entity within the mind, and (2) the form which that consciousness temporarily occupies. The mind may again be divided into (a) the subjective, and (b) the objective, the latter (the objective or personal consciousness) being that portion of the subjective which, being nearest to the physical, can manage to impress itself upon and express itself through the brain, that great centre of the nervous system. The subjective mind may be considered as the father in heaven, the objective mind as the son, and the physical form as the flesh into which it has become incarnated. The spirit, soul and body of St. Paul.

At the inception of the career of the human being in a physical body the subjective mind enters as fully into the procession and control of the brain and, through the brain, of the physical body, as its own active powers and the quality of the instrument it is endeavoring to occupy will permit. As the brain of the child develops, its receptive capacity expands and the expression of intelligence through that physical organization becomes more pronounced. At death the physical instrument is dissolved but the mind still continues to exist. It then functions in a form of substance known as astral, far more refined, more susceptible to the influence of thought and desire. The more plastic the substance, the more readily force moulds and influences it. Even upon the physical body the thoughts leave an impress, moulding it to an expression indicative to some extent of the dominating thought within.

In later years this impress is often so pronounced that the man's career seems plainly written in the features, the walk, the very contour of the body. Upon the astral plane this effect of thought upon matter is still more pronounced. It is said that there the substance responds so quickly to the power of desire, that the individual at once assumes a form which corresponds to the desire itself. There is no hypocrisy there. As a man thinks so is he in the astral realm.

As the desires become exhausted one after another beginning with the coarser, the astral matter corresponding to the grade of desire drops away, the soul rises to higher states until it finally emerges triumphant, freed from all desire and steps into a state of consciousness where all is bliss. There is no evil there, for desire, which is the parent of evil, has for that soul temporarily ceased to exist. This third state of consciousness is known as the mental plane. It is a state of pure intellectuality un-mixed with desires. There also the soul is clothed with a substance constituting a mental body. There thought plays directly upon the matter of that plane with the result that each thought generates a vibration which thrills the mental realm. The matter of that plane is built by the mere act of thinking into forms answering to

roundings in a way and to a degree which is only feebly reflected down here upon this slow-moving physical plane.

Upon the mental plane the human soul is freed from the limitations, the desires and the temptations, which surround it upon the two lower levels of existence. These lower levels were necessary for its growth. It is only by effort that we develop. The greater the obstacle to be overcome, the more severe the struggle, the greater the victory to him who wins. Therefore it is said that the possibilities for the formation of character and the evolution of mentality are greater while in the physical body than elsewhere. Not only is evolution more rapid but certain development can only take place while in the physical. We can only learn physical nature effectively while we are in a physical body. How do we learn? In other words, how does the mind become awakened up? By the vibration of the external world reaching the internal consciousness. If we had no physical body there would be nothing along which external physical vibrations could travel to our consciousness. Our nerve system and sensation body are the necessary requisite for such purpose. Deprived of those media of sensation physical nature would be a blank to us. It follows necessarily therefore that in order to gain a knowledge of the whole of nature upon her gross physical aspect, our consciousness must function in a gross physical body for a sufficient length of time to permit such knowledge to be gained experimentally. To assert that such knowledge can be gained equally as well outside of a physical body is equivalent to contending that the physical is superfluous. It is either necessary for the purpose of gaining all the experience which the physical world has to give us, or it was not necessary for any portion thereof. There is no logical half-way point; man must work through a physical body until all the latent potentialities which can be awakened by external physical nature have been so awakened into active powers. This we all fully realize cannot be accomplished in the short space of one life even though that stretch long past the three score and ten.

#### NATURE'S LAW OF ALTERNATION.

We find, in this matter, nature using that great law of alternate forms of activity which ensures rest and recuperation. Rest has been defined as a change of spheres of activity—a change of occupation. Day and night, summer and winter, waking and sleeping, the pendulum of nature's activities ever swings from side to side. So life and death of the physical consciousness have their alternations. To the human being this means the alternate functioning of the objective and subjective consciousness. Man lives in the physical to gain experience. He lives in the astral body as a purgatorial state in which he gradually frees himself from those desires and lower emotions, which, because they incited him to activity, were useful in gaining experience, but which interfere with the highest, most impartial judgment. When thus freed he ascends to the mental world, the heaven of Christian theology, and there judges impartially the acts of his past life with the wider vision of the freed soul; turns experience into wisdom and adds characteristics to the soul by just so much as the events of the past life have served to weaken latent possibilities or strengthen already partly active powers.

The experiences of the physical life are the food of the immortal ego. In the purely mental life of the heaven-world the ego assimilates that food, builds it into itself and grows upon it as we here, between meals, digest and assimilate our physical food, building it into the very structure of our physical being. Here, when we have thus assimilated food, we again become hungry; so there, when all the valuable experiences of the earth-life have been worked out to their fullest extent, so that nothing remains upon which the higher consciousness may operate, the longing for active experience upon the lower planes returns. Again the consciousness descends, first to the astral plane, where it awakens into activity the seeds of desire and emotion which—there being no conditions that would cause their germination—were latent in the consciousness as long as it functioned on the merely mental plane. There (upon the astral plane) it gathers the material for the astral body—the body of passions, desires and emotions. Then, assuming a new personality, it descends into physical form, lives the human life in the body of flesh, gains fresh experiences, learns new lessons, awakens new powers to activity, strengthens those which were already active though but partially developed, and again retreats at death to store in its immortal ego the treasures gained from its earthly experience.

#### REINCARNATION.

Thus life after life is lived in the physical body to be followed by life after life on the higher planes until the human soul is rounded into the full orb of perfection; until every attribute of the human mind is awakened from latency into activity; until all the knowledge which it is possible for the human mind to gain from the physical world has been gained by it; until the human being traverses and cultivates those immense mental fields which stretch from the primitive thought of the rudest times of savagery to the enlightened and broadened humanity of a Plato, an Emerson, a Krishna, a Buddha, and a Christ—and even beyond.

Such is the story of Reincarnation. Reincarnation is the method adopted in nature for the evolution of the human soul. It is the use of the law of evolution for the development of the metaphysical in the same manner as Mr. Darwin and his fellow workers were able to trace its workings on the physical side of life. The two work hand-in-hand. As the soul gradually awakens to its possibilities, it enters into human organisms possessing a finer grade of the gray matter of the brain, where the convolutions of the cortices are more numerous—the cortical area larger. It can thus express itself more fully, producing higher specimens of physical manhood.

Thus we have the evolution of the nervous organism proceeding side-by-side with the evolution of the soul, each assisting the other in its upward march, each complementary to the other. Neither by itself alone being sufficient to accomplish or account for the whole phenomena of nature, but the two conjoined furnishing a complete philosophy of life.

#### INVOLUTION AND EVOLUTION.

It will be noticed that here we have the two processes of involution and evolution jointly at work upon a minor scale. The descent of consciousness from the purely mental to the physical is a process of comparative involution, while the awakening of the involved and consequently partially dormant mental is a process of evolution, the two subserving the purposes of an evolution of the ego upon the higher subjective plane.

Thus we find everywhere the two processes continually at work. Usually the operation of the one is so dominant that the presence of the other passes unnoticed.

The descent of the Holy Ghost on the day of Pentecost was a process of involution. It served to lift those who were already prepared into a higher state of consciousness. The same thing is possible to-day. The same phenomena actually take place. Were it not for the down-pouring of this divine power from realms which transcend his normal state of consciousness man's ascent would be indeed slow.

#### THE OBJECT OF LIFE.

What is the object of our existence here in this physical body? It is not the accumulation of wealth, nor the gratification of petty ambitions, nor even the pursuit of pleasure. It is the development of character, the evolution of the purely human qualities, those qualities which serve to distinguish us from the lower kingdoms of nature.

The struggles which we must make; the apparent disadvantages which we endure; all the trials and difficulties of life are, if we but regard and use them aright, the stepping stones to true progress. Life thus regarded may be made joyous, for thus we are enabled to rejoice in tribulation, knowing that it is but the fire which shall sooner

burn from the pure metal of intrinsic permanent qualities. "Trials but make the spirit strong," sings one of our poets, and, until the spirit, or ego, is made truly strong, it must needs be that trials should come for its strengthening. Nature does not desert her task until her efforts have resulted in the object sought. Though the time necessary be long and many lives be required to round it out, yet slowly, patiently, persistently, life after life, the work of the evolution unto, and perfection of, the human ego goes on. He who fails in the one life receives the needed lesson under new and oftentimes widely different conditions in lives which follow, until out of the very results of his own weakness and error, out of the experience and suffering born of ignorance, he forges the weapons which bring success. Courage born out of the very depths of despair—success grown out of the soil of failure. Justice in the inevitable sequence of effect from cause, of suffering from the violation of nature's laws, seen to be the means by which infinite Love lifts man from the animal to the divine. Life assumes a new aspect. The purposiveness of nature reveals the divine intelligence within. F. E. TITUS.

#### Bones of Buddha Found in Ancient India.

From India comes the news of remarkable discoveries. The very bones of Buddha have been found, strangely paralleling the discovery of the tombs of the gods in Egypt.

Buddha has been compared with Woden, of the Scandinavian, and Thoth, of the Egyptian mythology by some great Oriental scholars such as Prof. H. H. Wilson, who have doubted the reality of his life. But now Professor Vincent Smith, a learned antiquary of Bengal, has found the very home of Buddha and some of his bones.

It is a current tradition that Buddha was the son of Suddhodana, King of Kapilavastu, in Nepal, India. This city has at last been definitely located; its ruins have been laid bare. Buddha lived and worked in the sixth century B. C., and Kapilavastu has been unoccupied since 410 B. C. Its ruins are now being excavated, bringing to light buildings more ancient than any others which have been found in India.

Tradition stated that Buddha was born in the Lumbini Garden, and this very spot has been found, having been identified by a pillar erected in the third century B. C., by the Emperor Asoka, the Constantine of Buddhism. The inscription on the pillar is still perfect. It stands on the western edge of a mound of ruins about a hundred yards in diameter, and on the south side of the mound is the tank in which the child's mother bathed after its birth.

But the most startling of this chain of discoveries was made in a stupa, or brick tumulus, close to the British frontier—the relics of Buddha himself. These consist of fragments of bone, which were deposited in a wooden vessel that stood at the bottom of a massive coffer, more than four feet long and two feet deep, cut out of a solid block of fine sandstone. This coffer was buried under eighteen feet of masonry, composed of huge bricks, each sixteen inches long.

The wooden vessel was decayed, and with it was an exquisitely finished bowl of rock crystal, the largest yet discovered in India, together with five small vases of soapstone. All these vessels were partially filled, evidently in honor of the relics, with a marvellous collection of gold stars, pearls, topazes, beryls and other jewels and of various objects delicately wrought in crystal, agate and other substances.

An inscription on one of the soapstone vases declared the relics to be those of Buddha himself, and the very characters in which this inscription is written are substantially the same as those of the Asoka inscriptions, and indicate that the tumulus, or "stupa," was constructed between 300 and 250 B. C. These discoveries substantiate in every respect the oldest traditions as to the birth-place and scene of the activity of Buddha, 2,400 years ago.

These discoveries will create a wide-spread sensation, not only among the Christian students of Buddhism, but also among the many hundred millions who worship Sakya Muni (Buddha). None can any longer doubt the actuality of that man whose strikingly noble and humane career has been frequently thought worthy of comparison with that of Jesus.

Buddha was an original thinker and teacher. So deeply conscious of the degrading thralldom of caste and the priestly tyranny of the Brahmins, and profoundly impressed with the pathos and struggles of life, he sought earnestly for some method of escaping from existence and its accompanying sorrows.

#### BETTER NOW.

I am better now—clear is the way!

What should I care if feet the years go by?

Is it not plainly writ, "Thou canst not die

Though sun and earth may pass away?"

I am better now and my heart beats free—

The life that pulsates through this stooping form,

From day to day, grows more complete and warm

Than when upon my mother's knee.

I am better now—let the wrinkles sprawl!

They cannot drive away the friends of old,

They cannot quench the love my bosom held,

And they and it will conquer all.

I am better now—if my eyes grow dim,

Some younger ones will glean the page for me;

And while their joyous depth I may not see,

I feel love pouring from their brain.

I am better now—all my thought is blest!

Though in the damp, dark stillness of the tomb,

This decomposing form the worms consume,

My soul will have its own behest.

I am better now—all my fears are dead!

The anguish that my bosom did constrain,

The mental storm that lashed my tortured brain,

And all their desolation fled.

I am better now—see, the day doth dawn!

Old creeds are relegated to the past,

Religious dogma and superstition cast,

And all their baneful influx gone.

I am better now—lo, the spirits come!

Those comforters who never were so dear!

Who whisper words of love within mine ear!

Who tell me of their gracious home!

B. F. SLITER.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babitt, LL. B., M. D. This comprises the last part of Human Culture and Cure. Paper cover 15 cents. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Watsaka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum, of Watsaka, Ill., and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

## AN INSPIRED MEDIUM.

The First Sister Over the Shakers Dies in  
New Hampshire.

Eldress Dorothy Durgin, probably the most conspicuous and widely-known Shaker among the eighteen societies of America, passed away last night in the beautiful Shaker village situated upon the hills of Canterbury. With her death the Canterbury family, which is the largest in New England, has received a blow such as has never before come during the century.

"Eldress Dorothy," as she was known, came to the Shakers at Canterbury when but a mere child of eight years. She was the daughter of Dorothy Sanborn and William Durgin, of Sanborn, N. H., and was born November 23, 1825. The child was left motherless at seven years of age, and her father being on friendly terms with the Shaker family, placed little Dorothy in their keeping, and for sixty-five years Eldress Dorothy remained a member of the household, only severing these relations when death came. After improving the broad educational advantages afforded in the village, Eldress Dorothy became a teacher and subsequently was given the entire care of new children who were brought into the family. At one time when but a girl of seventeen, she had charge of twenty-five children.

The broad mind and uncommon evidences of leadership which were manifested in her caused her to be chosen to the position of eldress, which is the first sister in authority, and this she held for forty-six years. During this period she has become famous among Shakers, known and respected by tens of thousands of visitors from different parts of the country, and above all the beacon light of a large family of varying ages, but of one spirit of love and affection for her who for so many years was as a mother to them all. Here was a character whose spirit and presence were as near to the heavenly as can be possible to the human.

No one came into her presence but to feel an inspiration that was of lasting value. Indeed, those who are nearest and dearest believe that she was inspired. As an evidence of this, they speak of the volume of 500 pages filled with verse touching every phase of life, much of which came to her while engaged in religious worship. Times without number she has knelt and not only given forth original verse of a most deeply fervent nature, but has at the same time given music to accompany the lines.

This marvelous woman was an able writer and had contributed many strong articles to Shaker and other magazines. She was also a powerful speaker and recognized as a master mind, not only at home, but wherever among her chosen people she wandered. She had visited every Shaker community in the United States, except one in Ohio, and spoken before all.

In the home, though officially not at the head of the family, her executive ability was recognized to be far superior to either sisters or brothers in the family. Though her mind was lofty and her spirit great, yet she was the very embodiment of simplicity, always refusing adoration and transferring the praises due her to others.

In the temporal affairs of the family, ranging from 125 to 150 members, she kept most careful supervision, and was ever busy with her own hands assisting in the work of various departments. She possessed a commanding presence, and whenever her greetings were extended one was made to feel that surely here was no common being. Her attributes of mind and heart were perceived to that extent by the outside world that several times she was offered the position of mother superior in the Catholic Church.

The Globe correspondent paid a visit to the family this afternoon and found sorrow pictured in every countenance from the little children to the few living who have been companions of Eldress Dorothy from childhood.

At 2 o'clock to-morrow afternoon the silence of the old church will be broken by the sobs of true mourners, the music of children who loved Dorothy, and by able tributes to her worth. She will be laid away in the quaint old Shaker Church. Many private letters of condolence have been received from various notables and will be read. The tributes of home affection, however, will be the most touching of all.—Concord Letter to Boston Globe.

#### A Relic of Barbarism.

A case of considerable importance, ethically speaking, has recently been given much attention in the columns of the daily press of Chicago. The Times-Herald states the matter to the effect that the evidence in the case of Arthur Bees, the Lake county boy who was flogged by a sectarian schoolmaster and who died several days afterward, tends to show that the fatal illness resulted from a fall and not from the chastisement. This probably will relieve the schoolmaster from legal blame, but it will not exonerate him at the bar of enlightened public opinion.

The practice of whipping children has been abolished in the public schools, and with the spread of intelligence is disappearing in the home. It is a practice that always denotes inhumanity and cowardice and often reaches degrees of cruelty and brutality.

The man or woman who strikes a child thereby confesses inability to govern his or her self, and is consequently incapable of governing the child. Unquestionably many parents administer corporal punishment as a corrective, but even under such circumstances the desire to benefit the child is rarely unaccompanied by an angry impulse, while most of the blows children receive from their elders are entirely due to unrestrained passion.

"Spare the rod and spoil the child" is as false and cruel as life was in the days in which it was first said. If complete statistics could be gathered of the boys who have been made criminals, of the girls who have been driven to shame, of ambitious natures checked and wrecked, of filial love driven from the heart by the use of the rod, the world would be amazed and horrified.

The rule of the rod is the rule of might, and might is the only rule known to ignorance. Corporal punishment of children is a survival of savagery and barbarism and has no place in the lives of enlightened people.

And going back to the particular case referred to, no person who cannot rule a child by reason, kindness and intelligent restraint is competent to have charge of the education of children. It has been so decided in the matter of public education. It is equally true of private or sectarian instructors.

The laws do not and possibly cannot be made to reach the latter, but public sentiment should never lose the opportunity to condemn the beating of children by whomsoever practiced.

The remarks of the Times-Herald are just. Many a boy, and many a girl has been sent on the road to ruin, by harsh and cruel treatment. Whatever the nature of the fault, and however deeply conscious of having done wrong, brutal punishment tends to defeat all reformatory intent and purpose, and to engender a sullen, obstinate antagonism, through resentment and revenge for brutal treatment suffered. Brutality tends to brutalize, never to improve the child's character and disposition.

X. RAY.

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SATURDAY, DECEMBER 31, 1898.

## GOD WRITING HISTORY.

The celebrated French cave hunter, M. Martel, has explored a natural pit in the limestone of the Lozere, France, and made there a most remarkable discovery. After descending a vertical shaft for 200 feet he reached an immense hall, sloping downward, at the lower end of which was a virgin forest of stalagmites, resembling palm and pine trees. Some of the stalagmites were beautiful, and one, over ninety feet in height, nearly reached the roof of the cavern.—News Item.

What a wonderful revelation! A historic record covering millions of years! That cavern of unknown dimensions bears evidences of antiquity almost limitless. Nearly all caverns are found in limestone regions, as is the case with this. Then its walls are filled with organic remains, as is all lime-rock, for it is a precipitation from the ocean during its cooling stage, and must have required millions of years in its formation. By emergence, perhaps caused by a change of the polarity of the earth, it became a portion of a continent. The waters falling from the clouds sunk into the porous surface, and found fissures in the rock through which it percolated. That fissure was slowly enlarged through countless ages by the attrition of water in its way to the sea, borne along by gravitation. Millions of years must have been required to form that subterranean passage, with its broad aisles, lofty arches, and many miles in length. Then another and more feasible passage was gained for the circulating current when the gentle dripping, drop by drop, of water from the ceiling charged with lime held in solution, fell upon the floor of that grotto. Ages passed, and stalactites began to form on the ceiling from the almost infinitesimal calcareous matter held in solution by the falling water. Still descending, drop by drop, it fell on the floor of the cavern and stalagmites began to rise. Other millions of years went by, and forests of stalagmites were built up, one of them it seems a stately column, with pendant branches, "over ninety feet in height." In the semblance of a tree, the wonder and delight of scientists, who have brains sufficient to trace the origin and growth of such formations, and not ascribe them to the "freaks of Almighty God to confound the wisdom of the wise" as the preachers want the world to believe.

## DOUBTFUL ABOUT UNITARIANS.

A discussion which has been raging in some of the Boston newspapers as to whether Unitarians are Christians has provoked so many communications from interested readers that it has been necessary to bring it to a peremptory close, with much correspondence still unpublished. It is not a question that can be conclusively settled in this life. Even the persons who are most positive in arguing that Unitarians are not and cannot be Christians are apt to concede, if properly approached, that it is probable that when the sheep are finally sorted from the goats the whole body of Unitarians will not be included in either division. The truth is that in these days "Christian" is almost as loose and indefinite a word as "gentleman," and the necessary preliminary to a conclusion as to whom it fits would be an accurate determination of its significance. When that is settled to everyone's satisfaction the detail about the Unitarians may be argued, though by that time the argument will have dawned and theological discussions will have given way to less acrimonious forms of sport.—Harper's Weekly.

## AN HONEST CONFESSION.

According to the New York Journal, the Rev. Henry Frank, in the course of a recent sermon on "Ingersoll and the Preachers," said:

"Why do not preachers acknowledge at once that Ingersoll is right? Is he doing a good work for humanity? I am not afraid to make a clean sweep confession. I believe if Jesus were on this confessional to-day He would seek out Robert G. Ingersoll and, taking him by the hand, welcome him as a co-worker in the vineyard of truth. Ingersoll is merely saying in an off-hand and seductive manner to the unlettered masses what every Christian preacher listens to respectfully from the lips of a Tyndall or a Darwin. Everything that Ingersoll has said about creed, superstition and bigotry is true."

with all its hopes, ambitions, and disappointments, closes with this issue of The Progressive Thinker. To-morrow will open a new year, the last but one of the 19th century. The year just ended has been an eventful one in the history of the United States and the world. A new era dawns with bright prospects for the future of our country and of civilization. The past in an extended empire has been clouded by the retarding influences incidental to a tyrannical religion and a false system of government subordinate to that religion; but short of much of her domain, and the incentives to progress aroused into activity to perpetuate existence we may expect Spain in the near future to take an advanced place in the onward march to greatness. Inherited error is the most difficult to combat, and almost impossible to eradicate. It clings with the tenacity of the viper to the part, and will sacrifice itself to make that part perpetual. And this has been the case with Spain. The next decade will mark changes and improvements which ordinarily only come with revolutions and the upheaval of social order.

Laying aside material matters it is a delight to notice the advance all along the line during the closed year as regards to the religious. Many of the church dogmas of fifty years ago, yes, of the last twenty-five years, and, laid aside as obstructions to progress, while better conceptions have been formed of man's destiny and of the future life.

Not only have creeds been practically amended, but the Gods are in slow process of reconstruction. He of virgin-born fame, if not conceded a myth, has been relegated by many to mortality; that like others of his race he was born of human parents; while he who is the Holy Ghost in the Godhead is believed by ardent thinkers to be closely related to hypnoidism, with no existence outside of that condition.

But the New Year about closing the record of the century, is full of promise. Spiritualism has new and marvelous achievements to accomplish before its completion. The silencing of discord within, the suppression of frauds, and the feebleness of the pressure from without, all give assurance of grander triumphs than was ever known before. As deception and those who practice guile for pecuniary reward shall retire in disgrace, the light of truth will shine with greater effulgence, and the angel world will be revealed with a clearness heretofore unknown.

Let us all go grandly forward, garnering new experiences, keeping the old firmly in mind—

While hope with knowledge shall lead the way  
"To a purer world and a brighter day."

## AN OLD DEVICE OF THE CHURCH.

The account in these columns last week of "raffling for souls" down in Mexico, is somewhat paralleled by the sale of indulgences, which, on payment of a scheduled tariff, exonerated the offender from all guilt, and, says Mosheim:

"They not only remitted the penalties, which the divine and ecclesiastical laws enacted against transgressors, but audaciously usurped the authority which belongs to God alone, and impudently pretended to abolish even the punishments which are reserved for a future state."

The views of Pope and Bishops, and their love of pleasure, had exhausted their resources, though, says Robertson in his History of Charles V., they had "tried every device the fertile invention of priests had fallen upon to drain the credulous multitude of their wealth."

It was to replenish a bankrupt treasury, and supply funds for the completion of the dome of St. Peter's Cathedral, at Rome, that a new impetus was given to the sale of these privileges of crime which were thrown upon the market. The best idea of the value of an Indulgence may be gained from the document itself. We quote it from the already cited History of Charles V., as translated by the author. See note to pp. 189, 190, Harper & Brother's edition:

"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed Apostles Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures in whatever manner they have been incurred, and then from all thy sins, transgressions, and excesses, both enormous and venial, by reason of such as are reserved for thy cognizance of the Holy See, and as far as the keys of the Holy Church extend, I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened, and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost."

In a note on the following page Mr. Robertson says:

"The terms in which Tetzl [the Saxo agent of the Pope] and his associates described the benefits of indulgences, and the necessity of purchasing them, are so extravagant, that they appear to be almost incredible. 'If any man,' said the preachers, 'receives letters of indulgence, his soul may receive security with respect to his salvation. The souls confined in purgatory for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment and ascend into heaven. The efficacy of indulgences was so great the more persons were remitted and expiated by them, the more they were freed from punishment and guilt; that this was the unspeakable gift of God, in order to reconcile men to himself; that the cross erected by the preachers of indulgences was as efficacious as the cross of Christ itself. 'Lo! the heavens are open; if you enter not here when will you enter? For twelve months you have been the soul of your father out of purgatory, and are you so ungrateful that you will not receive your parent from torment? If you had but one coat you ought to strip yourself instantly, and sell it to purchase such benefits.'"

Buck, in his Theological Dictionary, article Indulgences, says, in addition to the great efficacy of these licenses to commit crime, it was claimed: "Even if one should violate the Mother of God [the offense] would be remitted and expiated by them; and the person be freed both from punishment and guilt."

The fact that a self-respecting God

who thus preys on the ignorance and the superstition of the people, is the strongest argument which can be urged against the existence of such a being: Says Robertson:

"Even the most unthinking were shocked at the scandalous behavior of Tetzl and his associates, who often squandered in drunkenness, gaming, and low debauchery, the sums which were piously bestowed in hopes of obtaining eternal happiness."

These infamies of the parent church led to the Protestant revolt under Luther; but the principal superstition was still retained, and is down to the present. Every page of ecclesiastical history antedating those times, and much that has been forged since, came directly from those pious scoundrels who would pardon the taking of a false oath in criminal proceedings for nine shillings; a robbery for twelve shillings; a burning of a neighbor's house twelve shillings; defiling a virgin nine shillings; murdering a layman seven shillings sixpence, and so on to include every wrong and every crime.

Great God! And people complain because The Progressive Thinker is unwilling to place trust in anything which has come through the hands of these murderous wretches, who for a few paltry shillings licensed the commission of the greatest of crimes, and who have bent heaven and earth to keep the people in ignorance that they may continue their villainies.

## EXCELLENT ADMISSION.

The New Unity, the organ of Jenkin Lloyd Jones, says:

Professor James Hyslop, of Columbia University, reviewing the report of the Society for Psychical Research, thinks that at last the investigation has fulfilled the following demands: 1. The messages given represent facts, which it is impossible the medium obtained by ordinary methods, and which the investigator is sure were not so obtained. 2. The facts represent matter not within the knowledge of the investigators, so as to exclude telepathy between them and the medium. 3. The facts are verifiable; and are not allegations about a transcendental existence, which nobody can possibly prove or disprove. It is to be hoped that this reappearance of psychical investigation will not stimulate the humbugs and frauds to multiply their position upon society. It is also to be hoped that the way is now long to the establishment of direct communication between those in the flesh and those out of it. Whatever our theological bias, we may all hope for this one great result, that the universe may be open to investigation from a psychical standpoint as freely as from a physical.

## AN INDUSTRIOUS SOMNAMBULIST.

The Louisville Courier-Journal says that Archibald Clark, a farmer living a few miles from Greenup, Ky., is without doubt the most remarkable somnambulist in that state. During the past summer he has been accused his neighbors of slipping into his truck patches at night and cultivating them. Of course, he did not object to this, but thought it most extraordinary. It was also a strange fact that they always did at night just what he had intended to do the following day.

Becoming anxious to know which of his neighbors he was indebted to for the kindness, he spent many wakeful nights watching his truck patches, but without success. No one ever came into them when he was on the watch, but when he would miss watching for a night there was invariably some work done.

A short time ago he drove his wagon into his potato patch late one evening, so that he could load it early in the morning. He was very anxious to get well on his way to market before sunrise. However, he overtook himself and got up in a terrible stew; but great was his surprise when he went into the potato patch to find the wagon already loaded and the horses hitched to it, ready to start, thus saving him a couple of hours' time and hard work.

One night his wife saw him stealing out of the house in his night clothes, and, following him to the barn, saw him take a mattock and go out and begin digging up the potatoes. She had been doing her husband's work.

## FACTS TO REMEMBER.

The following from a late issue of the Truth Seeker, makes good reading for the times, and is worthy of preservation, for it states valuable facts in a very limited space:

"The science of archeology—which is but another name for the science of antiquity—particularly that of the East, is all the time teaching us new lessons on the similarity, or identity, of the Hebrew and Chaldean myths and legends. Examples of such likenesses are frequently met with. A writer in an English magazine has grouped a large number of them together. Thus the creation story of Genesis is written on the creation tablets of Babylon. The Garden of Eden has been identified with the holy grove which once spread its shades over Eridu, the original seat of Chaldean; the cherubim with flaming sword set to guard the tree of life answer to the guardian spirits which Assyrian art represented as kneeling or standing on either side of the sacred palm-tree in the same Garden of Eden. The story of the formation of Eve out of a rib taken from Adam there is a parallel in the creation of consort goddesses by the red-duplication of the primitive gods."

"The Hebrew narrative of the flood is clearly based on the Babylonian copy of the same myth; while the exploits of the mighty hunter Nimrod are described at great length in the poems written to celebrate that hero."

"As it is with the legends so it is with the religions; they are the same in Hebrew and Chaldean worship. Deities identified both by character and by name further prove that the Hebrews inherited their entire religious outfit from a people whom they afterwards denounced as heathen."

"It is rather a strange fact that when a modern Christian reads these ancient fabrications as if they were revelations from the Babylonian Assyrian tablets he has no language by which to measure his contempt for them; but when he reads them as copied without improvement and with many blunders into the traditions of the Jews, what had been contemptible before now become 'inspired truths'."

## A HAPPY NEW YEAR.

To each and to all the readers of The Progressive Thinker, the editor makes his most courtly bow, and extends the compliments of the season, and the wish of A Happy New Year!

The statistics of prisons and penal institutions indicate that a very small per cent of Spiritualists become criminals, as compared with the adherents of orthodox beliefs.

Philosophically and sociologically considered, there is a vital reason for this, existing in the essential character of the diverse teachings of the two cults.

That there is a wide divergence between the two in essential principles is apparent to every mind that has studied and compared the two systems.

Of orthodoxy we need only to say that its long-practiced plan of making men better through the influence of fear, dread of punishment hereafter, is an appeal to a low form of selfishness, such as might properly be considered as appropriately applicable to wild and ferocious beasts, not amenable to mild suasion and appeals to moral sense.

It cannot be well denied that the idea of God brooded to view in the Old Testament scriptures is that of an irresponsible and unreasonable tyrant, invested with all the elements and characteristics of human inhumanity and savagery, so to speak, of the people who created him as their ideal of what a God might be supposed to be. He was simply an enlarged edition of the men whose imagination created him.

The orthodox of to-day have fallen heir to the old Jewish-Pagan God of their savage or semi-civilized spiritual forefathers.

In some degree the civilized and civilizing spirit of the modern age has worn off the rough and ragged jutting corners of the barbarous old ideal, but in the orthodox creeds the sharp and hideous features still remain, to exercise a baleful influence in moulding the thought, the mentality and the moral quality of the people.

It must be confessed, viewing the matter philosophically, that it is only the nature of things, related as cause and sequence, that the worship of a Being of cruelty and vengeance, of anger, wrath, hatred and vengeance, who is accepted as the mind's highest and purest spiritual and moral ideal, must inevitably tend to produce a type of man partaking of the same morally undesirable characteristics and qualities attributed to the God thus worshipped.

Consequently there need be no surprise that orthodoxy furnishes a vastly greater proportion of criminals and malefactors of all sorts, than is furnished by Spiritualists and the sects that discard the orthodox beliefs and ideals.

The tendency of such inhuman beliefs and cruel ideals is and must be to beget inhumanity, cruelty, and a lapse from high and pure and nobly moral conduct, individual and social life. Such is the direct and inevitable tendency of orthodoxy—the result of its distinctive dogmatic doctrinal features.

In marked contrast with orthodoxy, stands forth Spiritualism. It owns no God of wrath and vengeance, breathing threatenings and slaughter against human beings here in this life, nor endless tortures in the world to come.

Every phase of its development and revelation to mankind, from every point of view, it presents an embodiment of humane humanity. Its ideals are of the highest and best that man can conceive, filling man's purest conceptions of moral excellence and spiritual attainment.

Its highest ideal comes with blessings, and not curses; with uplift and progression, and not damnation and hell. It comes bearing a message of love, bringing balm to wounded hearts, and the sweetest rest of assurance to those who may have been troubled with the nightmare dreams caused by awful and inhuman doctrines.

Spiritualism inculcates justice, truth and right, the doing of good and not evil; and in consistency, sets forth no worshipful Being whose attributed characteristics tend, when adored, to produce crime, vice, cruelty and inhumanity.

Hence we are entitled to proclaim, in harmony with the nature of Spiritualism, and in accordance with the evidence of statistics, as before stated, that Spiritualism makes men better.

There is solid and abundant reason for believing that Spiritualism exercises a good and wholesome influence in society, in every civilized land, and wherever its natural and legitimate force extends, the world is the better for it. And it does so and within the churches, that outside of them, does its humanizing influence extend, greatly modifying people's beliefs, and dispelling the enslaving and injurious power of inhuman doctrines and dogmas, even while yet the old creeds remain. Even so let the wholesome leaven work everywhere.

## COL. C. F. HOUGHTON.

Of this staunch and representative Spiritualist, whose departure for the "unseen country" is so widely mourned by our fellow-countrymen north of the Great Lakes, J. E. M. Whitney says in the Banner of Light:

At the time of the Crimean war he entered the British army as an ensign in the Fifty-eighth Regiment Infantry, in the hope of seeing active service, but was too late. Subsequently he exchanged into the Twentieth Regiment. After a service of some years he came to British Columbia, where he was employed in 1872, as a Liberal Conservative, and was of great assistance to the Premier of Canada, Sir John Macdonald, in promoting the gigantic scheme of the transcontinental railway over the Rockies. In March, 1873, he was appointed Deputy Adjutant General, and organized the militia of British Columbia. He formed in 1881 the Nineteenth Battalion of Winnipeg Rifles, which did such efficient service in suppressing the Northwest rebellion of 1885, on which occasion he was "second in command under Major-General Sir F. Middleton, Lord Melgund, the present Earl of Minto, was on his staff."

## SPIRITUALISM: The Modern "Light of the World."

Wherever Christian men, congregated the season is in which the birth of the Syrian youth is celebrated. Whether he saw the light of life miraculously as is alleged, or whether he came into the world as do all, or whether he was God or the Son of God, is for present purpose beside the question. For good or ill, true or false, as a record of a man's life and death, or a fable manufactured by priests, the story of the Nazarene has gone forth these hundreds of years and played its part in the mysterious drama we call human life.

The pity of it all is that in coming to enlighten the world the illumination was cast on problems that had little relationally associated with them. Man's "primal fall," inherited "depravity," substitution and salvation may have been pertinent themes in earlier days, but in the light of the pressing miseries of the world, such topics seem hopeless of help. How the dream of the Christ has been perverted, subverted, and finally almost lost sight of, contemporary history will ultimately disclose to posterity, if not to us of to-day. Stripped by the remorseless logic of events, denuded of his divinity, treated as an ideal too ideal for this working world, this man or myth of Judean life and thought is virtually dethroned within his own temples. And why? Because he was apart from men, because he ferred them little of use in the now, because he furnished no proof of the life he is said to have revealed to man. The world, ungrateful if you will, owing to its larger knowledge, more pressing as to its interrogations regarding present well-being and future existence, falls to find in the "Light of the World" that illumination it needs now.

From Jerusalem to London, down all the intervening eighteen hundred centuries, life and death have waged their battle. Green graves have held all of poor mortality, and the unanswering heavens have bended over the mournful in his nightly vigils. The bloom of youth and the grey hairs of dame and sire, the bud of infant promise, all have obeyed the mysterious and imperious summons that brooks no denial, and "if a man die shall he live again" has risen as a requiem from the pain-wrung hearts of men. The light has been the "light that failed." Unless the future is beyond all doubt, the present is all uncertain. Love, Duty, Morals, Religion, what matters? Evil is as pleasant as virtue, and who knows what matters, since few seem to know anything of certainty as to the hereafter? Death is a desperate solution of all questions, an impartial judge who settles all accounts in one way, a merciful oblivion, so far as the ancient light appears to be able to disclose.

Ecclesiastical dogma and sectarian doctrine are not religion, nor is the cult of a long past that fitting garb for a sturdy present. New needs, new needs, yesterday has gone! The living now and the oncoming future claim the attention of this hour. Men question death, since they may face him to-morrow. Is this old man hoary a sphinx, or can his ear be found, and his secrets be known? Undoubtedly the world has too much of darkness about the future life. Science is more than skeptical, religion is without evidence, the "Man in the street" is largely indifferent, while most only realize their darkness when the scythe-bearer enters their own field. Then there is a darkness that can be felt, and moaning, piteous cries go up, for, in the words of the great German, "Light, more Light."

Truly a "Modern Light of the World" is needed. A light penetrating and certain, that will illumine the facts of life, not make the darkness more visible. That shall light men's lives when gazing up to the beyond, and make the pinnacles of the hoped-for shine sharply against the sunny skies of the Home of man beyond the grave. That shall bring into clearer relief the myriads of the night dead, in all their reality, and help to fix on the minds of our brethren the facts, whatever they may be, of the Home over There.

Wary brothers and sisters, believers or unbelievers, those who have kind of faith, and those having no faith, or in whom faith has died, the black darkness is lessening, the light of promise is with us, and first came to us fifty years ago. Trimmed was its wick in a lonely and humble cot, and again the simple things of earth confounded the mighty. From that tiny flame of fifty years ago, pencilled rays shot out all over the world. Slowly the radiance grew, and as it increased, the power held it entered the hearts of men, illumined the grave, filled the homes of grief with its glories, spanned the spaces and literally cast new light on old problems. In forest solitudes, in pastoral valleys, beside earth's solemn mountains, by many a sparkling river's marge, along the coast of many a busy city, in lonely hamlets and busy cities, in lonely hamlets and busy cities, among the rich, the poor, the cultured and uncultured, in law, divinity, medicine and science, wherever men think, work, love, live and do and die, this Light has gone. And as we grow accustomed to its beauty we discern within its splendor the faces of our loved and dear ones who had "died" and as we witness they were wont to say!

All hall to this, sweet Light, glorious! Ineffable. Thou mayest disclose some things in a light that is unacceptable, since the blind love their gloom, but thou givest us light on all that most interests a sturdy, striving living. Priests and vestments, decaying altars and dead gods thou mayest show in all too clear outline and form. But God's great works for man's supreme uplifting, and Death's true purpose, thou shinest such a light upon as the hosts of men who weep and suffer scarce dreamed of. And in the coming years, when priestly bigotry is forgotten, when skepticism has ceased its often wanton war against thee, when superstition shall have been dethroned by Reason and Truth, thou, oh, fair Light, thy value shall be better known. But for us of to-day, we who know are content to find "The Modern Light of the World" in that Modern Spiritualism whose year of Jubilee is now past, and which movement is one of the profoundest incidents in the history of the century now coming to its close.

London, England. J. J. MORSE.

## FREE THOUGHT LECTURES.

Mr. Charles Watts, of England, a well-known champion of Free Thought, will visit Chicago in February, and give a course of lectures, time and place to be hereafter announced. Mr. Watts would be glad to make arrangements for lectures in outside towns. Letters addressed to E. C. Reichwald, 141 South Water Street, Chicago, will meet with prompt attention. He is the secretary of the Free Thought Federation of America, and represents Mr. Watts.

In order to reach a class of new readers we will send the paper for 3 months for 25 cents, and also send free of charge the back chapters of that remarkable story, "Juno, or the New Woman," written by that remarkable spirit, Charles Dickens, through the mediumship of Carlyle Petersilea, of California. The story will interest you. You should read it. It has been running for several weeks in The Progressive Thinker, yet all new 3 months subscribers, as well as all new yearly ones will get the back chapters free, if they subscribe soon.

## ART MAGIC.

Glowing Words from One of Ohio's Leading Minds.

To the Editor:—I have carefully perused the 365 pages of "Art Magic," and feel impressed to pronounce it a deeply interesting compendium of the principles of occult philosophy, now engaging the attention of the profoundest thinkers and scientists of the world, under the name of Modern Spiritualism. The gratitude of American Spiritualists, particularly, is due to the gifted author, Emma Hardinge Britten, and her able compeers, who have launched this valuable book upon the literary world. To those who desire an intellectual feast, I recommend that they subscribe for The Progressive Thinker for one year and get the book as a premium; send \$1.20 to J. R. Francis, 40 Loomis St., Chicago, and enjoy the festivities of the season without alloy.

Fraternally yours,  
New Philadelphia, O. C. H. MATHEWS.

## HAUNTED HOUSES.

All houses wherein men have lived and died  
Are haunted houses. Through the open doors  
The harmless phantoms on their errands glide,  
With feet that make no sound upon the floors.  
We meet them at the doorway, on the stair,  
Along the passages they come and go,  
Impalpable impressions on the air,  
A sense of something moving to and fro.  
There are more guests at table than the hosts  
Invited; the illuminated hall  
Is thronged with quiet, inoffensive ghosts,  
As silent as the pictures on the wall.  
—Longfellow.

## A GLEAM OF HOPE.

A news dispatch to the Record, of this city, of the 9th inst., from Milwaukee, says:

"Members of the Baptist Primary Workers for the Sunday Schools have begun a crusade against Santa Claus. The matter was warmly discussed at a meeting of the society, and it was finally decided that he should not be allowed to appear in person at Sunday school festivities, and that he should be even refused entrance to houses to be seen by the children. Some of the members even went so far as to attack the whole tradition concerning St. Nicholas, and held that it was a myth that aroused doubt in the minds of children. Santa Claus is declared that they would continue to tell their children all about him. As a compromise it was decided that he should not be allowed to appear in the church during the Christmas night celebration around the tree."

Who is this Santa Claus, Kris Kringle, or St. Nicholas the Baptists of Milwaukee don't seem to respect? Why he is one of the large brood of mythical saints the Catholics have canonized and placed on their calendar as worthy of adoration, but mainly representing the minor gods in the Roman Pantheon. True, Santa Claus is made to play the part of the patron of boys, and occasionally assist in getting out his list for the girls, but he is the fiction of a priestly brain nevertheless, like thousands of others which might be named. The Baptists of Milwaukee have done a worthy deed in discharging one of those priestly impositions on the people, and the act awakens the hope that other equally false characters, the production of saintly gull will get the "grand bounce" in due time.

## CHURCH STATISTIC.

Rev. Dr. Paterson is reported as saying, after a careful study of church reports, "that more than half the Presbyterian churches of the country have a membership of less than 100 each; that one-seventh of the Presbyterians, and one-fifth of the Congregationalists have only less than twenty-five each." If the only route to heaven lay through those churches there would be a poor show for a populous kingdom "up there."

## THE GREAT CAESAR'S DUST

While lately making excavations around the base of a column, in the Roman forum, marking the spot where Julius Caesar was assassinated 44 years before our era, a heap of ashes, carefully walked around and over with brick, was unearthed, believed to be the remains of the first Roman emperor; for, Caesar was cremated at that place, the column being placed there to mark the site.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.



# An Address to the Readers of The Progressive Thinker, by Byron W. Barge, of Indianapolis.

A concise statement of the condition of the Spiritualist movement is embraced in the following quotation from Prof. J. S. Loveland's "Essay on Mediumship":

"Some of our oldest intelligent Spiritualists think that before another fifty years shall have passed Spiritualism as a distinctive movement will have disappeared. That a modified Christianity accepting the fact of spirit manifestations and touting down its theological dogmas, will occupy the field. And, unless we Spiritualists arouse ourselves to the tremendous import of present conditions, no doubt something like this will transpire. At all events, we shall have sunk out of sight and some movement having humanitarianism in its broadest sense, as its basis of inspiration, will do the work to which we are called."

"These are not the words of a pessimist, but coming as they do from a grand old pioneer Spiritualist and progressive thinker, they bring to us a realization of the necessity for a 'new departure' in our work and organization. It is self-evident that any new departure must come through organization, and it remains to be seen whether we will organize on a broad universal basis, a basis broad enough to include the theosophical Hindu, philosophical European, scientific American and the religious element of all classes, or make the basis of organization special, narrow, contemptible."

In the early spring of the present year, while discussing the subject of organization with a well-known author, speaker and medium, one of the oldest and best public workers in our ranks, she said: "Spiritualists will be divided in their organization, and it will be on the God idea."

Through my own mediumship I perceived that the spirit influencing the medium was a man of known ability when in earth life. Since then there has been much discussion on that subject, the most marked being the Rochester and London addresses by Dr. J. M. Peebles, in which he declared that Spiritualists believe in a personal, self-conscious God, who will attempt to capture the name Spiritualist and apply it to those who believe in a specialty. There are thousands of earnest Spiritualists, and among them many of the most intelligent in our ranks, who do not

**ENDORSE THE GOD IDEA**

at all; and to attempt to organize on a basis narrowed down to dogmatizing, will most certainly divide us in our organization, and would be a crime.

At the next annual meeting of the National Spiritualists' Association that body should reorganize on a broad humanitarian basis, and announce the 'new departure' through a declaration of principles. Such a declaration should ignore the God and reincarnation controversies. They can never be settled by that method, and would cause the N. S. A. to disintegrate into a number of

## WRANGLING, SNARLING

sects like the Christian churches. The pure, white spirit of an 'aged medium' stands and sustains me while I write this message. Were it otherwise, I would not be able to break the fetters that would bind me to the superstitions of relatives, neighbors and friends. My noble 'father,' a man of unspotted character and temperate in all things, yet lives in the physical form and there exists between father and son a bond of love and affection which never has been and never will be broken. Those who make villainous statements to the contrary, falsify facts and remind me of a story in that excellent book, "The Question Settled," by Moses Hull. A Quaker who, having a spite against a dog, said, "It is wrong for me to kill thee; but I will give thee a bad name and let thee go" and forthwith cried out, "Mad dog!"

"I do not elect to argue a question of consciousness in a God in this article. My convictions on that subject are positive, and should it appear desirable at some future time, I shall not hesitate to speak. Human needs and suffering and their amelioration have hitherto engaged my attention largely, and I have not, as yet, had the time to study the best thoughts on the mooted question of reincarnation. Therefore, my position on that subject on my part, would be premature, although I must confess that the negative position appears to my reason for some consideration."

In a recent article in The Progressive Thinker from the pen of a well-known Christian Spiritualist, I note the following words regarding prayer: "True prayer is a spiritual and uplifting and an outpouring of the soul's emotions toward the good, the beautiful and the true. It is well and wise to pray to ministering spirits and angels."

To pray or not to pray is a matter of taste. When a child I was taught to pray to the Christian God, and continued the habit for twenty-five years, but I must confess that it was a waste of time. Since learning that the Christian God has no existence, I am not quite sure but the Spiritualist God

**IS ALSO A MYTH,**

and I never address him. I heartily endorse the idea of prayer as outlined in the above quotation, and if such be prayer, we all pray. When I wish to thank a spirit or angel for some kindness, I silently send out thoughts of gratitude, but never invoke the Gods.

To refer to those who do not pray to the "infinite life and light of the universe" as "dwellers in the swine kingdom of creation," betrays the mule ears of a religious bigot.

For a number of years the Spiritualist press has been calling attention to the higher mediumship, and, in looking over the field, I note an improvement in public sentiment as a result. The Progressive Thinker has recently taken another advanced position in advocating

## THE HOME CIRCLE

for the development and exercise of those phases of special mediumship which have heretofore occupied the front seat as commercial mediumship. There is a place for every phase of physical and phenomenal mediumship, but in the future we should not allow the preparatory department to take senior rank while the higher development is forced into the freshman class. I am not one of those rabid persons who deprecate mediumship or any phase of medial development; on the other hand, I bow in reverence to every divine man and woman who has taken the world in any department with decency and honesty; nevertheless, I love the Spiritualist movement more, much more, than any individual unit of that movement.

During the past two years I have been impressed that the time would come when we must stop making merchandise out of our mediumship, that time is near at hand, and unless

we meet the issue fairly and fearlessly before the end of the present century, I fear it will be too late. The liberal churches and humanitarian movements will have taken our place, and our higher mediumship and leave us slugging, "O think of the home over there," with our thousands of special mediums competing

**WITH THE FAKIRS,**

and all classed as birds of a feather by the world. Diatribes on frauds, darkness, physical phenomena, etc., will not help us very much, but to declare through our State and National organizations, that commercial mediumship is no longer desirable will cleanse our ranks of fakers and compel them to ply their devilish trade as individuals or under some other name than that of Spiritualist.

Every phase of special mediumship should be encouraged, but confined to home circles. Test mediumship should also be separate from our lecture work on the platform, and only men and women of culture and ability be allowed to address the public under the name of organized Spiritualists. Resident speakers and free meetings should be made a feature of the new departure. The ten-cent admission fee, orthodox songs with the word angel substituted for Jesus, ordaining, baptizing and meaningless invocations are responsible, in part, for the unenviable position we find ourselves in to-day.

## DECLARATION OF PRINCIPLES

embracing the "new departure," there would be a place among us for such noble souls as T. E. Allen and Dr. Hodgson, and we would become the savior and emancipator of humanity, but unless I am mistaken in the signs of the times, the future development will be scientific, educational and humanitarian. President H. D. Barrett has recently outlined his plans

## FOR SCIENTIFIC RESEARCH

under the auspices of the National Association. This is a step in the right direction, and if encouraged and supported as it should be, will place the phenomena on a scientific basis before the world. It is humiliating to know that scientific men who are investigating our phenomena are, as a rule, compelled to do so under the name of

## PSYCHIC RESEARCHERS,

and to call their mediums psychics. Such action on their part is justifiable, because we have, by our inaction, caused mediumship and Spiritualism to be identified with fortune-telling and humbug.

I have not taken my position unthoughtfully and realize that there may be some mediums, and perhaps others, who do not see quite as far into the future as I think I do, who will insist that it should be written as an enemy to special mediumship. To all such I would say, time will prove that those who now desire to have special mediumship taken out of the market and confined to private life, are the true friends of the phenomena of Spiritualism. Unless something of this nature is done, and speedily done, organized Spiritualists will be compelled to repudiate the cause of special mediumship in toto. There is another way in which we can protect ourselves from

## THE FAKIRS WHO PRACTICE

In the name of Spiritualism, and that is to organize thoroughly, establish psychic institutes and license our mediums. This would be helpful, but there is a tendency to destroy the democracy of the movement. This paragraph shall not be closed without referring to those grand mediums

who, like the Bangs Sisters, Campbell Brothers, and others, devote their lives to demonstrating the beautiful phenomena of Spiritualism. Should any organization attempt to pass resolutions destined to interfere with the exercise of such mediumship or to curtail a just remuneration for the same, the Spiritualists of the nation would rise up "as one man" in their defense. We as Spiritualists are proud of such mediumship, and those who participate therein should be defended, protected and supported, but "the time is ripe and rotten ripe for change."

## HUMANITARIAN ACTION.

From such, if there be such, we should expect a plea for more music and more enthusiasm. Groveling in the dust of antiquity, chained to the pyramids and Gods of the Orient, opposed to advancement or progression, obsessed by the spirit of slander, they rush at those who dare to oppose their fossilized ideas, as a bug into a lighted candle, only to recoil with

## HISSSES, SNARLS AND SNEERS;

or with bitter gall for ink they write blighting, blinding, cursing words and scatter falsehood black as night.

But there is light ahead, bright, glorious light. From two worlds we hear the command, "Forward, march!" In angelic spheres a mighty host beckons ever on, while dear old mother earth retains such intellectual and spiritual giants as Loveland, Lockwood, Dabarna, Buchanan, Wallace, Tuttle, Hull, Corville, Grumline, Mrs. Longley, Cora L. V. Richmond, and many others, each in their own way pleading for a "new departure." In specialties like the God question and reincarnation, these noble questers and daughters of our common parent, Nature, may and perhaps will differ, but on the question of universal brotherhood, humanitarian action and moral decency there should be no conflict.

Prior to the last annual meeting of the N. S. A. I was one of the many who criticized that body. It is therefore proper that I now acknowledge my appreciation of the

## REFORMS INAUGURATED

In that convention. There are other changes that should be made in future conventions, but were referred to in a former article. I never was one of those critics who recognize the pyramid as a type of unorganized Spiritualism with the N. S. A. as the top trying to build a better temple. To my mind the sphere is a better emblem for the N. S. A. the center building outward. This was probably the only way in which it was possible to organize. A strong National Association, democratic in principle and practice, should dictate uniform by-laws to be used by all auxiliary so-

cially fantastic. There are Spiritualist meetings conducted in a manner well calculated to repel intelligence and attract the butterfly element. I am glad to say that this is not the case here in Indianapolis. With men like President Schmidt and Brother R. B. Gruett at the helm, a commodious two-story brick tabernacle, owned by the society, and high-class talent on the program, we have much, very much, to be thankful for. Perhaps to adhere closely to the business methods of the Christian church would be unwise; but to reject any good precedent simply because it did not originate outside of the church would be folly.

Those wise? Spiritualists who labor zealously to make Spiritualism and Christianity in a compromise humanitarian movement will find that, should they succeed, the Spiritualist lamb would be inside of the Christian lion. Christians are organized to glorify an imaginary God. Spiritualists should organize to serve a real humanity.

BYRON W. BARGE.  
Indianapolis, Ind.

## THE BOY WONDER.

### Challenges the Minister to Test His Powers.

A recent dispatch to "The Press" from Chardon, Jefferson county, this State, tells of the wonderful powers of a young man named Fred Ebner. The dispatch told in an interesting way that Ebner's psychic or spiritualistic powers were the marvel of everyone in the county, many of whom had witnessed his demonstrations. Among his other powers it was said in the dispatch that young Ebner had absolute power over rocks; that he could make them strike, stop or start at will, without touching them.

The story was so remarkable that it created a great deal of interest among Cleveland students of psychic phenomena, among them Rev. Dr. Sprecher. Dr. Sprecher has been delivering Sunday evening lectures on the subjects related to Spiritualism and psychology and through these lectures thousands of people have become deeply interested in these subjects.

Dr. Sprecher's ideas on the powers said to be possessed by young Ebner were published in "The Press" last week.

In brief, the doctor said that until he had absolute proof to the contrary he thought the secret of young Ebner's powers must be explained on the theory of trickery. He said that in his judgment this position should be taken on all such matters. The following dispatch to "The Press," Tuesday, Chardon, Ohio, Dec. 13.—"The Press" interview with Rev. Dr. Sprecher, concerning the remarkable feats performed by Fred Ebner, the young waiter at the Park Hotel, was received with considerable surprise here, where there no longer exists even the shadow of a doubt as to the genuineness of Ebner's strange powers.

Young Ebner expressed much indignation that the Cleveland minister should have attributed his feats to trickery, without having first investigated the matter, and made the request that "The Press" publish the following proposition:

"Should Dr. Sprecher or his friends desire to thoroughly investigate and test the matter, he may appoint a day when he will come to Chardon. He may bring his own clock and designate any place he desires for the test. Before the test shall be given, however, he must first deposit \$200 at the First National Bank. He may then select two responsible men of Cleveland, and 'The Press' will select a like number from Chardon. If, at the conclusion of the exhibition, all four shall agree that Ebner has performed all the feats attributed to him, and shall be satisfied that it was not a trick, or the work of magic, then the money shall be turned over to the young man."

"The only condition he imposes is that the clock shall first be thoroughly overhauled by a responsible clocksmith, in the presence of witnesses, that all may know it has not been tampered with."

Ebner since the publication of the article in "The Press," is besieged by homes who want to see his powers exhibited, and has had several for public exhibitions.—Cleveland Leader.

## SUPPOSE.

Suppose you should go to a country so strange,

Where people no longer were wedded to gold;

Where naught but good works would pass in exchange,

And nothing but plain, simple truth could be told.

No stores of great wealth in stocks and in bonds,

No value at all in ill-gotten pelf;

Where nothing could pass until it responds

To full need of labor performed by yourself.

Where something when told were assured it is true,

With nothing for us but to hear and believe;

No question of doubt ever comes into view

And all tongues are silent that fain would deceive.

Where nobody knows of rich or of poor;

Where people are all the children of God;

Where no one will shrink their part to endure;

And love opens up each path that is trod.

Where no selfish hands could greedily take

The fruits of the earth where others have toiled;

And naught can be ours but where we can make

A full recompense, with no one despoiled.

Where righteousness only can measure the soul,

And angelic innocence be as our type;

Where actions are guarded and under control,

And fruitage of wisdom in fullness is ripe.

Suppose, by crossing the river of death

We're awakened to find we're but carried on,

And life's not extinct with the last mortal breath,

Though all worldly riches to us may be gone.

When once we're transported to that other shore,

A wealth of good works our riches must be,

And sin and deception pass current no more.

Say! How will it stand with you and with me?

THOMAS BUCKMAN,  
Marshfield, Ore.

"Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents. For sale at this office."

## Facts in Relation to Them.

This sect in most of their tenets as made known could be welcomed among the disciples of Spiritualism. They have undergone persecution and martyrdom in Russia; but during the past years they have obtained permission to give lectures.

Count Tolstoy, the celebrated author, and friends in England and America have interested themselves in the matter, with the result that, from the subscriptions raised, one thousand have been conveyed to Cyprus, and the removal of the remainder to Canada will shortly take place.

Mr. Tcherikoff, of London, has published a complete history of the Doukhorists, i. e. Spirit Writers, or, as Stepanik interprets it, "Champions of the Spirit."

The author gives an impartial judgment, and bears out the facts and incidents by documentary evidence of indisputable authority. Twelve of their number carry out literally, in the ordinary business of every-day life, the commands of Jesus Christ, as recorded in the New Testament. They never make use of oath, and inculcate at all times the hard duty of loving their enemies and doing good to those who despitely use them. They have had ample opportunities of putting this latter part into practice. They believe the Deity to be the soul of the world, and not a being independent of and superior to the world. The fall of man is due to Adam alone, and they do not consider that it contributed in any way to the degeneration of his descendants. The consequence is that they reject the doctrine of the redemption of the world by Christ, and do not acknowledge his incarnation. In fact, as they told some English clergymen who visited Russia to learn their tenets, "they believe that Christ was only a very good man."

The individual immortality of a man consists in the memory which the deceased leaves behind him among his fellow men. They have always been peaceful, industrious citizens, paying their taxes regularly and offering no resistance to the civil power. At various times, however, they have been subjected to the most atrocious treatment. They were severely persecuted by the Czar, and exiled to Siberia in 1799 by Paul I., and finally with indelible cruelty by Nicholas I.

Theoretically their peculiar views were not dangerous to general society, but when from conscientious motives and in obedience to his urged to the commands of God, they refused to perform any military service and engaged in a spirit of dissent in the Greek Church, the ruling powers in church and state were against them. Troops were sent into their villages; the young men were seized, gagged, and after being thrown on the backs of horses, were forced to go through military exercises. Their families, and especially their women and children, were grossly abused.

The Russian reformer, Count Leo Tolstoy, in an article contributed to Mr. Tcherikoff's narrative, states the case of the Doukhorists very impartially. "Without entering," he says, "into argument as to who is right—whether it be the governments who recognize the compatibility of Christianity with prisons and executions, and above all with war and preparation for war—whether it be the Doukhorists who acknowledge as binding only the Christ's law, and renounce the use of any force whatever, bloody and white, the shedding of blood, and who, therefore, refuse to serve in the army, one cannot fail to see that this conviction is very difficult to settle."

"No government can allow some people to shun duties that are being fulfilled by all the rest, and to undermine thereby the very basis of the state. On the other hand, the Doukhorists cannot disregard the very law, which they consider to be divine, and consequently supremely obligatory."

It would take up too much space to quote Count Tolstoy's terrible arraignment of the Russian government for its systematic persecution of the unhappy sect; but the light of a new era is now dawning upon them. As they cannot reach Canada time enough to provide homes before the winter, the Canadian government, through Mr. Sifton, has offered them the use of the Immigration sheds and halls.

Montreal, Canada. B. B.

## Medium's View of Mrs. Bliss.

To the Editor:—For my first time I shall write The Progressive Thinker and its editor, first wishing you a merry Christmas and prosperous New Year. I am at present serving the Tuxedo Hall, or First Society of New York. We are having our hall crowded. Mrs. Mary Newton, the faithful president is doing her best, with Miss Fitz-Maurice as secretary, to produce harmony and good feeling. The hall is large and splendid condition everywhere. I am at home so seldom that I have never been a subscriber to The Progressive Thinker, but purchase a copy every week from the society where my work may be.

In reading one of your articles to-day and Mrs. Longley's letter, I felt impressed to add if I may one word or two in behalf of Mrs. Bliss. While serving the Philadelphia society in November, I visited both Mrs. Wilcox and Mrs. Bliss, attended their seances, and surely must say that I saw strange and peculiar manifestations, and on two occasions was called into the cabinet and felt the hands of Mrs. Bliss en masse, while the spirit was out in the room talking and strange things all on one occasion I asked for a picture through the guides, and was told to bring my slate to the cabinet, and there was nothing on that slate, yet in a little while a spirit came forth and blessed me and the circle and called me "Star of Hope." The picture appeared on the slate, and above her head a perfect halo.

In less than five minutes this was produced. Now who produced it? It is only justice to Mrs. Bliss that I as a worker give this testimony, to her now while she is so sorrowed, and I admire the courage and bravery of Mrs. Longley in writing as she did. Philadelphia people are fortunate in having in their city such champions as B. B. Hill and Mrs. Cadwallader, and not forgetting our Brother T. M. Locke, who always is ready to do what he can to protect honest mediums. There is a purpose in it all, and truth crushed to earth will rise again, and live. I sympathize with Mrs. Bliss, who has been a faithful worker in the cause. May justice be given her. Again with best wishes for your paper. MARGARET GAULE,  
New York City.

"The Indefinite of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lectures upon physical, physiological and psychic sciences, demonstrating of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

## Rev. Dr. Thomas on Medical Freedom.

Rev. H. W. Thomas, D. D., pastor of the People's Church of Chicago, whose highly intelligent congregations crowd the great auditorium of McVicker's Theater every Sunday, is preaching a series of sermons on political, social and religious evolution. In his third sermon delivered on Sunday, Dec. 18, he said in part:

"Another example of the attempted compulsion in the freedom of the industrial, is found in the restrictive legislation governing the practice of medicine. It is one thing, and very proper, for the state to say that certain persons are authorized to practice because of their qualifications; but it is another and very different thing, to say that sick people are compelled to employ only those whom the state has thus endorsed."

"I have walked side by side with physicians for many years, and with growing respect and love for the faithful toilers in that noble profession; but it was not a credit, but a discredit, when the doctors of this city sought to prevent the manipulating surgery of that well-known gentleman who came over from London; not on the ground that his art was not useful, or was dangerous; but because he was not legally authorized, but the same is true of their efforts to prevent the so-called Christian Scientists from trying to heal by the powers of mind, or bringing the soul into abiding relations with God."

"An intelligent gentleman in London lately, chose to have attend him two ladies from the school of the mind or faith cure. He died; suit was brought against these ladies; the court dismissed the case on the ground that the patient had the right to seek relief in the way he thought best. He might have lived under 'regular' treatment; or have had the consolation that his death was scientifically observed. Instances are not common where people do actually die under the care of authorized doctors; but then, the Lord gets the credit, blame, and glory."

"And so of much attempted compulsory legislation in reference to things when personal liberty might be better; people grow when placed upon their own responsibility; they must be trusted first to walk alone; must learn through experience. When the medical profession is agreed upon practice, it will be soon a matter of compelling people to take their pills; a profession that is strong in itself, does not need so much legal protection. An educated people will call for educated physicians, and will support them."

Dr. Thomas then proceeded to discuss religious despotism of the old time and said:

"When I was in Washington in '93, I found a religious lobby there trying to get the name of God put into the Constitution, so as to make this a Christian nation. Could they succeed, they would construe Christian to mean orthodox, and not only would Jews and Infidels be denied the right to vote, but Unitarians of every sort, and Spiritualists could be disfranchised, and only orthodoxes be allowed to vote. And what is orthodox? Why, an orthodox man is one who stopped thinking fifty years ago."

T. A. BLAND.

## Illinois State Spiritualists Association.

The second annual meeting of the Illinois State Spiritualists' Association was held at 3402 Prairie avenue, Chicago, December 17, 1898, pursuant to the provisions of its constitution and by-laws. The meeting was well attended by its official board and regular members. Among those present were delegates from the regular chartered societies of Bloomington, DeKalb, Kensington, Englewood and several Chicago societies.

Minutes of previous meetings were read and approved. President George W. W. W. gave an interesting oral report of the work which had been accomplished by the Association since the re-organization in February. Successful mass-meetings had been held in Bloomington and DeKalb and others were under consideration for the future. Among other important items of business transacted by the official board, President W. W. W. gave a very complete report of the action taken in the matter of a permanent work performed by Mabel Aber, Jackson and Edward E. Jackson, and the revocation of their certificates of ordination by the official board. On motion of Col. Freeman, the action of the board was endorsed and ratified by unanimous vote.

The secretary reported that official and legal notice of a proposed revision of the constitution and by-laws had been properly mailed to all members. President W. W. W. as chairman of the committee on revision, presented a full revised copy of constitution and by-laws, which was taken up for consideration by sections, and with some changes was then adopted as a whole.

The question of empowering the official board with authority to grant to mediums certificates of recognition, caused some lively discussion, with the final result that a special committee was selected by the meeting to report at the next annual meeting the results of their best judgment and consideration of the matter during the interim.

The committee is as follows: George B. W. W. W., chairman; Ervin A. Rice, Ernest Salvator, Mrs. M. Summers, Mrs. E. L. Young.

The annual election of officers and trustees resulted as follows: President, George B. W. W. W., Vice-President, Col. James Freeman, Bloomington, Ill.; Secretary, Miss Ella M. Johnson, 11437 Harvard avenue, West Pullman, Ill.; Treasurer, Ervin A. Rice, 4540 Perry avenue, Chicago, Ill.; Trustees: Hiram Eddy, DeKalb, Ill.; Orrin Merritt, Geneseo, Ill.; M. W. Packard, Bloomington, Ill.

The officers ex-officio, together with the trustees, comprise the official board of the Association.

With many congratulations upon the progress the Association has made during the past few months and the favorable outlook for the future, the meeting adjourned.

## HITHER.

Come when twilight dews are falling,

O, spirit, come to me,

When good-night wild birds are calling

Sweet from tree to tree.

Come as the angels from heaven,

I shall know 'tis thee;

Come as a blessing God has given

Here he sets us free.

There's a song you may be singing,

Like an eagle proud winging

Upward and away.

We shall meet among the roses,

Years are flying fast—

We shall meet among the roses,

Thou and I at last.

Sturgis, Mich. N. M. SMITH.

## Effects a Cure When Medical Skill Failed.

Hypnotism, says the Times-Herald, has proved its efficacy where medical skill, after trial during five months, has failed. Physicians in Milwaukee, Wis., have long been puzzled by the trance condition of Miss Tony Broschiet, daughter of August Broschiet, junior, of a flat building in Marshall street. Now they are amazed by the manner of her cure. The power of mind over matter has been given striking exemplification.

For the first time since late in last July Miss Broschiet is furnishing evidence that her mind as well as her body belongs to this world. Under the suggestive influence of hypnotic treatment, administered guardedly by physicians, she has been aroused to such an extent that she sat up and talked with friends to-day. The treatment will be continued until, as the doctors put it, "her will is so strengthened as to permit her to help herself." Loss of this power is held accountable for her prolonged trance, and it is being gradually restored to her by hypnotism.

## WITHOUT KNOWN PARALLEL.

The case is without known parallel in the annals of medical science. One morning last July Mrs. Broschiet called her physician, and was unable to arouse her. Later, when she tried to wake her, the girl opened her eyes. Since that time until to-day she has laid with wide open eyes, but with no intelligence in them, at the corner of the room. She had not spoken until aroused by hypnotism. Much of the time was passed in sleep. She was fed by forcing food between the teeth.

When the girl was first in this strange state she was sent to a hospital. After remaining there for some time the hospital authorities came to the conclusion that they could do nothing for her. She was therefore sent home, and from that time she has remained in a little room in the basement of the flat building, with her arms lying listlessly on the counterpane, and her eyes fixed on a corner of the room. The entrance of parents or physicians brought no recognition beyond a turning of the eyes in their direction.

## LOST CONTROL OF HER WILL.

Finally Drs. Outler and Violet took the case. While they differed as to the cause they agreed as to the effect—that the girl had lost control of her will and could do nothing of her self. Thereupon it was decided to try the effect of hypnotism, and in this way strengthen her will. The experiment was put into practice, and its success quickly became apparent. While Miss Broschiet is still weak from her long trance, she will soon be in a condition to be about, say the physicians, unless she has a relapse.

Dr. Outler held that the case began through a form of aggravated sulkeness, which in time lost the girl the control of her will. Dr. Violet, on the contrary, maintains that the trance originated in hysteria, and he says that by imposing his will in that of the patient he suggested to her that she awake, and in this way brought her out of her strange condition.

About five years ago the girl was in a similar condition, but it did not last nearly so long.

















SPiritUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPiritUALISM

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EVOLUTION.

A Vivid Illustration of Progressive Life in Nature.

The Wonders of Plant Life Instructively Illustrated, with Thoughts Worthy of Careful Consideration.

A few years ago it was considered smart to poke fun at the notion of man's descent from the animals. The ancestral tree, whose stem was a monkey and whose blossom man, proved a perennial source of amusement to the caricaturist and the buffoon. Charles Darwin, the indefatigable naturalist, who by his deep and patient research, systematized

THE THEORY OF EVOLUTION and placed it upon a substantial basis, had to defend himself not only from the attacks of the sneering humorist, but also from the shafts of theological venom.

"I congratulate myself," scornfully exclaimed Wilberforce, Bishop of Oxford, in a public speech, "that I have not descended from an ape."

A HUMBLE MONKEY, rather than of a man who employs his knowledge and eloquence in abusing and insulting those who are wearing out their lives in the search for truth.

Still more bitter was the declaration of Prof. Duffield: "If the development theory of the origin of man shall in a little while take its place as a doubtless it will—with other exploded scientific speculations, then they who accept it with its proper logical consequences, will in the life to come have their portion with those who in this life 'know not God and obey not the gospel of his Son.'"

The theory of evolution however, contrary to the reverend gentleman's expectations, has not been cast in to the dustbin of scientific error, but has the Darwinian enunciation upon the

PREROGATIVES OF GOD in order to hurl anathemas at the heads of those who cling to the reverence of the fossilized theory of special creation. Probably the most reverend professor's vindictiveness descended from something even less mild than an ape.

Before Charles Darwin's span of life was ended, the tide had turned, and his gray hairs were laid to rest by the side of the grave of Newton in that vast mausoleum of the honored dead, Westminster Abbey, and over his ashes that reverend champion of liberal thought, Canon Farrar, paid a noble tribute to his worth.

The special creation theory has gone to take its place in the pantheon of the idols of the past, and to-day the theory of Charles Darwin holds almost unquestioned sway.

Evolution is defined by LeConte as "CONTINUOUS PROGRESSIVE change." Thus all forms of higher life have been slowly developed from the lower, from the commonest grain, the sand to the beautiful fragrant flower; from the sweet garden blossom to the sagacious animal; from the highly organized animal to man.

Continuous progressive change has ever ruled over their destinies, leading them forward and upward to heights of attainment and nobler and more complex forms of life.

In plant life there are innumerable illustrations of its striving to attain the higher goal of animal existence.

The common sundew or "VENUS' FLY TRAP," is a well-known illustration of remarkable sensitiveness in plant life. Its leaves are thick and fleshy, and are covered with spines. The leaves are arranged in pairs like those of a book, and exude a viscid matter by which flies are attracted. When a fly alights upon a leaf, the spines at once close down upon it and the leaves fold together, inclosing the prey. The sundew opens its leaves when the fly is disposed of and awaits another victim. If you drop a shred of raw meat on the leaf the same performance is repeated, and if the leaf is not touched, it remains shut upon it, but as if in disgust at the deception, open again immediately.

The most delicate—I had almost said the most intelligent of flowers—is the SENSITIVE PLANT.

You stoop and draw the hand gently across one of the lower bunches of these plants. Instantly the delicate pinnate leaves shrink and fold together and remain till the intruder leaves. But when he softly retreats to a short distance the leaves begin to unfold and spread out to the sunshine. One of the species.

THE MIMOSA SENSITIVA, is so curiously organized that it is rendered insensible by exposure to chloroform. It then goes to sleep until the effects of the anæsthetic are worn off by evaporation.

M. M. Ballou, a naturalist of reliable authority, relates that while in Cuba he was the guest of an English physician. While sitting with the family on the broad piazza, a thrifty sensitive plant was recognized and made the subject of remark. The doctor called his daughter of eleven years and said: "Lena,

GO AND KISS mimosa." The child did so, laughing gleefully, and came away. The plant gave no token of shrinking from contact with the pretty child. "Now," said her host, "will you go and touch the plant?" Rising to do so, I approached it with one hand extended, and before it had come fairly in contact the nearest spray leaves wrinkled visibly.

"The plant KNOWS THE CHILD," said the Doctor, "but you are a stranger."

"It was a puzzling experience," professed the narrator, "which seemed to endow the mimosa with intelligence."

By such instances as these, which might be multiplied indefinitely, the distinguishing barrier between plant and animal life is razed and obliterated and the theory of continuous progressive change is supported and the words of the poet Wordsworth appear to be more than poetic fancy:

"It is my faith the every flower Enjoys the air it breathes."

"A little dose of JUDGMENT OR REASON," says the great naturalist Huber, "comes into play even in animals low in scale of nature, and we will briefly try to illustrate his statement."

A microscopic examination of the volucrine to be found in a drop of water, will disclose an innumerable company of them engaged in the intricate motions of a mazy waltz, and while rotating and revolving they carefully and systematically avoid collision with each other, just as some beings of a higher order endeavor to do while amusing themselves in a ball-room.

Thus from the lower forms of animal life to the higher, continuous progressive change asserts itself, and quickened intelligence and social habits—even affection and sympathy come into play until in the highest forms—such as the horse and dog—it is hard to detect any difference in the apparent rationality from that of the inferior races of men. Jacob waking from his dream at Bethel exclaimed wonderingly: "Surely the Lord is in this place, and we knew it not."

When we note the nobler qualities slowly developing, by daily experience and effort through long ages, as we see continuous progressive change holding sway from the few grains of cosmic dust up to the living sentient being, we exclaim similar emotion to that of Jacob: "Surely the Lord is in this place, and we knew it not."

Instances of apparently rational action on the part of animals are so common that we refrain from lengthy illustration.

Mr. Lloyd Morgan gives a touching and brief instance of his favorite terrier, which turned to bite his master as he was sewing up a painful wound, but checked himself before the teeth closed and piteously licked the hand instead—a vivid illustration of how

SELF-RESTRAINT may be exercised by animals.

"How wonderful (says Shelley) that even The passions, prejudices, interests, That sway the meanest being, the weak touch That moves the finest nerve And in one human brain, the faintest cause is working in society to-day. The crystals that appear upon the metal ore are the result of the striving of the ore to reach

THE VEGETABLE STAGE of life—the plants cited illustrate the strenuous striving of the plant to reach the animal kingdom, and there are some creatures who tread upon the very heels of man, and seek by continuous progressive change to reach his dignity and glory.

Is man exempt from this law of eternal progress? No! 'Tis his part to climb from the

MIRE AND GLOOM OF EARTH and of birth till his crest waves in the halls of God. To carry this standard of progress far up the heights until he is perfect even as God is perfect.

And the continuous progressive change is working in society to-day. The mighty mystic spirit of the spheres broods in peace over the great transition—as man mounts from glory to glory, leaving his selfishness and his bestiality behind him, and softening his pure hands with the task of charity, and refining his heart with golden deeds of love. Thus the dress of demonism is being driven from his soul, and there glitters therein in the holy shrine more and more

THE GOLD OF GOD. The selfish religion which cares only for its own salvation is dissolving into a memory, and the Religion of Humanity, of wiping away the sweat drops of agony from another's brow; of dealing gently with our brother man; of binding up the bruises of the forsaken and kissing the cold lips of the oppressed—that religion is evolving into glorious light.

There is an animal that lives in a spiral shell called the chambered nautilus. The shell is a series of enlarging compartments built in a widening spiral, which are successively dwelt in by the animal as it grows larger from year to year. It is thus that we must fulfill the law of continuous progressive change.

"I would the great world grew like thee. With grooves not alone in power And knowledge, but by year and hour In reverence and charity."

Thus fulfilling the real purpose of soul. Oh! soul, thou who art our slave, and yet our imperious ruler! Thou inscrutable paradox of the Infinite whose mysterious nature and destiny we cannot know, yet "God fired that deathless altar coal, the yearnings of the human soul," and we feel that thou art made for noble deeds of justice and truth;

that thou art meant to be burnished by fires of life till in thy pure estate thou shalt glisten, a spotless gem in the tiara of the Eternal.

"Build thee more stately mansions, O, my soul! As the swift seasons roll, Leave thy low vaulted past. Let each new temple, nobler than the last, Hide thee from heaven by a dome more vast, Till thou at length art free, Leaving thy outworn shell by life's untrusting sea."

ANDREW W. CROSS. Westfield, Mass.

INDIFFERENCE.

"It Made Me Laugh."

A correspondent, to whom we sent a copy of J. P. S. I. rules, and a request to organize an Institute, said in reply: "It made me laugh!"

The amusement is occasioned by the knowledge of only three families of Spiritualists in their little city, hence the impossibility to do anything in the way of holding meetings; and, he adds, there are several persons who are anxious to investigate and learn; and yet he laughs at the idea of trying to do something for the cause of truth, while he complains that neighbors look upon them as queer people because they are Spiritualists. He wonders what they do to show that in Spiritualism there is a truth worthy of espousal and a force that cannot be stifled? My friend, you need enthusiasm! You want something done in your community, or near by, so you can attend; but how much will you help? You want mediums to make sacrifices, but how many will you make?

Why, three families can make the whole city learn of Spiritualism. Do you take The Progressive Thinker, or any other spiritual paper? Perhaps not. The cause cannot prosper without your help. That is why I am made sad by your laugh. I feel you are too indifferent. The whole cause of Modern Spiritualism has its start in one family. How many more three families could do! The cause in nearly every community depends upon one or two persons—poor people, usually. Don't plead poverty! There are few poorer than the public speakers and mediums. Few are poorer than the major part of our local Spiritualists. Let us start in one family. Let us count more than wealth. You do not know how many in your community are anxious to learn of Spiritualism. You have not discovered a number of persons who are deeply interested in the cause, and await the public effort of some one.

A speaker or medium will come along some day, and attract large audiences and discover a dozen—perhaps fifty Spiritualists—and you will be made to feel ashamed. You will then ask: "Why did I not long ago start some meetings? My parlors have been unused all this time. We might have used these three families meeting once a week all day, and attract large audiences and discover a dozen—perhaps fifty Spiritualists—and you will be made to feel ashamed. You will then ask: "Why did I not long ago start some meetings? My parlors have been unused all this time. We might have used these three families meeting once a week all day, and attract large audiences and discover a dozen—perhaps fifty Spiritualists—and you will be made to feel ashamed. You will then ask: "Why did I not long ago start some meetings? My parlors have been unused all this time. 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## JUNO, OR THE NEW WOMAN.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

CARLYLE PETERSILEA.

... AUTHOR OF ...

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlisle, a Romance," "Oceanides," a Psychic Novel, Etc.

## CHAPTER XXVI.—Continued.

"Gustave Galeria had disappeared. I learned that he had abandoned you; and as you had already been disowned by your parents and repudiated generally by society, you had adopted the stage and were fast becoming famous as an actress.

Many years have passed on since that time, but I have kept somewhat posted as to your whereabouts. I knew you went to America, and I have lately heard of your return and becoming reinstated in your old home.

"I am dying at last, from a shattered constitution—shattered at first by the terrible blow dealt me by Galeria. I think, at that time you had never seen my little son, whose mother, the much lamented Lady Fitzgerald, had died some years previous to my acquaintance with you. My love for you, together with my shattered health, have kept me from a second marriage, and my son will now succeed to my estate and title; for, with this act of justice my life will probably go out. But I must return to the subject which has been the real cause of this confession and restitution—the ghost!

"I am tormented day and night by the ghost of my former rival, Gustave Galeria. Day nor night he seldom leaves me.

"Restore to my wife and child their good name," he is ever repeating in my ears. "Make them restitution, you evil deceiver! Do you think to deceive a spirit? That were impossible.

"You have been the cause of robbing my innocent and long-suffering wife of her husband and his protecting care; my child of her father, and both of their good name.

"Many have believed that Juno was your daughter and not mine—that she had not the right to call me father. You base villain! Restore to my child her rightful parentage. I will never leave you until you do. If you come to this life, where I already am, before you do so, I will torture you beyond the so-called damned!

"And thus I am tortured day and night. His accusing eyes are ever fixed in stern menace upon me; his threatening finger ever pointing at me. He often gives me a heavy blow, which shatters me still more, and I shake for hours as with an ague-fit. Relief, I have none. The doctors simply say it is all the effect of disease and a disordered mind; but, I know better; and I herein solemnly assert that I am constantly tormented by the ghost, or spirit, of your departed husband, and my adversary, Gustave Galeria.

"A few words more and I have done.

"There has never been much in common between me and my son. In no way does he resemble me. He has been what we have called strange, from his birth; and he alone, of all my household, has seen or discerned this ghost. He sees the spirit and talks with it, and the shade talks to me through his lips; and while he is thus talking I can see the two personalities—the ghost standing back of my son, as he is seated at my bedside, with its shadowy hand resting on his head, and as the hand is slightly pressed upon his head, it appears to close his eyes and simultaneously a flow of words issue from his lips as if the shade were thus talking audibly. My son constantly watches over me with tender care. He influences me to right the wrongs that I may have committed in youth. He says he will live for no other purpose but to make peace between those whom I have wronged and my guilty self; and, almost with my last breath, I humbly implore your forgiveness.

Lord Fitzgerald, of Gerald."

## CHAPTER XXVII.

## An Underground Retreat.

Juno had listened to this with bated breath and wondering eyes. She took up the miniature and look of hair. Oh how beautiful her mother had been; how beautiful she still was; how true, how pure, how good. How much she had suffered. All mystery connected with her unhappy life was now clear as the noonday sun. She kissed her mother fondly. She smoothed her now faded hair, that was once so lustrous and bright, and she knew that a third person was there with them, although invisible to their mortal sight. Yes, her father was there, joyful that he could at last aid his wife and child in the right direction.

The deceived cannot always remain deceived; sooner or later truth rises triumphant, and deception and error sink back into their dark and loathsome caverns.

Marjery had a few weeks' respite and then the priest, Antone, arrived at Dunraven once more. Lord and Lady O'Donnell had decided that unless Marjery confessed and made her peace with God, as they supposed, they would resort to the severest measures; and under any circumstances, to the convent she must go; if not willingly, then by force.

Preparations had already been made to accompany Father Antone back to Notre Dame. Both Lord and Lady O'Donnell would go with the confessor and Marjery, to see their daughter safe within the walls of the convent; and as soon as she had taken the veil, her dowry, which was very large, would be handed over to the hierarchy. Thus the everlasting welfare of their daughter would be assured—so they sincerely believed.

The wily priest had brought all this about. Lady O'Donnell, naturally being exceedingly religious, he had for years worked upon her mind to bring about the results he most desired. Money and power was the one thing needful for the church, and nothing must be left undone to secure it.

So long as the church received a large yearly revenue from all the wealthy families within her jurisdiction, she remained apparently quiet; but such quietude was only apparent; carefully, shrewdly and secretly, every advantage was taken.

If Arthur O'Donnell had remained a devout Catholic and a large yearly revenue could have been expected of him on coming into his inheritance, all would apparently have been well; but when there was no hope of such being the case, then the priest secretly worked upon the minds of his parents to disinheret and banish him.

If Marjery should take the veil, then all that would have been hers went to the church, and she, poor girl, would become the prey of the priests, commencing with the most holy, most reverend Father Antone. Even if Clarence were not to die, it would be an easy matter to dispose of him; and both Lord and Lady O'Donnell had promised, when they departed this life, to give all their vast possessions to the Romish Church.

Lady O'Donnell's mind was already somewhat unhinged, especially on religious subjects and ceremonies. Lord O'Donnell drank a great deal of wine; and often that which was much stronger. He might drop off with gout, or apoplexy, at almost any unexpected moment. And thus matters stood at the manse.

The morning which Marjery had so long dreaded, at last came; and with it Father Antone. On the morrow

she would be taken to the convent. She had pleaded with her father and mother to no purpose; and to-day was her last day of grace.

She utterly refused to see the priest. She sent word that if she must be taken to the convent, it mattered little about her seeing or confessing to Father Antone on this her last day at home; and so he allowed it to pass over for the nonce, as a cat allows the poor little mouse she has in her power to have its liberty for moments at a time, that she may fix her teeth and claws the more firmly the next time she springs.

Poor, little, helpless mouse! She saw but one way to escape from the clutches of her captor; and that way through the gate eternal. But could she, after all, be the means of her lover's taking his own life? This thought began to weigh heavily upon her. Why had she not seen it in its proper light before? To cause her Dennis Morgan to take his own life would be no better than murder. She was transfixed with amazement. But for her, he would never think of suicide. The longer she thought about it the less inclined she felt to go forth to meet him that evening as usual; for if they jumped from the cliff, it must be done this very night, as soon as darkness settled down.

Life was very sweet to the gentle Marjery. Why was it not possible to escape some other way? To go away with Dennis was entirely out of the question. The thought came to her to crawl away all alone by herself and hide where no one could find her—to disappear, as it were, from off the face of the earth. But where could she conceal herself?

So she sat for a long time, with her head leaning thoughtfully upon her hands. All at once the angelic lady became visible to her inner sight.

"Marjery," she said, "go to Clarence, and through his lips I will tell you what to do."

So she arose and went to her brother. She had already spent the most of the day by his side and had hidden him good-night; but she had not made known to him her intention of finding a watery grave; but, now, bursting into tears, she opened her whole heart to the child.

"O! Clarence, darling, tell me what to do?" she sobbed. "Perhaps the angelic lady will become visible to you and talk to me?"

"Sister," said the sweet child, "I can see the lady now, and she says it can all be arranged very easily."

"Oh! How, darling Clarence? Tell me how?"

"We have the only key to the room in the tower."

"O, dear little brother! They would search the tower and I should at once be discovered."

Then Clarence's eyes closed and the invisible lady began to talk.

"Marjery," she said, "there is an underground retreat connected with the old ruin. It was once used as a place of concealment for monks. The old tower was once a stronghold of defense and concealment for the early Christians against the Roman conquerors. The Christians in those early days were hounded to their death, as they have since hounded all heretics. Do you not call to mind the arch just to the right of the entrance to your room in the tower?"

"Yes!" breathlessly exclaimed Marjery.

"Well, go into the arch, turn to your left and pass around the stone pillar until you come to an exceedingly small, dark opening in the wall, which the pillar effectually conceals; in fact it looks like nothing more than the unfinished portion of the pillar which is supposed never to be seen. The opening will barely admit your form, slight as it is, for the old monks were very austere in their habits and so thin of form that they could scarcely be called more than the shadows of men. Enter this opening and after devious windings you will come to a good-sized passage-way. You must be sure to take a lamp with you, for the way is very dark. After you have gone on for quite a distance, you will enter a large underground room. This can be made comfortable for you, and within this retreat you will never be discovered if you use proper caution."

"But how am I to live? I surely cannot starve."

"There is no one in the kitchen at this present time," answered the lady, through the lips of Clarence. "Go and pack a basket with all the food which you can conveniently carry. Clarence will be wheeled to the room in the tower every day, at his desire, and you can spend every night within that room, which is already fitted up so cozily with every imaginable comfort; and as soon as the search for you is fairly over, you can remain within that room every day, as well, for no one but Clarence will possess a key to it. When your basket of food is exhausted, Clarence and myself, his invisible guide, will find ways to provide you with more."

"Shall I tell Dennis Morgan of all this?" asked Marjery.

"There is no good reason why you should not; but great care must be taken that he is not watched and through his visits your retreat discovered; at least we will venture it."

Marjery kissed her brother rapturously, and then went to the kitchen and packed all the food she could conveniently carry, and as the sun went down she stole forth, as usual, and reached the tower unobserved.

Dennis awaited her, a sorrowful, despairing look on his noble face. He did not wish to die. He was surprised at Marjery's bright, cheerful, almost joyous appearance; but she did not wait to be questioned.

"Dennis! Dennis!" she cried. "The banshee has saved both our lives! Come with me and let us at once explore." She lighted the lamp, which was full of oil; then she said:

"This old tower holds a safe place of retreat. Let us find it at once."

As they wound their way around the pillar, they found the entrance to the underground passage, which they rapidly traversed, at length coming to the large underground room; and here what a sight met their gaze. In the center of the room stood a large oaken table covered by the dust of, perhaps, centuries. A large stone fireplace took up a portion of one side of the cave, or room, and a small iron cauldron had fallen from its rusted crane upon the hearth. Ancient cooking utensils of all kinds were scattered about, together with china and silver plate, blackened by age. Four or five iron bedsteads were arranged against the wall, which had been ceiled around and overhead by oak planks, also the floor was laid in the same planking. The mattresses and coverings of these beds had long since mouldered to dust, yet retaining their form, but vanishing in dust at the slightest touch.

Dennis glanced up the stone chimney and could see light struggling through at the top and he judged that they were somewhere within the bowels of the cliff, the stone chimney appearing to be of considerable length.

"Marjery, darling," he said, "I know a poor old Scotch woman who is not a Catholic, and she will be glad to come here and make this place quite habitable; and I am certain she will never betray us. The search will probably commence soon after breakfast, and if you gain this retreat shortly after daylight, all will be well. Ah! how damp and chilly it is; let us hasten back."

Dennis' face was now as bright and hopeful as Mar-

jery's. They returned to the cozy apartment within the tower, and shortly after Dennis departed more hopeful than he had been for months.

## CHAPTER XXVIII.

Forgiven.

Marjery remained within the tower room that night and was as comfortable as she would have been within her own room at the manse, and far happier than she had been since she had become aware that she would be compelled to take her veil. She felt exceedingly loth to quit this comfortable apartment for the underground retreat, and she came to the conclusion that she could watch from the window, concealed by its draperies, until she should see them coming to search the tower.

She breakfasted quite heartily from her basket, and then concealed it behind the pillar just within the entrance to the underground chamber; then she seated herself behind the draperies to await further events.

At breakfast Lord and Lady O'Donnell waited impatiently for Marjery. The priest cast furtive and anxious glances at the door by which she was expected to enter. At length a servant was sent to bid her make haste, as breakfast was waiting. The maid returned, saying that her young mistress was not in her room and that her bed had not been disturbed during the night.

This created great alarm. Immediately all the servants were summoned, but not one had seen or knew aught of Lady Marjery's whereabouts. Thereupon commenced the search. Lady O'Donnell and Antone went directly to the apartments of Clarence; but not a word concerning his sister could be elicited from him, neither would he make confession to the priest.

At length the searching party turned their footsteps in the direction of the tower. Marjery's quick eyes discerned them as soon as they emerged from the little wooded path to the open space about the hill.

Throwing a heavy shawl about her and winding a long lace scarf around her head, she quickly disappeared within the secret passage. She concluded to remain within the passage where she could hear all that was going on—it would be time enough to fly to the secret chamber when the passage should be discovered; but she did not believe that it would be found.

Here she stood with beating heart, while the tower chamber was being searched and all footsteps had at length died away in the distance; then she returned to her comfortable room.

That evening Dennis Morgan came again, and with him the old Scotch woman. They brought with them as much to make the underground chamber comfortable as possible, besides a large basket of edibles.

Once more Marjery's face took on its wonted bright and happy expression. The day passed, but Clarence did not appear. This saddened the young girl somewhat, for she had never been separated from him a day before, since he was born. But poor Clarence was watched. Marjery well defined this, Antone knowing well that the afflicted brother would seek his sister if he knew where she was. But days passed on and still the lad did not make his appearance. He often begged Hugh to wheel him to the tower, but the old servant positively refused to do so, saying that his orders not to do so were imperative.

Antone thought if the young girl were concealed in or about the tower, she would, from sheer starvation, be obliged to leave her retreat. Thus two or three weeks passed by. The old Scotch woman was ever on the alert, and many times, very many times, Marjery had been obliged to retreat to the underground chamber and remain there for considerable periods of time, for old Hugh wandered in and about the place a great deal; thus Father Antone had advised him to do.

But, unknown to all, matters were coming to a crisis at the manse. The strain to Lady O'Donnell's mind had been very severe. Her intense religious zeal had already weakened her intellect, and it came to pass one day that Lord O'Donnell found his wife a raving maniac and was obliged to confine her in a strong room fitted up for the purpose.

The poor gentleman had now no one of his once happy family left him; but the worse than helpless Clarence and the raving maniacal wife. Day by day he sat dejected, or wandered about despairingly. His hair, which until now bore but a few threads of silver, had become as white as the driven snow. He would sit in Clarence's apartments for hours at a time, gazing at the poor deformed boy, murmuring—"All I have left of my once beautiful and happy family!"

"Papa," said Clarence on one of these occasions, "my sweet, darling papa, why will you not forgive and send for my brother Arthur? Do, my father, and let him return and be the heir of Dunraven once more. Why should Dunraven be given to ravenous wolves?"

Lord O'Donnell smiled sadly.

"Why, Clarence, my boy," said he, "you do not call yourself 'ravenous wolves,' do you? You are the heir to Dunraven."

"I am not the heir of Dunraven," replied the child with some spirit. "I shall not live long enough on this earth to become the heir to anything. My portion is to be the higher, or heavenly life," and he pointed upward. Then turning his large blue eyes once more on his father, he went on:

"Do you know, my father, what has ruined our once happy household?"

Lord O'Donnell sighed heavily, bending his gaze toward the floor.

"What has caused my poor mamma's insanity? Has it not been mistaken religious zeal?"

Lord O'Donnell approached his boy, wound his arms tenderly about his neck and kissed the beautiful upturned face; then taking a seat near him he drew the bright head tenderly to his shoulder, and thus they sat, father and son.

"Mistaken religious zeal?" he repeated. "You may be right, boy. Her religion has certainly been the cause of her madness, coupled with the disappearance of your sister Marjery. Clarence, will you not tell papa where Lady Marjery may be found? I feel sure that you alone are in the secret."

"Yes, papa, I alone know where my darling sister is; but I will have my tongue cut out, or be drawn in quarters, before I will tell where she may be found. Father, we can all be happy once more if you will listen to me, your poor, little, helpless boy. What if it were to happen, papa, that I became the most helpful of all the others?"

"Clarence, you cannot restore your mother's reason."

"If mamma were to see us all united again, her mind might be so soothed by the sight, that her reason would assert itself. If you will but promise me that Marjery shall not be sent to the convent, I will tell you where she is. If you will forgive Arthur, the beautiful lady will tell me where he is, and I will write that you have forgiven and reinstated him as your heir. Father, dear heart, forgive them both and take them back to your father; and when I see you all united and happy once more, then the beautiful lady will take me, and I shall be well and strong, and grow in form like other lads; then, father, I will come and show myself to you and you shall see what a large, finely formed young son you have. You will have no cause then to be ashamed of your poor, little, deformed, helpless child."

The old Lord pressed the lad's cheek softly against his own.

"Boy," said he, while the tears fell on the child's pleading, upturned face, "it shall be as you say. Your mother's influence has truly worked us all harm; but she, poor lady, had thought to give all for heaven."

"Papa," said the child, "we need not be unhappy here to gain heaven. If we are all happy here together, we shall not only have heaven here, but it will bring heaven hereafter. If you were to go to that other life, dear papa, and then look back and see that Arthur was poverty-stricken and forlorn—that our beautiful Marjery was

without a home, hiding and skulking away from human sight—could you be happy, or in heaven, or, if you were in a heaven such as Father Antone tells of, could you be happy and your children in misery because you had banished them and given their inheritance to the church?"

"But, Clarence, darling, I intended that you should be the heir."

"Father Antone knows very well that I shall not live to inherit, and then the church would get all—that is—providing they could get Marjery."

"Well," said Lord O'Donnell, "find Marjery for me and all shall be forgiven. I had but thought to please your mother."

"And the priests overpowered my mother's mind, which, I am sure, has not been strong for a number of years."

"No," said Lord O'Donnell, "not since your birth. She fell from her horse shortly before you were born, my son, striking her head on a stone, and lay quite insensible for many hours. She was not again able to leave her room until long after your birth, and—my poor boy—the accident which befell your mother at that time was the real cause of your being the little, helpless lad you are, and have ever been."

"Then, papa, Marjery is forgiven and Arthur reinstated in your affections and his inheritance?"

"Yes, dear Clarence. We will try to be happy once more, as you say. I now see that, after all, you are the real star of my life."

## CHAPTER XXIX.

## They Meet Again.

The words had scarcely left Lord O'Donnell's lips when the footman entered with a note addressed to Lord O'Donnell. On opening it that gentleman read:

"Hearing of my mother's lamentable state, I have ventured to come home without your consent. I must see my poor mother once more. Arthur O'Donnell."

Clarence's face glowed with delight. "Tell my brother to come here at once," he exclaimed with childish eagerness, and presently Arthur entered the room.

Lord O'Donnell arose and faced his son. Arthur started back at sight of his father's white hair; and then threw his arms about him.

"Father! O, my father," he sobbed, "am I forgiven?"

"Wholly forgiven," said Lord O'Donnell, in a sad voice, "if, indeed, there is anything to forgive. I begin to think that the tenets of the Romish church have led your mother and myself in the wrong direction. Our first duty should have been to make our children happy and their home a heaven. Home should have been to them a paradise which they would not willingly leave."

Arthur embraced Clarence, calling him a sweet angel of light, and when he raised his head, his eyes caught sight of a girlish form, timidly entering the room. "Marjery! Marjery!" and she was folded in a brother's arms.

"O, Arthur! Arthur!" She could say no more for the choking sensation in her throat and the blinding tears.

"Marjery, my daughter, forgive your erring father, for I have erred," said the low sad voice of her father, and the daughter sank on the breast of the father who would have given her to the Romish church and, all unknowingly, to be the victim of unscrupulous priests; but, by openly rebelling, Lady Marjery was saved from the fate which has overtaken many of the world's beautiful virgins, their substance also being devoured by hungry wolves in priestly garb.

But Lady O'Donnell never recovered her reason. A few months more and her body was placed within the vaults of her ancestors, her spirit went forth to become wiser and happier and to find that she had been mistaken about the future life.

Lord O'Donnell placed no further barriers between Dennis Morgan and his daughter. They were soon united, and Lady Marjery received her dowry from her father's hands.

Clarence lived long enough to kiss Marjery's little daughter, a joy and blessing to all, and then peacefully closed his beautiful eyes on earth to open them in heaven and join his mother and the beautiful lady who had guarded his earthly life. Lord O'Donnell lived on for many years, a patient, affectionate, but rather sad-eyed gentleman—lived on to be the loved and loving grandfather of Arthur's children; and of Arthur's future wife we shall have more to say anon. Of course, Arthur was considered an apostate from the church of Rome, and many persecutions were heaped on his head; but he allowed no priest to come near Dunraven. If any of his servants wished to go to the confessional, they might, but they must go to the confessor, for none were allowed to intrude within or without the manse.

Marjery was also cursed by the priests and branded as a heretic, but her loving Dennis and her sweet children were far more to her than all the father confessors in the world; moreover, she had no faith in the teachings of the church.

Lord O'Donnell now said very little on the subject of religion; but one morning at breakfast, not long after Lady O'Donnell's death, he declared that he had seen her spirit form standing by his bedside, that she had spoken to him, saying that Arthur, Clarence and Marjery were right and she and Father Antone were wrong; that she had not found the other life as she expected, but more in accordance with her children's views, and said she, "I can never rest or be happy until I have made you all aware of that fact. Through the performance of this duty must I find my way to happiness."

Raphael Scoris became somewhat better and his father decided to take him abroad. Grace, also, longed to get away from the spot where her hopes had become blighted. She had lost all desire to become President of the United States.

"O, how much better it will be," she said, to herself, "to marry a Lord, and thus become My Lady. Father has already settled a couple of million on me, which his creditors cannot touch under any circumstances."

"Now, I am not going to Europe with Raphael and father alone. I shall call on Ethel directly; and Mrs. Alstead and Ethel must go with me. I need a chaperone, badly, and Mrs. Alstead is just the person; besides, Ethel will be to me as a sister."

"Poor Raphael! I don't think Ethel would care to marry him now, even if he were to get well. Well, I really cannot blame her. I doubt very much if Raphael ever does get entirely well."

Grace hastened to call on the Alsteads, and it was soon arranged to her complete satisfaction. Mrs. Alstead had long desired to go back to her native land.

"Grace," she said, "our millions will do much in England. I shall, for awhile, at least, remain in London with Ethel, and you will not care to travel with Raphael and your father, so you will stay with us."

"Yes, that would suit me much better. Father says he shall not cease to travel while there is hope that brother may be benefited thereby. Yes, I would rather stay in London than anywhere else."

A couple of months thereafter saw Mrs. Alstead, Grace and Ethel established in London. They preferred at first, to take an elegant suite of rooms in a grand hotel near Piccadilly, and Mr. Scoris and Raphael went roaming over the entire European continent. The demented young man could not remain any length of time in one place. If by any means he were allowed to do so, the monster was sure to make himself visible; but while he was whirling from one place to another, he seemed to retain his senses better.

At last they found themselves in Ireland; and here, as they were wandering around an old tower, they met Arthur O'Donnell face to face.

Arthur invited them to the manse and to dinner. Mr. Scoris gladly accepted the invitation, being entirely ignorant of the unpleasant relation which his son sustained toward Juno and Arthur. In fact, Arthur did not fully

understand the affair himself, consequently treated the young man with great civility.

Mr. Scoris informed Arthur of Raphael's misfortune, and Arthur expressed great commiseration, speaking of the sad calamity which had overtaken his own mother.

Lord O'Donnell and Mr. Scoris soon became great friends and Arthur's manner now being as gay, careless and bonhomie as ever, had a soothing effect on Raphael's nervous, excitable disposition, and the young men could often be seen strolling together over the estates of Dunraven.

Mr. Scoris was already weary of traveling, and as Raphael was so much better in Arthur's company, he decided to remain in Ireland for an indefinite period.

Mrs. Alstead, together with her daughter and Grace, were soon induced to join them; when, however, strange it may seem, Mr. Scoris senior and Mrs. Alstead were united in marriage, and Arthur lay siege to the heart of Ethel and gained it. She had never loved Raphael; but while she supposed Arthur to be a poor actor, she had felt a flutter of the heart whenever he was near.

The manse was a large, exceedingly spacious and roomy with a large suite of servants, and Lord O'Donnell was determined to keep his guests with him as long as possible. All this occurred previous to Marjery's marriage.

## CHAPTER XXX.

Arthur and Ethel, and Marjery and Dennis were now affianced, but no one as yet had sought the hand of Grace when, strange to relate, Lord O'Donnell asked her to become My Lady O'Donnell.

She cared very little, as far as love was concerned, for Lord O'Donnell, personally, but to become My Lady was now the height of her desire. The old Lord had not much love to give. Her superlative beauty, which had been in full bloom once more, pleased him immensely, added to the immense estate of Dunraven, rendered them all extremely wealthy, and the preparations for a triple marriage were progressing. The marriages were to take place about or near the holidays, and it was now late in autumn, and it was now the opening of our story.

While Grace, Ethel and Marjery are all making glad preparations for their weddings, we will return to Mrs. Galeria and Juno.

All unworthy fathers do not possess unworthy sons, and all worthy fathers do not possess worthy sons; it often happens that a very worthy man is the father of a most unworthy son, and an unworthy man the father of a very worthy son, and this had been the case with Lord Fitzgerald, for a better, more gifted or worthy son never represented an unworthy sire; and this son was an outspoken Spiritualist, a gifted medium between the living and the so-called dead; his soul was a large and grand in the extreme. He had remained single, thus far, never having seen a young lady whom he thought would agree with his views of life and the hereafter; but when his eyes rested on Mrs. Galeria, his soul leaped forth to meet hers; and the most exalted love soon filled his breast; and as Juno's eyes rested on his noble face and form, and she heard the grand and truthful sentiments expressed through his lips, her heart leaped forth for joy.

At last her eyes rested upon her own—the other part of her very self. Each recognized in the other their complete, and it seemed to them both as though they had always known each other.

Mrs. Galeria was well pleased. Already Fitzgerald seemed to her a son in the true sense of the word.

The young couple were already affianced and the approaching holidays were set for the nuptials.

It was now late in the autumn, but many a cold day was still exceedingly warm and pleasant, and on one of these pleasant mornings that we have seen the young Lord and Juno floating lazily upon the lake, in the stately little row-boat belonging to the castle.

"Juno," said Fitzgerald, "I would like to know what your highest ideal of an earthly life may be. All young ladies with whom I have ever talked on the subject have told me that an ideal life of happiness to them would mean immense wealth, great honor, a title, few or no children, extreme beauty, an exceedingly fashionable life without care or labor of any kind; a husband who adored them, one ready to fall down in worship at their feet; one who would satisfy their slightest whim or caprice; this, they would mean the highest of earthly bliss. But I read something entirely different from all this within your thoughtful eyes, my jewel above price."

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QUEEN MAB.

"It ceased; and from the mute and moveless frame  
A radiant spirit rose,  
All beautiful in naked purity,  
Instinct with inexpressible beauty and grace,  
Each stain of earthliness  
Had passed away; it reassumed  
Its native dignity, and stood  
Immortal amid ruin.

But we have never seen elsewhere such a cutting thrust at kings and potentates, as well as some corresponding American political parasites, as the following:

"Whence think'st thou kings and parasites arose?  
Whence that unnatural line of drones who heap  
Toil and unvanquishable penny  
On those who build their palaces, and bring  
Their daily bread? From vice, black, loathsome vice,  
From rapine, inadness, treachery, and wrong;  
From all that genders misery, and makes  
Of earth this thorny wilderness; from lust,  
Revenge and murder. And when Reason's voice,  
Loud as the voice of Nature, shall have waked  
The nations; and mankind perceive that vice  
Is discord, war, and misery—that virtue  
Is peace and happiness and harmony;  
When man's maturer nature shall disdain  
The playthings of its childhood; kingly glare  
Will lose its power to dazzle; its authority  
Will silently pass by; the gorgeous throne  
Shall stand unnoticed in the regal hall,  
Fast falling to decay; whilst falsehood's trade  
Shall be as hateful and unprofitable  
As truth is now."

"The Present and the Past thou hast beheld;  
 It was a desolate sight! Now, spirit, learn  
 The secrets of the future. Time!  
 Unfold the brooding pation of thy gloom,  
 Render thou up thy half developed babes,  
 And from the cradles & eternity,  
 Where millions lie lulled to their portioned sleep  
 By the deep murmuring stream of passing things  
 Tear thou that gloomy shroud. Spirit, behold  
 Thy glorious destiny!  
 Joy to the Spirit came.  
 Through the wide rent in Time's eternal veil,  
 Hope was seen beaming through the mists of fear  
 Earth was no longer hell;  
 Love, freedom, health, had given  
 Their ripeness to the manhood of its prime,  
 And all its pulses beat  
 Symphonious to the planetary spheres;  
 Then dulcet, music swelled  
 Concordant with the life-strings of the soul;  
 It throbbed in sweet and languid beatings there,

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(Continued from page 2.)

Grace enjoyed her title for a while; but at length she received no more pleasure in being called "My Lady" than she would have to have been called Mrs. O'Donnell; and her lip would often curl in scorn at the servility some people manifested for what, to her now, was merely an empty word. She found that it was far better to be at heart a real lady, than simply to be called "Me Lady."

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in that peculiar interesting style in which French  
writers excel when they would popularize scientific  
subjects in adaptation to the needs of the general  
reader. The author is not a Spiritualist—he even  
mentions Spiritualists as "devotees of a new super-

and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence. There is to a Spiritualist a manifest discrepancy in

the authors' ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the

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Joseph Hamberger: Q. To the question: Can consumption be cured? you say in No. 468 of The Progressive Thinker that it cannot. I say, yes, sir. But no medicine in all the world will do it. Rye flour and water will cure consumption, if the patient's lungs are only left as big as a finger. The secret is as to how to mix this wonderful cereal with water. I got this recipe forty-five years ago in Germany, and it followed it will cure every case.

A. If Mr. Hamberger or any one else has such a wonderful panacea, that by the simple knowledge of how to mix rye flour and water, will heal the untold thousands afflicted with this dread disease, he is guilty of a heinous crime if he does not put it in a secret far and wide. He withholds it until the sufferer puts the price of his life in the outstretched hand!

Send this wonderful secret, Mr. Hamberger, that the readers of The Progressive Thinker may have the benefit. The editor of this department would confess himself in error every hour of the day, if thereby a consumptive might be healed.

There have been countless nostrums foisted on a too confiding public, clamorously advertised as cures, and were these claims half true, death would be banished from the earth. Ships' cargoes of cod-liver oil have been doled to nauseated patients, prescribed by eminent physicians, who now speak of the value of this grease from the sea, and of its power to heal, as if it has any, to "biliary salts," existing in such infinitesimal proportion as to satisfy a homeopath who pins his faith in the highest attenuations. Lard or suet would be quite as beneficial and not so nauseously nasty. Koch, the "great" doctor, would cure by his "culture," but instead he killed. His "culture" was more deadly than tuberculosis.

A thousand cures, and consumption increases! It is possible to prevent; possible to retard its progress.

F. D. Mc.: Q. (1) What did Jesus mean when he said to Peter: "And I say also unto thee that thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it, and I will give to thee the keys of the kingdom of heaven," etc.?

(2) Had not Spiritualists ought to forbear crying down the churches? I do not think they will get ahead as long as they do.

A. (1) Perhaps no passage in the Bible has worked more infamy than this one which gave Peter the keys to heaven and hell and thereby placed in his hands the destiny of the human race. It has been given to a barefaced imputation of late date for the purpose of sanctioning papal power. As the popes are claimed to be direct successors of Peter, who was the first, they have this power conferred on them, and hence can pardon sins. Every priest by delegated power can pardon sins. On this tremendous claim, the pardoning power is based, and all the thunders of heaven are invoked to support it. The papal succession of popes from Peter, and the date of the ascension of the first pope is enveloped in doubt. This claim of the pope was a leading subject of dispute with the leaders of the Reformation, for criticism had not then reached the now undisputed conclusion that this passage is spurious, being among the later forgeries, which introduced texts in support of dogmas whenever needed.

(2) Spiritualists do not "cry down" the churches; they cannot consistently affiliate therewith. For the fundamental principles of Spiritualism and of the churches are as opposed as light and darkness.

Converts may be gained by soft words and silence, yet of what value are they to the Spiritualist cause if they join its ranks without understanding? The church will not yield a single step in advance, and all the yielding must be by the Spiritualists. Why should the church and desires of church members be so tenderly treated, when church members never fail in opportunity to sneer at Spiritualism? Every advance made is taken by the churches as a sign of weakness, and an advance into their folds. The sooner Spiritualists stand by their belief against the world, and cease to apologize and beg an excuse for being, the better for their cause. The churches do not like the doctrines, no one expects they will. If they did accept, they would not be churches.

If the leaders of the Republican party should advocate the attempt to gain the favor of the Democratic by never saying a word that would offend, not even criticizing political measures regarded by Republicans as ruinous, such leaders would be laughed to scorn and new ones more able and aggressive put forward.

I stand alone in this. I make no apology for my belief in the new philosophy of life. If an apology is to be made it should come from that religious system which for two thousand years has set itself up as the spiritual dictator of mankind. An apology for the blasphemous doctrine of man's fall, utter demerit, salvation by grace, by the blood of a crucified god, and eternal punishment, a hell and a devil, these dogmas which have through long and dark ages cursed the human race. We ask why should you be allowed longer to exist? By what right do you arrogate being a power to which we must bend, for fear, perchance, we shall offend a god or of favor?

S. A. Wyndkoop: Q. (1) What is the difference between whatever is to be will be, and God foreknows all things? (2) What is this divinity that shapes our end?

A. (1) If questions calling for metaphysical or theological method of discussion come before this department, we usually advise the querist to direct them of the subtleties by which words are substituted for ideas, and then used as verities to confound and confuse the understanding.

This question rests on two assertions, (1) the predestination of events and (2) the foreknowledge of God. Both are simply assertions and as such do not

merit passing notice until demonstrated as true. As far as unwavering laws fix the course of every cause and effect, the result of each in the endless chain of causation must be certain. The beginning of this chain is unknown to us, we do not know its termination, a few links more or less consecutive are revealed to us.

When mind enters as a factor in this problem as a creator of new and superior forces, which may arrest or set aside the action of material causes, we are confused by the complexity of the problem. Yet if every effect has a cause, or is the result of an infinite number of causes leading thereto, and every cause runs to its effect along a groove absolutely fixed, and prescribed by the constitution of matter and its forces, the conclusion cannot be escaped that whatever is, or is to be, must be. Is this predestination? No, for that rests on the belief that a personal, independent being created the universe, and it moves around according to his will and pleasure, and this succession of events is fixed because his will is unchanging. This is pure belief and speculation.

(2) The overshadowing guardianship of spirit friends.

Investigator, Washington, D. C.: Q. (1) What becomes of the spirit body of animals after death? Some claim immediate dissolution of spiritual body. Others say the animal continues to progress in the spirit world indefinitely, and then dissolve. If this last be true, it would convey the idea that eventually man would lose his identity and join the God that gave him existence. Some claim that no animals exist in the spirit world after death? Some claim that a personal, independent being created the universe, and it moves around according to his will and pleasure, and this succession of events is fixed because his will is unchanging. This is pure belief and speculation.

(2) I see Robt. Dale Owen's book claims that the male germ that begot the mortal body of Jesus was divine, no mortal sire. This question should be settled by this time beyond a doubt by progressed spirits.

A. (1) I can only answer this question by the light that is given me. From the description of a scene given me clairvoyantly, as described on page 182, Philosophy of Spirit, I quote:

"After I had this vision of the sublime arising from the waters, I was spiritually transported to the side of a dying animal. The blood had already stopped circulating in its veins; all the vital functions were still. The process, as I described as occurring at the death of man, I saw taking place; but when the vapory cloud arose above the body, and the connecting cord was broken, the cloud instead of reverting to the form of the animal from which it arose—as I had repeatedly seen it revert to the human form over the corpse of man—evaporated before me, and merged in the surrounding current of heterogeneous spiritual substance.

Thus derived, we have only to follow its cause of this spiritual substance—to know what becomes of it and the office he fulfills. If we do so we shall be carried in a slightly spiral line through the polar opening [of the spheres] and find ourselves in the second sphere. There we shall see these spirits of the dead. The material they carry builds the second sphere—the home of spirits. The earth not only gives existence to individualized spirits, but also to non-individualized, which build their home."

(2) It would be impossible to reconcile the countless conflicting theories of the birth and character of Jesus Christ. The seeker after truth must, however, stand firmly on a foundation established by the scientific method of thought. The cardinal proposition to which everything must yield, is that there can be no break in the order of nature, and no interference by outside forces in the process of creation.

If there was a Jesus Christ, he was born as every child has been and will be born, for the new events that birth only in one way, fixed and predetermined by physiological laws. All speculation as to "divine germs," or "immaculate conceptions" are baseless, and attempts to hold on to the superstitions of an ignorant age. Robert Dale Owen, with his broad liberality, most singularly held to old beliefs, and that Spiritualism was a key to the mysteries of Christianity.

K. W. Washington, D. C.: Q. (1) Will predictions made through mediums, slate-writing, etc., emanating from innate spirits relative to mining enterprises, become true, or are such only hopes and presumptions? (2) Do people possessing healing powers also have hypnotic and mesmeristic powers, especially on females? (3) Can this power be made useful by treating people suffering with nervous ailments, and being unfriendly, disbelievers of Spiritualism?

A. (1) All prophecies and communications, whatever source they may claim, should be received on their merit, and only so far as they can be proven truthful. Especially are all communications relative to mines, wealth, etc., to be regarded with suspicion. Spiritualists who dwell on such things are untrustworthy.

(2) The healing, hypnotic and mesmeristic power is from the same source. The strong healer must be a strong hypnotist. This power may be exercised on all sensitives, irrespective of sex; on a greater number of women than men because the former are more sensitive.

(3) Of the value of mesmeristic treatment in many forms of disease there can be no reasonable doubt, and the belief of the patients has little effect.

Mrs. Clara B.: Q. Can you inform me where I can obtain "sayings" or "visions" of dying people?

A. At the office of The Progressive Thinker, the Encyclopedia of Death furnishes complete information on this subject.

**THE POET AND SINGER.**

Lines inscribed to the memory of James G. Clark.

The singer sang his songs by day  
Full chorused, rich and free,  
Like foresters echoing their woodland lay  
O'er earth and sky and sea.

He sang of love, of right and wrong,  
In tones of thrilling grace,  
Till many a heart grew brave and strong,  
The ill of life to face.

His song as only the good can sing,  
Inspired by love within,  
His words a thrill to life took wing,  
And weaker grew each sin.

His life went out, his work is done,  
No longer his songs we hear,  
But something more sweet of his soul  
Has gone into the atmosphere.

The poet still lives, his memory is green,  
His songs are ever new,  
The veil that separates between  
Reveals him to our view.

BISHOP A. BEALS.  
Summerland, Cal.

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## BOOK REVIEWS.

Why I Am a Vegetarian. An address delivered before the Chicago Vegetarian Society. By Howard Moore. Price 25 cents. Published by Theosophical Publishing Co., 100 N. Dearborn St., Chicago, Ill. For sale at this office.

This is an exquisitely printed brochure with its dainty cover, which will be admired by the lover of books. The advocates of the Humane Movement have been forced by their opponents to take the high ground of vegetarianism. It was not a wise policy for them to do so, and not logically necessary. The Humane Society stands for mercy, justice, charity and kindness to all living beings, and avoidance of unnecessary cruelty. The parent society has set itself to the suppression of cruelty in transportation of live animals, and making their death as painless as possible. Their opponents sneered at the humanity which would weep over the overloaded horse or build a home for the slaughtered sheep and oxen. Many have been driven to the vegetarian side by this seemingly inevitable conclusion of logic, and have resolved to fight the humane battle with hands unsoiled by the blood of any living thing.

Others are spurred by the keenness of their conscience. Of this class is Mr. J. Howard Moore, the author of "Why I Am a Vegetarian." He believes that present day ethics is founded on the puerile, pre-Darwinian delusion that all other kinds of creatures and all worlds were created explicitly for the humane species. Vegetarianism is the ethical corollary of evolution. It is simply the expansion of ethics to suit the biological revelation of Charles Darwin. Evolution has taught us the kinship of all creatures. The hiatus between man and the other animals has been effectively sewed up. . . . Man is simply one of a series of sentient beings differing in degrees, but not in kind from the creatures below and around him. . . . Man is simply the adult of long evolution, and his qualities are, of course, found along down among the juveniles and infants of the sentient world."

Because man is one of this infinite series of living beings is scarcely irrefragable proof that he is a vegetarian. The lion and tiger are members of this series and vegetarian diet to them would mean extinction. The question is set on less doubtful grounds when it is proven that man, as well as the lion and tiger, is a creature of the same kind. When the slaughter-house scores a point and leaves his readers with a feeling of repulsive horror. Compare the table set with fruits, bread and cakes, with this:

"Look at the scenes to be met with in all our streets and stock-yards! An array of butchering and slaughtering and working themselves to exhaustion carving the throats of their helpless fellows—unsuspecting oxen with limpid eyes looking at the deadly pole-axe and a moment later lying a quiver under its relentless thrust—struggling swine with their life leaping from their gashed jugulars—an atmosphere in perpetual churn with the groans and yells of the massed—streets thronged with unprocessed funerals—everywhere corpses dangling from sale-hooks or sprawling on chopping blocks—men and women kneeling nightly by their pillow-sides and congratulating themselves on their whiteness and rising and leaping on the bloody remains of some slaughtered fellow—such are the spectacles in all our streets and stock-yards, and such are the enormities perpetrated day after day by Christian cannibals on the defenseless dumb ones of the world."

The writer then shows by facts that vegetarians are stronger, healthier and longer-lived than those who eat flesh. He concludes by placing his cause on the high ground of morality and justice. "It is for beings who love justice, liberty, reciprocity. It teaches the Golden Rule in its only sensible sense."

If man lives at all in this world he must be master of it. The superstition of the Hindus, forbidding them to kill serpents, would in time have made that country uninhabitable to man. If we have fruits and grain, the insect enemies of these must be destroyed. The vegetarian who followed instructions of this author would soon be without food. The farmer and gardener cannot

"Live and let live. Do to beings below you as you would be done by by beings above you. Pity the grub and lady bug and have mercy on the mole."

More living beings perish under the application of insecticides than can be saved by the use of a thousand times, than in all the slaughter-houses to supply him with flesh.

Too much flesh is eaten, and it is best to make the diet as much of fruits, grains and vegetables as possible.

**Politics in Cults.**  
We think what we want before we make it; the ideal leads the real. Cults to training people to an ideal arbitrary, hereditary kingdom, to a political, arbitrary, hereditary kingdom, government on earth, as certainly as bad precepts and bad practices have had effects.

Monothelism in all its forms is the ideal arbitrary one-man power on a throne, around which people are taught to kneel in adoration, praise, humiliation and supplication, and to put on their own necks and the necks of their little ones, its unreasonable yoke and burden. Sonship was added to make the crown hereditary, and to train people by precept, example and habit to arbitrary, hereditary kingdom government. This is why the kingdoms of Europe and rich people in this country, prefer Christianity to Judaism.

People are more from habit than from thought. A republic on earth needs a republican cult.

Through countless generations the children of the earth have admired the republic of the sky, but they have been slow to understand the secret of harmonious republic government. Every shining star is a center of power, but all are subject to the strong central light and the combined power of the whole system. Everyone has some power; no one has all power; a whole is a combination of powers. Neither anarchy nor despotism is allowed in the republic of Nature.

JOHN R. MACKINTOSH.  
Clarksville, Ark.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

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## CRITICAL.

### Some Thoughts and Advice.

The spiritual press for some time past has been agitating the question of a home for mediums who are no longer able to support themselves. Writers on the subject have imagined that all Spiritualists who could afford to do so should contribute to the support of a medium to be found a home for the superannuated mediums of the United States. The thoughtful Spiritualist naturally asks, "Why is it there are so many mediums without financial support, so many that a home for mediums is really a necessity?"

A medium's non-success may be safely attributed to one of four chief reasons:

1. Entire dependence upon finances derived from the exercise of professional mediumship.
2. Neglect to follow a vocation which would yield a sufficient salary to enable the medium to live independent of the financial returns of professional mediumship, if necessary.
3. Extravagance.
4. Sickness.

The fact that there are so many individuals who, after many years spent as professional mediums, are now at the close of their material life without money and without homes, proves very forcibly that it is utterly folly for sensitives to depend entirely upon their mediumship for support.

It would seem more consistent with reason and common sense if the mediums who are just entering the spiritual field of labor as professionals, would learn some trade or enter some line of business which would insure them a steady income. If this line of action was adopted they would not be compelled by force of reduced financial circumstances to charge exorbitant prices for the results obtained by means of their mediumship, and would reap a great deal more personal benefit in the way of spiritual enlightenment than if they depended entirely on seances which, owing to the fact that they have to use their power of mediumship, whether sick or well, soon become injured, leaving them only in the sense of the number of dollars paid by those in attendance.

A medium who sells mediumship and depends entirely upon it for money, in many cases soon becomes simply a commission merchant dealing in spiritual merchandise. The market becomes unsteady, quotations become higher and lower, and the medium merchant goes "broke."

Young mediums, to whom these suggestions are given, which life do you prefer? Think seriously and choose carefully before you enter the already overcrowded ranks of professionals, and remember that the day is not far distant when, in the course of educational, evolutionary Spiritualism, each family will have its own mediums among its members, and professional mediums will not realize, as many of them do even now, that the uneducated waves on the Spiritualistic sea have receded and left them stranded on the sands of selfishness.

There is no actual need of mediums making martyrs of themselves for the sake of a few dollars. Help truth-seeking humanity in every reasonable way you can, but for the sake of all that is good, don't charge them such outrageous prices for your services that they will remember you only as a medium.

**THE...  
Progressive Thinker  
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In clubs of Ten Subscribers, at One Dollar Each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber—a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. 10 yearly subscribers, 10 Art Magics, \$10.

This insolvency usually occurs, too, at a time (in the evening of the medium's life) when the medium is old and feeble and unable to secure employment in any of the various vocations to which attention should have been paid early in life. Who is at fault?

Why did not people patronize this medium? Simply because the people discovered in the course of their evolutionary studies in Spiritualism that they could secure the same, if not far better results in their own family circle by developing the latent mediumistic qualities of either themselves or some member of their family. The business found that it was neither good nor necessary policy nor good sense to pay a high price for a commodity which they could secure free of charge. They learned to economize and consequently were benefited both spiritually and financially.

The medium who does not use mediumship simply for the money alone is enabled to reach a class of people who need and desire spiritual truth, but are unable to pay high prices for it and are ignorant of the best methods used to attain it. To this class of people a medium, having the gift of humanity at heart, becomes a teacher, and his teaching promulgated, save many a poor starved soul from the hell of ignorance and the mists of materialism, and lead it forth into the pure sunlight of a true spiritual understanding. Instead of narrowing the medium's influence for good, this plan would broaden the field of labor and benefit humanity as well as benefit the medium in ways too numerous to mention. It is possible for young mediums to use their mediumistic attainments wisely and powerfully to assist their truth-loving fellow-men, and do good work for Spiritualism's progress while engaged in lines of labor entirely separate and independent of their mediumship, and allowing one to retard the development of the other, yet devoting their best efforts to each, reaching at last the end of an earthly sojourn, having lived a life of good deeds and financial independence, with the happy and comforting consciousness that they had performed great and lasting duties both to themselves and to humanity at large, and ready and willing to take up the work after entering spirit life with a certain degree of knowledge of the difficulties and dangers to be met and conquered there.

Compare this picture of an earthly life wisely yet spiritually lived, to that of the medium who commenced his or her career with the fixed intention to depend entirely on mediumship for using "make it pay" with no thought of contributing some weary soul with spiritual knowledge and instruction freely

to the public. Rather have them recall your name with pleasure, and think of you as the kind friend who assisted them at the foot of the spiritual Alps, where the path to soul-knowledge seemed so rough and hard to ascend. Arrange your business affairs so that you are not compelled to exact those exorbitant fees, and have the people understand that if they are so generous as to insist upon giving you money in addition to entertaining you at their homes, that it will be accepted only as a free-will offering to be expended to help pay railroad fares or other necessities, and not for selfish personal gain. Place the people who are searching for truth on the path of knowledge, and teach them that there is no royal road to mediumship, but that the narrow path of investigation gradually widens as the searcher proceeds, until the broad fields and high mountains of pure, helpful and harmonious spiritual truth come into view. Set in motion spiritualizing and evolutionary tendency in their lives and the work which you have started will continue many ages after you will have been forgotten and passed into spirit life. Fraternally,

F. M. SCHNARRENBERGER.  
Waterloo, Iowa.

**Public School Opened by Spiritualists.**

It being the custom, by permission of the school board, to have some one of the live, religious organizations open the school board on Monday mornings, I was called on Dec. 12, for that purpose. An inspirational poem was given, invoking the aid of the spirit friends in behalf of the school and education. I then touched upon the laws of this state and United States in regard to Bible-reading in the school, and why such laws were made.

Then a short impromptu talk setting forth the Spiritualists' view that ignorance is the greatest sin, and true knowledge the real and only savior.

I believe this to be the first case in the state, of opening the public school by inspirational invocation, and talk from the Spiritualists' standpoint.

But you know the world is not what it is, and it is the first case of the kind, we are glad the door is open, and if the church persists in opening schools by Bible-reading, and comments thereon, I hope that Spiritualists will insist on their equal rights, although I am opposed to occupying the time that rightly belongs to the pupils, and the teachers' time, which would practically be using public money for sectarian purposes.

H. L. CHAPMAN.

**THE PSYCHOGRAPH**  
OR—  
**DIAL PLANCHETTE.**

This instrument is substantially the same as that employed by Prof. H. in his early investigations. It has been improved, and is now made of more than seven years, and in the hands of thousands of persons has proved its superiority over the "Palm-leaf" and all other instruments which have been brought out in imitation, both in regard to certainty and accuracy. It is a most reliable and powerful aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?  
Do you wish to develop Mediumship?  
Do you desire to receive Communications?  
The Psychograph is an invaluable assistant. A pamphlet with full directions for the use of the instrument.

**Formation of Circles and Cultivation of Mediumship.**  
With every instrument. Many who were not aware of their mediumistic gifts, have, after a few sittings, been surprised to find that they were actually receiving communications from the spirit world. The instrument might be fitted with commemorative letters. Many who have written to the publisher, have said that it is an inspiring tool, and that it has helped them to overcome their doubts and become converts to Spiritualism.

Prof. H. has had many communications from many of his friends, even from old soldiers who have given him the most interesting and valuable information. He has been highly satisfied, and proved to me that Spiritualism is indeed true, and the communications have given him the greatest comfort in the secret life. He has had many communications from his friends, even from old soldiers who have given him the most interesting and valuable information. He has been highly satisfied, and proved to me that Spiritualism is indeed true, and the communications have given him the greatest comfort in the secret life.

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address: HUDSON TUTTLE, Berlin Heights, Ohio.

**BIBLE AND MARVEL WORKERS.**  
AND THE WONDERFUL POWER  
which helped or made them perform mighty works and other inspired words, together with some personal letters, and other communications, by Prof. H. and other Spiritualists. Price 25 cents. For sale at this office.

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given "without money and without price." Their life is spent in a ceaseless chase after money. The poor unfortunate is excluded from the seance he would give words to attend, and yet perhaps might help the starved and aspiring soul to find a more helpful and better life, because the eloquent orator, money, (who would plead his cause so successfully) was absent. The medium tells him in accents firm as she also tells the loving mother who wants to speak to the son once more, that "you have to pay up." He turns away disappointed and sorrowful, and ignorant, with a damaged faith in humanity and anger in his heart against everyone in general, but no matter how intelligent or moral the truthseekers may be, they are not recognized unless they are willing to "pay up."

But the seances continue, and enough people are found who can afford to attend to enable the medium to live in comfort for a certain period of time, but at last the people cease coming, or but few attend and the seances become simply a series of weary, toilsome tasks with no spiritual benefit for the medium and many unsatisfactory results for the patrons. The medium at last fatigued, overworked and a nervous wreck, perishes miserably, and enters spirit life depreciated in strength, both moral and spiritual, and many long years are required to recuperate the spiritual vitality, which was so extravagantly used in the pursuit of money while in earth life, instead of being wisely used as a beneficial force in nature's economy for the purpose of helping those to whom the precious words of truth, charity and love were denied.

Young mediums, to whom these suggestions are given, which life do you prefer? Think seriously and choose carefully before you enter the already overcrowded ranks of professionals, and remember that the day is not far distant when, in the course of educational, evolutionary Spiritualism, each family will have its own mediums among its members, and professional mediums will not realize, as many of them do even now, that the uneducated waves on the Spiritualistic sea have receded and left them stranded on the sands of selfishness.

There is no actual need of mediums making martyrs of themselves for the sake of a few dollars. Help truth-seeking humanity in every reasonable way you can, but









SPIRITUALISM Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 19

CHICAGO, ILL., SATURDAY, JAN. 14, 1899.

NO. 477

ART MAGIC.

A Book of Wonderful Research.

To the Editor:—Having just finished reading "Art Magic," and finding in it a book that will nourish and sustain all sincere investigators in the truth of the basic principles of our philosophy. I feel very anxious to add you in your very laudable endeavor to put it in the hands of all your readers. At a time when the press, both religious and secular, are teeming with articles on magnetism, hypnosis, psychology and occult mysticism in all its phases, such a work is imperiously called for by all thoughtful and philosophical minds.

I fully agree with you in your "Publisher's Preface" when you say, "The student who wishes to delve into the ancient mysteries, as traced in occult lore will find this volume invaluable; for here is condensed a vast fund of information that could not otherwise be obtained, without many years of patient research, and with access to rare and scarce sources of knowledge."

With the view of letting the readers of The Progressive Thinker get a brief glimpse of the beautiful and picturesque style of the author, and what a treasure there is in store for all who accept of your very generous offer, I will quote a few passages:

"We can accept nothing, learn nothing, hope for nothing from modern theosophy; for it teaches no philosophy, owns allegiance to no science, and is amenable to no requirements of reason or justice."

Under the caption, "How traditions become scriptures," the author says, "In consideration of the vast and cumulative mass of testimony which the discoveries of archeology and philosophy supply us with, concerning the foundation of all theological systems, the idolatry of the nineteenth century puts to shame the devotion of humanity's infancy to myth and mysticism. The antiquarian man would blush for the mendacity of the modern priesthood, who not only steal the images of their forefathers' creation, but reclothing them with the tinsel and varnish of ecclesiastical trumpery, set them up in shrines to worship as the legitimate offspring of Divine inspiration."

Alluding to the origin of life as represented in the "Elements," he most beautifully says, "Hanging on the same Divine thread of beneficence which binds man to the heart of Deity, these elementary could no more be riven away from the interminable chain of being, than the planetary order of the skies could afford to part with Mercury, the youngest child of the solar system, because it is not so perfectly developed as Mars, nor yet cut out of the shining starry family that circles round the parent sun, the planet, because it has not attained to the size, lustre and glory of Jupiter."

And again: "Which that so fiercely reject the Darwinian theory, yet offer no better hypothesis for human origin (which would rather fancy you were nothing, than anything lower, than your arrogance deems worthy of you) which of you can believe that from nothing sprang something, or that you suddenly appeared on the theatre of existence, a full-fledged immortal soul, with a witherward, but no whence—a heavenly goal to attain to, but no beginning to spring from."

Referring to the astral fluid and astral life, he says "Many of the hidden things of another's mind, and even temporarily obsess it, and by aid of inferior spirits psychologize many persons at once, compelling them to see, hear, taste, or feel the subjective images of his creation. He can envelope some objects in the astral fluid, rendering them invisible to the naked eye; create disturbances in the atmosphere, or color them by the same means; produce rapid and spontaneous growth in the vegetable world; wound the body and heal it in the same minute of time; render himself insensible to pain, and the effects of gravitation, and float in mid air; cause himself to be buried alive during entrancement, and resume the functions of life when disentranced."

Commenting on and in elucidation of the art magic of an intelligent Brahman philosopher and adept in art magic, he says, "The forces of spirit are designed for good and use, or they could not be accessible to man. In ages yet to come, when the earth and its living freight are all spiritualized, that which is magic now, will be ordinary practice then. The heavens will kiss the earth, and the thin veil which divides the inhabitants of either realm will become so transparent that every eye will pierce its mystery and rejoice in its holy revelations. Until then 'knowledge is power,' and all men by knowledge may achieve the power of practicing art magic."

Hoping, my brother, that the placing of these few excerpts from the wonderful book you are almost giving to the readers of the best spiritual journal of the age, will help to increase its circulation, and thus aid in a cause I have for forty years of my life labored for, and at the same time help you in sustaining a load, that (as a newspaper man) I know is a heavy one.

Washington, D. C.

A PURPORTED CURE FOR CONSUMPTION.

To the Editor:—I notice in your paper that Mr. H. H. H. has written that he could cure consumption, but would not reveal the secret. I will try to make it known as Mr. Hamberger told me himself. Take rye flour and mix with warm water for a batter; then pour boiling hot water over it, and when it is scalded it will be a thick paste. When cool take one tablespoonful of the paste, mix with water, three times a day.

I have given you the solid truth free; and I am a Spiritualist, I deem it my duty to do this.

A. W. PICKIN.

HE HAS TURNED UP

And Still Has Faith in the Old Creeds.

DWIGHT L. MOODY IS STILL THE SAME RANTING REVIVALIST.

To the Editor:—I notice in the Chicago Record that Dwight L. Moody, the evangelist, has been in your city again, and at the Chicago Avenue church reaffirmed his faith in the old creeds. Of course, he could not well do otherwise and be consistent with himself or the teachings upon which his reputation is based and for which he has been so very generously remunerated in dollars and cents. Unlike that other noted evangelist, the Rev. B. Fay Mills, I doubt whether Mr. Moody would turn his back upon his creeds even if overwhelmingly convinced that they are false. This seems a very cruel thing to say of Mr. Moody, whom I regard as a very good man, and against whom I have no personal animosity whatever. But like those of bishops and priests and prominent preachers of all the churches, his environments are delicate and peculiar, and it is next to impossible for him to break away from them, however earnestly he desired to do so. If it was not for this fact there would be a great stampede among the preachers toward what is called "liberal religion." "Infallibility," "Spiritualism," "theosophy," "rational religion," etc. When here and there occasionally, a preacher like the Rev. B. Fay Mills does break away from such environments, it is evidence of a moral courage of no ordinary force.

In his endeavor to establish the orthodox assertion that the Bible prophecies have been and are being fulfilled, Mr. Moody says: "Knowledge shall greatly increase throughout the world. Well, it has, hasn't it? I regard this as a most satisfactory age to live in. I live more in a year to-day than my father did in twenty. My boy knew more at the age of 10 years than I did at 30. This is the age of knowledge; men run through life. Why! they can't run fast enough, they must needs have bicycles. What a stranger would be the man who has been dead 100 years if he suddenly were to come to earth again in this age of steam, the telegraph, telephone, railways, steamboats, etc. He would find to know where he was and receive your truthful statements regarding the immortality of the soul, and the resurrection of the dead. The telescope and microscope have revealed such wonders that even we who are 'in it' scarcely comprehend their meaning."

For how much of that increase of knowledge we are indebted to the church and the creeds represented by Mr. Moody, he does not stop to inquire. But rather unwillingly places the credit for the same where it belongs, in asking the question: "Do we increase in righteousness as we do in knowledge?" and in admitting that a negative reply must be made to it. What Mr. Moody means by "righteousness" is loyalty to the dogmas and creeds he preaches, with which knowledge and reason are decidedly incompatible. Hence, the more knowledge increases, the more "righteousness" will decrease. This is not a very encouraging outlook for orthodox, I will admit.

"What a stranger would be the man who has been dead 100 years if he suddenly were to come to earth again in this age of steam, etc. He would find to know where he was and receive your truthful statements regarding the immortality of the soul, and the resurrection of the dead." says Mr. Moody. This statement is in entire accord with that made by Bishop Foster of the M. E. church, who, in speaking of that same "dead man," exclaims: "Where he is, or that he is at all, is wholly unknown to us."

Had Rev. D. L. Moody and Bishop Foster shared in and profited by that increase of knowledge, they would have learned that that "dead man" of a hundred years ago is not dead, but still continues to live, and as well posted upon, if not better acquainted with the progress that has been made in this life since his transition to the next stage of existence, than is Mr. Moody. In all probability that "dead man" of the past was a factor in the promotion of the progress of the present.

H. V. SWERINGEN.

"THE WORDS OF MY MOUTH."

Talk happiness. The world is sad enough Without woes. No path is wholly rough; Look for the places that are smooth and clear, And speak of those to rest the weary ear.

Of earth, so hurt by one continuous strain Of human discontent and grief and pain.

Talk faith. The world is better off without Your uttered ignorance and morbid doubt.

If you have faith in God, or man, or man, or self, Say so; if not, push back upon the shelf.

Of silence all your thoughts till faith shall come; No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale Of mortal maladies is worn and stale. You cannot charm, or interest, or please, By harping on that minor chord, disease.

Say you are well, or all is well with you, And God shall hear your words and make them true.

—Ella Wheeler Wilcox.

"Mediocrity and Its Development, and How to Overcome It," by W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediocrity and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

PROF. G. D. HERRON

As An Interpreter of Jesus.

SOME STIRRING WORDS FROM LUCINDA B. CHANDLER, WITH WHICH SHE EXHIBITS THE PRESENT STATUS OF SOCIETY.

"If the teachings of Jesus are dangerous and destructive; if he spoke impracticable things which he did not understand; if his words are the cries of an overwrought enthusiast, then let us quit worshipping him and put an end to this colossal thing we call Christianity. If Jesus is the Son of God and redeemer of man; if he is the true teacher of practicable teachings, then, while it is yet day, before dreadful judgment comes on, let us begin to preach what he taught and to divinely enforce his justice of love."

This sentence evidently states the attitude and purpose of Prof. Herron in his efforts to interpret the teachings of Jesus as recorded in the New Testament. In the course of lectures, eight in number, delivered in Chicago under the auspices of the Christian Citizenship League, he never touched upon the theological conception of the parenthood of Jesus, nor of atonement or any of the doctrines held by the church.

"It was as a teacher of eternal principles that Jesus came, and his life was a revelation of love as law. Christianity began, so far as it issued from Jesus, not as a new religion but as a mode of living. It is absurd to suppose that Jesus was put to death for going about healing the sick, and appealing to individuals to 'be saved' or to be good, as we understand these terms. He was crucified for disturbing the existing national order of things; crucified as a national menace, because he was aiming at the wrong at the heart of the nation. When he was rejected it was a governmental as well as ecclesiastical rejection."

"We have only to read the gospels with even a little historic sense, to see that the career of Jesus was as certain political as it was religious. He was not the son of Joseph and Mary, but the son of the nation, as the career of Joseph Mazzini in Italy, or Wendell Phillips in America."

"According to John, the first public act of his ministry was to go to Jerusalem and clean out the Capitol. The Jewish temple which Jesus purged, was the political capital of the nation. He did precisely what one of us would do if we should go to Washington and suddenly drive from the Senate chamber the lobbyists, the chief of whom are our elected Senators—elected to represent the corporations for which they are paid attorneys."

"Any genuine religion must be a science of righteous politics—a science of individual liberty. A corrupt state is simply the expression of a decadent and formal religion; and a moral respect for the law is the worst human enemy."

"The time has come to distinctly say that civilization must be born again, in order that the individual may see the kingdom of God." And the Professor says: "In neither Old or New Testament does the term 'kingdom of God,' or 'kingdom of heaven' mean other than a righteous society upon earth. His interpretation of the kingdom of heaven is far more to do with human relations with social facts and forces, than with what we understand by religion. They deal more specifically and frequently with the subject of property than we care to know."

"Jesus had nothing occult or supernatural, mysterious or supernatural to teach. Although we vividly distinguish between natural and revealed religion, it was to show natural religion, and to reveal that Jesus taught and worked."

"The age that finally changed the revelation of Jesus from a social ideal to an official religion, from a mode of life to a theological system, was one of moral and religious anarchy, insanely wicked and licentious."

"Jesus is no more the author of existing Christianity than Moses was the author of the Judaism out of which Christianity was born. Whether we would have it so or not, Jesus holds the key to the social situation and the initiative is his. The Christ we need is not in the tomb of metaphysics, where theology has staid good these many ages, obedient to ambition in the church, obedient to craft in the state. The Messiah, ideal is risen, and before us in the sons of men committed to the social redemption, to lead us to the holy society. Not back, but on, to Christ, is the meaning of the social cry."

"The effort of the church to reconcile the commercial morals of modern industrialism with the revelation of social law and life in Christ is treason to the kingdom of God, and the worst apostasy of the church; yes, it is chopping down of the cross, and a setting up of the throne of mammon in its place."

"Who can deny that successful covetousness, although denounced by Jesus and the scriptures as the supreme crime against God and the nations, has been the great American virtue, commanding the highest respect of church and society? If the head of some great combination, though it had violated every law of God or man besides the so-called economic laws which neither God nor man ever had to do with, and though it had debauched our nation infinitely beyond the moral shock of civil war, were to stand before any representative religious gathering with an endowment check in his hand, he would be greeted with an applause so vociferous as to partake of the morally idiotic."

Prof. Herron exposes sharply the farcial claim of civilization in the true statement that, "Retribution for the whole common life inheres in the nature of our property system. Historically and ethically private ownership of natural resources rests upon fraud, violence and force."

Prof. Herron considers the social problem and religious problem identical. He says: "The religious problem of to-day, which has already waited with over-patience for the church, is an

(Continued on page 7.)

HELEN E. HILL.

Passing of a Good and Noble Woman.

The funeral services of the late Mrs. Helen E. Hill were conducted on Wednesday, December 28, at 1:30 p. m., at her former home, 1102 Ghard street, Philadelphia. The house was filled with sorrowing friends and the room in which the body lay was transformed into a veritable palace of flowers.

During her life Mrs. Hill was a noted Spiritualist and the services at her funeral were conducted after the rites of that society. The interment was made privately at Northwood.

Mrs. Hill was the wife of B. B. Hill. She was born in 1834. Her youth was spent in Rochester, N. Y., where her sister, Mrs. Rowe, still resides. Mrs. Hill has been for many years a very active worker in the First Association of Spiritualists, the Women's Progressive Union and several benevolent organizations. Her friends were numerous and many of them lifelong, and she delighted in discharging practical charity in an unobtrusive way. She embraced Spiritualism at a very early age and remained one of its warmest adherents to the last. The Church of the Living and Young People's Union, of which Mrs. Hill was a devoted friend, sent beautiful floral tributes, as did also the Helping Hand Society.

Addresses were delivered at her funeral by Harrison D. Barrett, president of the National Spiritualists Association; Mr. and Mrs. E. W. Wallis, of Manchester, England, and W. J. Colville, who is the lecturer of the First Society of Spiritualists in this city, who had been for many years a confidential friend of Mrs. Hill's, whom he describes as having been one of the truest and most motherly of women that it has ever been his privilege to meet.

"The above is taken from the Philadelphia Press, issued Dec. 29, and shows in what high esteem Mrs. Hill was held in the city where she had so long resided, and where she was so well known. Concerning her passing away, it needs only to be said that she was engaged on Christmas day in pleasant household duties, and was looking forward to the entertainment to be given by the Young People's Union connected with the First Association of Spiritualists. After exerting herself in no common way she lay down to take a little rest and passed to spirit-land quietly during sleep. It is needless to say that the shock of so sudden and unexpected a transition fell heavily upon her husband and all her intimate friends, but it has been a pleasure to them to realize that this quick, painless departure was in exact accordance with her own wishes and expectations."

Mrs. Hill was an active, earnest, generous, enthusiastic woman, one who threw her entire heart and intellect into all she undertook. Possessed of fine analytical intelligence, she was what may be called a rationalistic Spiritualist, though her emotional nature led her to assert very much more in the way of interior or intuitive evidences of spiritual truth than can be ascertained by intellect alone.

The most conspicuous traits of this good motherly woman's character were sincerity and generosity. She was extremely averse to whatever savored of hypocrisy, but her tenderness toward the weak and the persecuted, and especially toward those who had erred but wished to go up higher, was proverbially great.

The large concourse of invited friends who thronged the spacious parlors of her late residence during the funeral services, testified in no uncertain manner to the deep hold her kindly, active life had taken upon young and old alike. One of the particularly interesting features of the occasion was the presence of a large number of the youngest members of the societies with which she had long been actively connected, each one of whom looked upon her as a sort of second mother.

The musical exercises were very appropriately rendered by Professors Bacon and Scott, Mrs. Yocum and various members of the choir of the First Association of Spiritualists; all the singers were personal friends of the arisen sister, and very sweetly did they pour forth their tribute in song."

The most spoken of among the speakers were Mr. H. D. Barrett and Mrs. Hill. Mr. H. D. Barrett, and Mrs. Hill, were replete with heartfelt testimony to the sterling worth of the frank, open-hearted woman who never thought herself a saint, who scorned flattery and detested vain eulogies, though she was never untouched by any sincere mark of loving appreciation. To describe the floral of friends who required the gift of an artist of the highest rank, and at least a column of space in a newspaper. Rarely except at large public funerals of noted public men, has the writer seen such a wealth of floral beauty, and on entering the house it was truly charming and beautifully consistent with the teachings of spiritual philosophy to find roses and violets, satin ribbons, but no craps or any sign of extravagance upon the bell knob. The dress worn by Mrs. Hill on festive occasions, a beautiful white garment decorated with lovely flowers, appeared within the coffin, and as the many friends one by one gazed upon the peaceful features of the tenement from which the living soul had departed, it seemed as though the outward imagery of beauty must exactly correspond to the new phase of life upon which the translated loved one so recently had entered."

Among the many floral pieces was a pillow of roses and a column of roses and violets surmounted with a beauteous dove. The inscription on the pall of flowers read:

"The Good Samaritan, who was always doing for others, I have tried to smooth your path and aid you to make the world better for your having lived."

"Your loving husband, B. B. Hill."

The inscription borne by the dove, the messenger of peace, was:

"I am the messenger of the white"

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AN EXPERIENCE

Which is in Line with That of Judge Munson.

To the Editor:—Having seen the letter of Judge Munson in your paper of December 24, 1898, giving his experience of spirit return, I thought I might benefit the cause by giving my experience. In the fall of 1894, I lived in Columbus, Ohio, and attended a seance held at the house of Mrs. Mary Magruder, by D. A. Herrick, whom I believe to be one of the best and truest trumpet mediums on earth. The medium was under strict test conditions, being held on either side by persons; my wife on one side and some gentleman on the other. I sat on the opposite side of the circle.

In a short time after the seance opened, a spirit at my left hand spoke in an independent voice in full, loud tones, which was clear across the room from the medium, "Good evening, Judge." I recognized the voice at once as that of Dr. F. M. Carter, my family physician thirty years prior, and who had been over there ten or twelve years. I said, "Does he know you?" and he immediately said: "Yes, Judge, I am here," and his voice was entirely independent and strong for at the time "Jim," the Irish control, was down in the basement stairs talking with the trumpet while Dr. Carter was talking to me and others.

After the Doctor had been talking for probably ten minutes he said, "Judge, I divided my medical outfit among my children. I gave my son, James P. my medical case, and he has it just as I gave it to him—never opened it," and he then spoke of some little article in it, and he continued to tell what each had received of his all through his numerous family of eight or ten children. I desire to say that I was the only person in the seance room that ever knew Dr. Carter or knew of him. My then wife never saw him and knew nothing of him or his. I certainly knew nothing of his division of property. I was not at his funeral and never had anything to do with his property, so that mind-reading could not enter into it at all.

I had business the next day at Marysville, Ohio, and I saw him on Jan. 1, and without informing him what I wanted I asked him about his father's division of property, and medical outfit, and I learned from him his father's statement to me was correct in the most minute particular.

I sat with Mr. Herrick in twenty seances and Dr. F. M. Carter came every time and gave us some beautiful lectures on the spirit and spirit world, and it was always a great pleasure to hear him talk, and the circles always enjoyed the same. His lectures were always in a strong masculine voice and independent. He has never been able to talk to me in an independent voice through any other medium.

I will say in conclusion that Dr. Carter had not been thought of by me for years at the time of his first coming, and the inspiration did not have been drawn from my mind. As to the medium spoken of by Judge Munson, I know them all except Mrs. Eberts, and I have sat with Charles Barnes, and I know them to be good, honest mediums. Dr. Carter at times prescribed for sickness, and always did good work. At one time he prescribed for my wife for the grippe and cured her, so you see we do not lose our identity as intellectual powers by death, and I am as certain as this was Dr. Carter's voice as I am of my own voice. We were very intimate in our younger days and he was my family physician from 1864 to 1870, and lived at Rosedale, O., and there is abundance of proof of what I have written concerning Dr. Carter's return and communication.

I agree with Judge Munson that something in the pamphlet form put in the hands of the general public would awaken an interest in this great truth, and put people to investigating and would be the death knell to superstition, ignorance and prejudice.

J. M. KENNEDY.

Marysville, Ohio.

Christian Scientists.

To the Editor:—In looking over some back numbers of The Progressive Thinker, my eyes rested on this heading to an article, "Faith Cure Murders," and on reading said article these words impressed me so much that I take my pen to make a note of the impressions. The words are as follows: "When public opinion and the law begin to hold faith cures and Christian science charlatans criminally responsible for the deaths they cause, we shall see a notable diminution in the number of the practitioners of that school."

Of course much more was said, but the above is sufficient for my purpose. To begin with, I am neither a faith curer nor a Christian scientist, but I am in for fair play in every direction. If, in my right mind, choose to employ one who uses no medicine, but trusts to Divine help in my case, I consider that I have a perfect right to do so, and the one whom I employ shall be held blameless in case I do not recover. That many wonderful cures have been effected by these so-called "charlatans" is susceptible of proof, and to call them amenable to the law in case of failure to cure is most unjust, unchristian and inexcusable. If the truth were known, how many deaths have occurred under the malpractice of licensed physicians? These, being legalized are not held to account, but I venture to say that where one fails to recover when using no medicine, at least two succumb to medicine, ignorantly administered. Look at the hundreds, yes thousands of raw recruits who are graduated from our medical colleges, yearly, and turned loose on a suffering world to experiment, and thereby leave their work.

I will not trespass longer on your time or space, but I know that I am alone in this view, and I think it would not take many such articles as the one from which I have quoted to make me a confirmed Christian scientist.

INVESTIGATOR.

(Continued on page 7.)

MIND, LIFE, MATTER.

Mind Hitherto Subordinate to Matter.

Before defining the relationship of mind and matter I wish to reply briefly to the trio of critics who feel aggrieved that any one should question the existence of immutable law.

The strength of my critics lies in sarcasm, ridicule and quibble on indefinite terms used to express definite ideas. Their weakness is, lack of power to distinguish fact from law; to discriminate between the thing and the stuff the thing is made of.

Surely all phenomena are evanescent, except matter and life, including their cosmic forces.

Gravity force is unvarying in quantity; is always exerted in one direction, consequently if not counteracted by heat force would become inoperative. Heat force is exactly the reverse; is momentarily changing its effective power and direction in which it is exerted; is exerted counter to the force of gravity. Thus we find that unstable heat force is the cause of cosmic action. Otherwise we could have no differentiated phenomena. Heat force is the primal cause of planetary motion. Lapsus naturae, infinite in kind and degree, manifested in fauna and flora, is positive evidence of absence of law or purpose, otherwise law doesn't imply or demand uniformity of action. He who asserts that a thing may be changeable and unchangeable at the same time and place puts himself beyond the realm of fact and logic, consequently is not amenable to either, therefore we venture a new departure, that eventually leads to the same trend of thought.

Mind includes knowledge in all forms and degrees. Rigid logical deductions from known facts show that mind wherever recognized, has ever been subordinate to matter.

Mind is constituted of many attributes, all of which remain dormant until evolved from the consequent upon life's organic union with matter. Matter and life being indestructible, it is logical to postulate their self and eternal existence. Matter is the only phenomenon known by itself. Apart from matter, life is unknown.

Apart from life, knowledge is unknown.

All thoughts are suggested by phenomena manifested through matter. The ego, per se, never originated one thought.

Existing phenomena suggest phenomena that have no existence. The fallacious ideas of Gods have cursed man and beast from time immemorial. Millions of each have been sacrificed to appease the imaginary anger of imaginary gods.

The God-fears we suggested to man by his own ability to make some things and his inability to make everything.

The infinite and wondrous manifestations of nature suggested infinite intelligence with infinite power. These postulates imply knowledge of all that ever has or ever "will come to pass," hence arose the dogmas of a supreme ruler, foreordination and immutable law, as consequences.

Immutable law, as consequence. Evolution is constant change, not in quantity or quality of cosmic forces, but in the quantity each force contributes toward the production of a given phenomenon, exactly as in chemistry, different proportions of the same substances produce different results. This constant change of results shows why matter and life alone are immutable and why nature never duplicates.

The assumption of a supreme ruler postulated upon the assumption of infinite intelligence and infinite power originated with primitive man about the period when he lost his causal appendage, and antedates philosophy of phenomena, chemical science, and the self demonstrative science of evolution thousands of years; hence some folks, who in their Sunday-school infancy and ignorance were inculcated with these dogmas, stand in with ignorant crafty priests, in their support, knowing that both must stand or fall together.

Hitherto all known law plainly shows design for specific purposes, whereby to promote the happiness of sentient beings, evidently predetermined by benevolent intelligence. Therefore when we find phenomena that are disastrous to sentient beings, logic, reason and love combine and compel us to infer the action of insensate forces operating without law or purpose. Law and purpose are inseparable.

It is monstrous to impute furies, famines, tornadoes and such dire calamities, whereby millions of sentient beings are suddenly evicted from their loved abode in flesh to an infinite, benevolent ruler.

Without motion no differentiated phenomena could occur. Continuous motion results from the antagonism of gravity and heat.

Abrogate heat and all motion would cease. Under the force of gravity alone all matter would become one inert mass.

Motion is a prerequisite to the manifestation of life. Mind is a latent attribute of life; is evolved from life.

Thus we learn that mind (thought) is wholly dependent upon the insensate force called heat for manifestation, and here we come back to where we started, namely, that mind, including all its varied attributes, has ever been dominated by insensate matter.

Mind in the foetus and adult is the same, but mind is foetal life is quiescent, whilst in the adult it manifests wondrous wisdom. Thus clearly demonstrating that mind is evolved from life, consequent upon the struggle of life to maintain its abode in flesh.

As previously stated, apart from matter, life is unknown. Animation is manifested. Mind apart from animation is unknown, matter being a prerequisite to the manifestation of animation, we thus learn how infinitesimal is the quantity of matter briefly controlled by mind, when compared with the aggregate mass.

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AN EXPLANATION

Of Cain's Finding His Wife.

MISS SARAH THOMAS, THE COLORED LADY WHO STANDS AT THE HEAD OF THE CHRISTIAN SPIRITUALIST SOCIETY, EXPLAINS THE BIBLE IN HER OWN UNIQUE WAY.

To the Editor:—The second anniversary of the Christian Spiritual Society, in Hygiea Hall, Washington boulevard and Paulina street, was held Sunday, Jan. 1, 1899. Miss Sarah Thomas conducted. At the evening meeting, the platform was filled by a number of prominent mediums and speakers, among whom the writer noticed Dr. D. S. White, Mrs. Hamilton Gill, Mr. Sacksmith, and a number of others. Miss Thomas took for her subject the elucidation of Cain when the Lord sent him forth out of Eden; "Lord, my punishment is more than I can bear." She stated that the subject had been given her by a lady who said she had never heard any explanation of Cain's finding a wife, when it was supposed none existed, Adam and Eve being the first man and woman, and up to the date of the killing of Abel, the entire population of the earth according to the Bible account was Adam, Eve, Cain and Abel, and immediately after the murder of Abel, Cain was sent to the east of Eden to the Land of Nod, when he saw his wife. That she was his wife we have the scriptures for it, for they raised a family, even to the fourth generation, before Adam and Eve had been about 120 years after Abel's death. The last of great grandson of Cain, Lamech, established the custom (which seems to obtain to the present day) of a plurality of wives, and Mr. Lamech's progeny have marked careers down to the coming of Christ, over 4,000 years. But the point the lady wanted to know was, where did Mrs. Cain find her husband? The Bible account he gives of the creation of Adam out of the dust of the ground, and of his loneliness, and the Lord's sympathy with him, and the first surgical operation ever performed when the Lord caused a deep sleep to fall upon him (nothing said about the use of anæsthetics) and the taking of one of his ribs and out of it and probably some more dust, he created Eve for his companion. Now, Moses had hard lot to contend with. A people to lead out of a bondage of over 400 years. These people were entirely ignorant of their antecedents, but they did know by word of mouth handed down through the generations, from father to son, that they had been enslaved through the fortunes of war. Moses saw his opportunity and he created Eve for his companion, guided by the spirit, for all his government of this people show that he was a medium of the Lord, to accomplish the liberation of his people, and he concocted the story of the creation as given in the first four chapters of Genesis; and if you will read the whole of Moses' writings with a view to understanding, you will discover that the creation as described by Moses, was for the Hebrew race, and that Moses knew that there were other peoples existing at the time, and prior to the Adam and Eve event. It is too late in the day to inform my lady questioner of what family Mrs. Cain was; but there is little doubt but she was a negro. My time will not permit me to give my reasons for it, but she or all of you will read the scriptures diligently you will be satisfied she was, and that the descendants of Cain were none the worse for the mixing of blood.

The above is only a few of Miss Thomas' remarks, occupying an hour, and keeping her audience in the best of humor. She was followed by Dr. White for 15 minutes, and he by Mrs. Gill. Altogether the second anniversary was a very enjoyable affair.

H. H. SCOVILLE.

Instructive Statistics.

From the biennial report of the Joliet State Prison commissioners, we gather the following interesting item of statistics:

The more common religious creeds of the convicts are as follows:

Roman Catholic.....	508
Methodist.....	278
Baptist.....	164
Lutheran.....	146
Presbyterian.....	73
Episcopal.....	33
Christian.....	18
Congregationalist.....	10
Jewish.....	15
Universalist.....	6
Buddhist.....	1
No religious belief.....	68
Percentage professing religion.....	95.2

To have made the report more nearly complete there should have been added to the list:

Spiritualist.....None

Such statistics tell a different and more truthful tale than might be expected after reading or listening to the charges made by Anti-Spiritualists, of the awful morally degrading influence of Spiritualism.

J. C. U.

THE RICH AND THE POOR.

Rich child's life is not always best. With its great riches and royal crest. Their lives are one of continuous dread.

Least riches will not pour down on their heads.

But the poor child's life is happy and blest.

No thought has he of crown or crest, But his thoughts are free as the birds that soar.

From mountains tall to the blue sea's shore.

—Bessie Gill.

(Continued on page 7.)







From my standpoint, a thorough system of organization, one that will be accepted and lived up to, honestly, by the great mass of Spiritualists, is the

of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

nation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

...with the exception of the gentle-  
man who went with me. Now to con-  
clude, I am pleased to say that I was  
with satisfied and pleased with the  
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## SERMON ON THE MOUNT

### Subjected to Free Criticism.

"Place Reason firmly on her throne and bring before her Tribunal every fact and opinion; Deny even the existence of a God; for if there be one, he must have looked on the homage of lies as a foul stain."—Thoumas Jefferson.

Shakespeare represents one of his heroes as drinking a potion distilled from a love-impelling herb which so stupefied her senses and perverted her affections, that she became enamored of, and lavished her caresses on an unrighteous long-haired donkey. Notwithstanding this statement is based upon fact, it has its counterpart in fact.

Under the morbid and distempered influence of orthodox hereditary and educational conditions, the victims of church superstition accept as divine a system of religion without a single basic fact underlying it, and which indignantly contradicts its own principles of truth, justice and decency. To prove this fact we do not propose to refer specially to the depraved lives and revolting career of the Bible heroes who were guilty of murder, lying, drunkenness, incest and every other sin in the category of wrong; but shall expose the fallacy and refute the false claims of the Christian system, by a candid and truthful examination of the theories and sentiments enunciated in the far-famed "Sermon on the Mount."

This discourse by the founder of the Christian cult, is accepted by every grade of Christians, from Presbyterian to Unitarian, and by hundreds of liberals who have not outgrown their orthodox predilections, as the climax of moral ethics, and the acme of religious teachings. Notwithstanding this fact, in the light of reason and honest investigation, we can only accept this discourse as the erratic vapors of a religious enthusiast, who was unreasonable and cruel enough to threaten with an endless hell of torment all who refused to "believe" his wild and unnatural theories.

The report of the Sermon on the Mount is contained in the fifth, sixth and seventh chapters of Matthew, while fragmentary portions are found in the sixth and eleventh chapters of Luke. The Evangelists Mark and John did not attach sufficient importance to this discourse, to report it or make the least reference to it.

Christ commenced his beatitudes, by pronouncing the "poor blessed," for the reason that it gave them a title in fee simple, to the "kingdom of God." The Christian ecclesiastics have ever labored to reconcile the pauper to his lot, and to quiet the murmurs of the starving poor, by reminding them that theirs is the "kingdom of God."—Just how, when and where they knew not, but were kindly admonished to accept Christ's assurance as conclusive. But the masses in America, under the redemptive influence of free schools and the public press, are losing faith in Christ. We know that the hireling preachers still admonish their hearers to "put their trust in Jesus"; but we have never yet seen one who was willing to trust Jesus for his salary, which is invariably demanded in spot cash from the trustees.

"Blessed be ye poor!" What a burlesque on existing facts! We have lived in this mundane sphere near sixty-eight years, and have observed in a general

as a felon and thrown into a dungeon. The meek inheriting the earth! What a travesty!

"Blessed are the merciful, for they shall obtain mercy." Instead of this statement being in harmony with the facts, it is directly contrary to them. Millions of the kindest, most generous, forgiving and merciful men and women who have ever lived, have been the victims of tyrants and priests in every age, and have been starved in lousy dungeons, broken up on the rack, clubbed on the head and burned at the stake without mercy.

"Blessed are ye when men revile you and persecute you \* \* \* for great is your reward in heaven." In the days when Christianity dominated Europe with its regime of fanaticism, persecution and torture for opinions sake, thousands of ignorant Christians who were persecuted and tortured by their fellow Christians accepted Christ's promise of heavenly "reward" for persecution, and suffered martyrdom hopelessly. Yet in this matter-of-fact age but few are ignorant enough to take any stock in such an uncertain, measly assurance of reward.

Christ refers to salt as losing its savor unless it be mixed with good works, paying material. Had he ever taken lessons in elementary chemistry, he would not have exposed his utter ignorance of the nature of salt, which never loses its savor; but this little break in chemistry is in strict keeping with his ignorance on all other questions.

"Let your light so shine before men that they, seeing your good works, shall glorify your Father which is in heaven." Here we are enjoined to do our good works so they can be seen of men, not to stimulate others to do likewise, but to enable the Supreme Ruler of the universe to realize a little glory out of the transaction.

Christ certainly spoke extempore and was absent-minded; for before he got half through with his erratic sermon, he advised his hearers to "take heed and do not your alms (good works) before men to be seen of them," not even allowing one hand to know what the other doeth. From these paradoxical statements it would be hard to determine just what meaning, if any, he wished to convey in regard to the manner of doing commendable or charitable work.

THE JEWISH LAW APPROVED.

There is no code of laws enacted by the law-makers of any country that is more villainously unjust and cruel than the Jewish code, originating and administered by Moses. Its fiendish and iniquitous character has no parallel among nations ancient or modern, civilized or barbarous. For injustice, cruelty and offensive venality, it stands without an equal. It provides that the man who accepted not the cruel, vindictive and remorseless Jehovah as his God, shall be put to death.

The man and woman who repudiated the theology of their ancestry were to be executed by their own kindred and nearest relatives.

Whoever gathered sticks to build a fire to cook a meal, or for other purposes, on the Sabbath day, suffered the death penalty.

Whoever perpetrated the crime of witchcraft, suffered death. To prove the hellish results of this Mosaic Code, we would say that witchcraft is exclusively a Bible crime—a crime unknown to science, and yet the Bible and the Christian religion rendered the masses of Europe so ignorant, fiendish and besotted, that during the "Dark

## BIBLE PROPHETS AND PREDICTIONS

### Critically Examined and Compared with Modern Mediums and Messages. By Moses Hqll, III.

#### NUMBER SEVEN.

After the prophets have proved to be such a set of vapors as these articles have demonstrated, is it any wonder that the Jews hailed with joy the prediction that

THE PROPHETS SHALL GRAB.

Zech. 13:2-6 says: "And it shall come to pass that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirits to pass out of the land. And it shall come to pass, that when any shall yet prophesy, his father and his mother that begat him shall say unto him, thou shalt not live; for thou speakst lies in the name of the Lord; and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive; but he shall say, I am no prophet, I am an husbandman; for men taught me to keep cattle from my youth. And one shall say unto him, what are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends."

This scripture needs a little comment. The prophets were nearly if not quite all of them influenced by unclean, or impure spirits, such as Jesus cast out. Three kinds of spirits were brought out in the Bible. One is called the holy spirit, sometimes mistranslated Holy Ghost. There are no ghosts in the Bible. Another is called evil spirit; and another unclean or impure spirit. The latter have always for certain reasons, not necessary to give here, influenced a majority of mediums. These impure spirits were so common among the Jews, and so almost universally influenced the prophets, that they rejoiced to hear that the prophets should cease. They had become disgusted with all prophets and their work. Prophets had become so unpopular that respectable parents had rather see their sons adopt almost any other method than to become prophets. Parents accused their own sons of speaking lies in the name of the Lord. So the prophet tells of a time when every one shall be ashamed of his predictions. Prophets were rough garments as a kind of uniform; their dress advertised their business.

In the future they were to try to keep their mouths shut, and not to prophesy to the people; so they were to no more wear a rough garment to deceive. When asked what their business was they were to answer, "I am an husbandman; that is a farmer, or a granger. Then, when asked as to the origin of the scars or wounds in their hands, they were to say, "These are wounds which I received in the house of my friends."

It was a frequent custom for prophets when in their frenzy or under influence, to cut themselves with sharp stones. In the future, according to this text, they were to even falsify concerning the source of these wounds.

The worst fear I have concerning this prediction, is that, like other biblical predictions, and like many modernistic predictions, it failed to meet a fulfillment.

In conclusion on this department of the subject, allow me to say that, as there were false prophets in olden times, and as there are false mediums to-day, so there were false Christs and false Apostles. See Matt. 24:5, 2 Cor. 11:12, 13. In fact, there is no place where the false prophets are not manifested. There is nothing good in this world, that has not been either adulterated or counterfeited, and the pure coin the more sure is it to attract the attention of counterfeiters. Copper coin is like the average religion, too cheap to counterfeit.

We now come to the question,

HAVE THE BIBLICAL PROPHECIES BEEN FULFILLED?

The old gentleman after whom I was named, knew so many false prophets and so many pretenders to the gift of prophecy, that, just before his death, he told his friends how to prove whether a prophet was true or false. In Deut. 18:22, he said: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, nor hath he sent him; thou shalt not be afraid of him."

In the first of these papers I said that every truth a prophet ever uttered could be matched hand-in-hand by a correct prediction made by a medium. This I will prove before these papers are finished. If those who worked in Bible times were judged by the same rule as the prophets of modern times, proposed to use in the settlement of the question of Spiritualism, no prophet of the past—not even Jesus—could stand the test. This journal headed its attack on mediums with the old Latin proverb, "Falsus in uno falsus in omnibus." When rendered into English that amounts to this: "If Spiritualism is false in one thing it is false in all."

That is rather a summary way of proving Spiritualism is all false. It means that if anybody ever told a lie, he could never afterward tell the truth; and, in fact, that he had never before told the truth. How would Bible prophets stand if judged by that rule? Let us see.

ACKNOWLEDGED FAILURES.

Everybody I think will admit that the only prophecy in the book of Jonah failed to meet a fulfillment. This poor, journeying prophet plods his weary journey through the city, where there were over a hundred and twenty thousand souls who did not know their right hand from their left, and proclaimed a message from the Lord "Forty days and Nineveh shall be overthrown." I do not propose to comment on this; at least not at present. Those who wish a thorough analysis of the book of Jonah are advised to send fifty cents to the office of The Progressive Thinker and get Brother Bach's Big Bible Stories.

As before hinted, even Jesus often missed it in his predictions. Leading ministers acknowledge the general failure of prophecy. Rev. R. Heber Newton, on page 18 of his "Right and Wrong Uses of the Bible," said: "Every prophet who goes beyond ethical and religious instruction, and ventures into predictions, makes a mistake, and leaves his errors recorded for our warning. We must try even the inspired men, and when overstepping their limitations, they err, we must say, thus saith Isaiah, thus saith Jeremiah."

Jesus' prediction in Matthew 24, especially in verses 23-34, fully justifies this reverend gentleman's remarks. In these verses Jesus says:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her

light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so, likewise ye, when ye see all these things, know that it is near even at the doors; verily I say unto you, this generation shall not pass till all these things be fulfilled."

That generation has gone, and more than half a hundred have followed it, and yet the things here predicted have not come to pass. The only charitable thing to say is, that Jesus was mistaken.

Jesus was here supposed to have referred to certain tribulations which were to come on somebody, Christians do not agree as to who the people were. Tribulations can apply anywhere. At present they may, apply to Spain; within a year past they could have been applied to Cuba. But where does the darkening of the sun apply? There have been innumerable local darkenings, but there never has been a time when the sun has been so darkened that nobody could see it. When did the stars fall? To what planet did they fall? Not one of them ever hit this earth in its fall.

The climax comes in the generation which was then upon the earth. Every one of them has been gone over 1800 years, and yet the predictions are not fulfilled.

### IMPRESSIONS.

#### May Help Some Soul Hungry for Good.

Great events are close at hand that will loosen the foundations of earth and the systems of nations. To the seer these things appear as threatening clouds-giving premonitions of the devastating storm. There is needed the combined efforts of all earnest souls toward the awakening of earth's inhabitants to a realizing sense of the jeopardy which hangs over the world. To meet these terrible dangers, to this end each in his place should endeavor to disseminate right ideas, good thoughts, and useful desires in the hearts and minds of humanity, thereby setting into motion great spiritual waves that must sweep away the errors of the past, and prepare the way for spiritual rebirth.

Glittering as the drops of dew in the sunshine after a storm, so comes to the soul the gladness as the dark clouds of trying experiences pass away. Act well thy part as it comes into thy daily life, that fear nor remorse ne'er can disturb thy soul harmonies. Joy unspeakable abides in the heart fervent with loving thoughts toward all sentient beings. Take heart of cheer that loving hearts are ever present and all-compassing.

Every hour adds a link to the chain that binds the past with the near future when one's spiritual work—so long unmanifested—shall be made clear. The cares and trials of the material life have hindered a work that destiny pictured, but the experiences have been the necessary preparation for the powers. The promises made in the spirit will be fulfilled, and the power of the spirit will be felt by souls yearning for light and truth.

Take courage in the promise of a new joy coming to the spiritual workers in the world, and go on without fear as to the future. Great and momentous scenes and changes are close at hand, and require all the resources of the good and true to meet them.

Realize, as much as possible, that the unseen forces are not idle nor relaxing any and every effort to help those in the world who are preparing for the onset of mighty forces to thwart the purposes of the higher powers.

Wonderful are the treasures hidden within spiritual knowledge, only to be found through meditation and concentration.

Maj! Great Hearts! Radiant Souls! Incarnate Wisdom! veiled from the eyes of the worldly-minded because of the hardness of heart and lack of spirituality.

Now they come to cheer and help those who earnestly seek for truth. Hallowed are the names of those ever responsive to the call for enlightenment upon spiritual things. Dearly do they cherish the aspirations of sincere and earnest souls for a higher and clearer understanding of the principles that govern the spiritual being. Each best gift gives larger opportunities for conveying to the human mind the thoughts and ideas that lead it to superior heights and attainments. Unless courage to perform that which is right and true, leads the soul into remote fields of action and energy.

Knowledge cannot be acquired save through the exercise of every faculty of the being: eye—single in purpose for the good of all—without hope of reward.

Attune the whole being to the rhythm of love untrammelled by worldly-mindedness, and the sweet song in the soul praising and rejoicing for all it has received and learned of the All-Good!

Fair and bright with beaming eyes, descend the loving ones to earth with messages of love and joy to encourage those now toiling under cares and burdens; giving strength and hope to meet all that hinders and obstructs.

Let all these things fade in the distance—viewing them as experiences only—and be firm, determined, and sincere in doing the right in performance of duty—ever accept whatsoever favors of good and truth, abiding in the firm faith that evil will vanish in the sunlight of Divine Love. Scatter the golden rays of that sunlight in the prism of purity, and let their glow warm the heart for nobler deeds than ever before performed. Kingdoms and empires of earth contain naught that equals the possessions of the loving and faithful soul. Love, peace, and joy, be with all who so live and love.

Love grows, and its seed is planted within every sentient being; strive to cultivate it into growth and blossoming. Through love, the conqueror becomes.

E. D. HAMMOND.

"Bible and Church Degradation Women." By Elizabeth Cady Stanton. Contains three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

## A SOCIAL QUARANTINE.

### Unique Kindergarten Movement.

ELIMINATING THE CRIMINAL CLASSES FROM THE COMMUNITY BY TRAINING ALL THE CHILDREN IN THE PROPER PATH—NOT A MATTER OF PHILANTHROPY, BUT PURELY A BUSINESS PROPOSITION.

The special kindergarten programme of the Southern Educational Convention was brought to a close most interestingly yesterday by a meeting of ladies who assembled at the Southern Academic Institute, upon the invitation of Mrs. Seaman, the principal, to listen to an informal address by Mr. Horace Fletcher. Mr. Fletcher was formerly a resident of this city, and is well known in commercial, social and literary circles. At present he is devoting his entire time to spreading the propaganda which he has christened "The Social Quarantine,"—a development of the kindergarten idea, especially applied to the waifs and to children whose environment would be apt otherwise to lead them to moral and mental degeneration. In other words, it is the kindergarten as a preventive of crime; "giving the babies a chance to choose between good and bad," is the way Mr. Fletcher summarizes it.

At 11 o'clock, the hour set for the meeting, the commodious audience hall of the institute was completely filled. Mr. Fletcher was introduced in a few graceful sentences by Mrs. Seaman, and launched at once into a very loud and deeply interesting exposition of his theory. At the outset, he said, his interest in children had been of a general character, like that of most people, attracted by the good and repelled by the bad. But when his attention was finally directed critically to the subject he became convinced that there were no bad children, but merely products of bad social conditions. Assuming ordinary intelligence, he was persuaded that an earnest effort to understand a child's mind and cultivate it in accordance with its best bent never fails to produce a worthy and valuable member of society. The theory of an insurmountable hereditary taint is merely an evasion of responsibility, an indirect way of accusing the Almighty of a crime in the creation of something so dreadfully bad. The child lies altogether in environment, which it is the duty of society to remedy and correct.

What first directed his close attention to the subject, continued Mr. Fletcher, was a letter from Col. Derby, who described a visit to a kindergarten, and added that with more such institutions we would have no use for jails. He then applied himself to investigation, and found in Rotterdam a system in vogue which practically eliminated the criminal element from society. It was simply a general free kindergarten, which took in all the young children and was liberally supported by the municipality. Even food was provided for children whose parents were unable to pay for it, and out of the admirable results of this system grew the idea of a social quarantine. The theory was to reach each and every one of the children, and thus exclude the deadly bacteria of vice and crime. Any plan that reached less than the whole was necessarily a failure.

The matter is not one of philanthropy or sentiment; it is an economic question purely, and can be solved on common sense business principles. Fully one-half of the taxes of the City of New Orleans are expended upon the corrective department of the municipality, and in a costly and futile attempt to remedy a condition the source of which remains untouched. Ten per cent of this huge sum would amply maintain a system of kindergartens that in less than a generation would do away with all necessity for the elaborate corrective machinery of government with its jails, its prisons, its almshouses and its reformatories. Instead of being fanciful and sentimental, it is really the only business-like, economical and effective way of dealing with the problem. The desired result could readily be reached by fifteen years of intelligent and continuous effort.

Mr. Fletcher here interrupted the thread of his argument to relate a pathetic incident which directed his attention to the urgent necessity of solving all of the children. The story is told in a recent book from his pen, entitled "The Last Waif." It is a simple tale of the arrest of a four-year-old street gamin who was caught with a gang of young pilferers. The officer led the child to a room where he was to be held until his parents could be located. The child was so filthy and so ragged that the officer, who was a man of the highest type, was moved to pity. He gave the child a bath, and then, finding that the child was a girl, he gave her a new dress and sent her home with her parents.

Continuing the main argument, Mr. Fletcher illustrated the disastrous results of allowing children to grow up in an atmosphere of crime by citing the case of a New York female convict who had a family of six. In twenty-five years 1200 criminals could be traced directly from that household. The children were lawbreakers because society did not allow them to be anything else. They bore the family blight, and the suspicion which their very name expressed barred them from the honest paths of life. So, instead of training six, society was obliged to restrain 1200. It was illogical, unbusinesslike and ruinously expensive.

Mr. Fletcher laid great stress upon the co-operation of the women, and assured his hearers that all that was necessary was to tell the community in

a plain, practical manner exactly what was needed. He strongly advised a census of the young children of the city and a careful estimate of the expense of providing the necessary kindergartens. Reduce it to black and white, he said, and there will be no difficulty whatever in getting all the money that is required. Going among the poor to pray or preach simply creates suspicion and distrust. The safer method is to quietly open a little kindergarten in the neighborhood and start, so to speak, at the foundation. When the people see what is being done their confidence is soon won.

Mr. Fletcher's address was listened to with close attention, and he was frequently interrupted by applause. At the conclusion Mrs. Seaman announced that fifty copies of "The Last Waif" had been donated, the proceeds of the sale to be applied to kindergarten work. Mr. Fletcher is giving the receipts of the book entirely to the cause, and as one large edition is already exhausted the sum will be a handsome one. His time to spreading the propaganda talks by noted kindergarten experts who were present. Miss Amalie Hofer, of Chicago, editor of the Kindergarten Magazine, described her work in a peculiarly telling fashion, and reiterated the advice relative to a business-like public statement of the needs of the situation. Miss Hofer is a remarkably gifted speaker, and her earnestness was moving in the extreme. Miss Mary C. McCulloch, superintendent of the kindergarten schools of St. Louis, told of the progress made in that city, and narrated a beautiful and pathetic "kindergarten story."—The Silver Piece of Little Pedro. She has told this as a Christmas story to over 50,000 children, and she moved almost every woman in the audience to tears. Miss Kathleen Hardy, of Louisville, followed in an eloquent appeal for more kindergartens, and Miss Evelyn Waldo concluded the programme by a few interesting remarks relative to the local work. It was stated that the free kindergartens of this city, while showing excellent progress, do not provide for nearly half the children in their immediate neighborhood.

At the conclusion of the speaking Mr. Fletcher and the visiting educators held a pleasant informal reception. Without exception all the ladies present pledged themselves to hearty co-operation in the movement for social quarantine.

The Social Quarantine, as above noted by the New Orleans Times-Democrat, marks a distinct advance step in the solution of the important problem of how to care for the young society waifs, so that the best economic interests of the great social body shall be subserved and the best individual good of the unfortunate youth and children secured.

The eminently humanitarian enterprise thus founded in New Orleans will be watched with deep interest, and strongest hopes for its largest measure of success, to be spread before the world in future reports of the good it shall have accomplished.

Those engaged in this enterprise should be aided by the good wishes and active effort of all interested in human and social welfare.

X-RAY.

### PERPLEXITY.

A star once sought to shed upon the night a feeble ray. But, peeping out, she soon was lost in heaven's pathless way.

Yet on she went, illumining the clouds which darkly grew. Until the darkest came—alas! she could not then shine through; Perplexed, she hid her face and wept behind her sable veil. To think, her mission scarce begun, was destined thus to fail.

A little stream did onward wend its journey to the sea, And bubbling 'midst the pebbled sands sang all so cheerily. It brushed the ferns, and glided round the curves upon its way, Until a boulder rock it met, and then it went astray;

Yet urging still its troublous course to plunge into the sea, In quickened marsh 'twas swallowed up and sank eternally.

A hawthorn bud essayed to bloom and cheer the pilgrim's way, And timidly disclosed itself one bleak midwinter's day; But unaccustomed to the frosts its leaves unfurled in vain, For blighted in the morn, at eve it folded up again;

And as it closed its weary eyes and bower its drooping head, Sweet Hope, the emblem of its life, forevermore was dead.

Thus, like the star whose first bright rays dispersed the lesser cloud, Till, too ambitious in its aim, 'twas wrapped in deepest shroud.

Or like the stream whose eager flow to reach the mighty sea, Thus hastened its sad, fatal end into eternity; Or like the bud whose sweet intent to cheer and to refine But quickened its too early birth on to a swift decline—

So life oft proves its cherished aims its surest, saddest blight; We wake to find our hopes have been but dreams within a night; But when at last, ambitions ceased, exultance finds its end;

Though on this earth, we ne'er may know whole blessing and repose, Beyond all tears there is a God who notes our good intent, And not alone the good we've done, but, too, the good we meant.

—Mrs. Cornelius Hardy.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

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It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

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"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent faith, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 60 cents.

## A Generous New Year Gift.

To the Editor—Enclosed you will find New York draft for \$5 in renewal of subscriptions to The Progressive Thinker, commencing with No. 476. These are New Year gifts, as has been my custom for some years past to a few of those who are dear to my heart; hoping that each may receive everlasting benefit from the perusal of its contents. May you long remain with us to battle for the truth, fearlessly as in the past; and wishing you a very Happy New Year, I am fraternally yours.

ALBERT DE GOLIER,

Bradford, Pa.

way the customs and habits of thousands of Christians, and have never yet found one outside of an insane asylum who was not employing his time and exerting his best energies to circumvent this precious Christ-pronounced blessing of poverty.

Poverty, instead of being a blessing, is a cruel curse from whence results untold crime, misery, suicides, and suffering and death from starvation, notwithstanding Christ's opinion to the contrary. The effect of this doctrine on millions of Christians in the past ages has been most deplorable. According to the reliable historical statements of Dr. John Draper, and President Andrew White of Cornell University, during the fourteenth, fifteenth and sixteenth centuries, millions of ignorant Christians, in their blind zeal to obey Christ's admonition to "forsake father and mother, wife and children," and enjoy the promised blessings to the "poor," forsook their homes and families by the thousands, and as a result, Europe swarmed with filthy, vermin-covered, ignorant, pious mendicants, who on account of their strict adherence to the doctrines of the Sermon on the Mount, were an incubus and a disgrace to the race to which they belonged.

"Blessed are they that mourn for they shall be comforted." Mourning signifies calamity, distress and bereavement, and I cannot see where the blessing comes in. We once knew a silly boy in Texas who exposed himself to the sting of a lizard, so that he could realize the pleasure incident to the cessation of pain after the effects of the poison had passed off. We would prefer to enjoy our comfort without any admixture of mourning in it.

"Blessed are the meek, for they shall inherit the earth." No pretended prophet ever made a declaration farther from the truth than this in every Christian country, and in every period of the Christian era, the meek and submissive masses have been enslaved and denied their right to occupy the public lands, while kings and noblemen, church dignitaries and moneyed aristocrats have ever monopolized the domain which is the natural heritage of all. Within our own recollection the Earl of Bedford owned forty miles square of England's best land, and ship loads of grain were imported to feed the deer and wild fowl on this vast estate. During hunting season, Parliament adjourned, and its members spent weeks at the ducal palace hunting deer and shooting grouse and pheasants. The poor who dwelt thousands of English serfs, and if one of them dared to enter the Duke's ground and snare a hare or trap a quail for a sick child, he was arrested

Ages" (exclusively Christian ages) Christians burned at the stake and gibbeted on the scaffold nine million of men and women for the mythical crime of witchcraft. (See Chambers' Encyclopedia.)

If a man owned an ox and the ox escaped from his enclosure and gored a person to death, then the ox and the owner thereof were put to death. He who sacrificed to any other god but the Jewish Moloch, or worshipped the sun or moon, was put to death. We owe to the sun all the warmth, light and life we enjoy, and how immeasurably superior is the worship of the sun in preference to the fiendish and remorseless God of the Jews.

The Jewish code sanctioned and provided for the purchase and holding of slaves, and their transmission as an inheritance to children.

It interdicted the countenancing of the poor man's cause.

It forbade the Jews eating the flesh of any animal that "dieth of itself," but authorized them to sell it to the alien and the stranger. We recollect when Elder Knapp—the celebrated Baptist revivalist of Rockford, Ill., sold from his sixteen hundred acre farm the meat of a diseased ox, and when arraigned before the courts, pleaded justification on the ground that his foreman did not sell it to the church brothers, but only to the aliens, which he had God's authority for doing. The judge failed to see it that way, and fined him sixteen hundred dollars for obeying the teachings of his "Blessed Bible."

The Levitical Law authorized God's chosen people to spend their money for "strong drink" or whatsoever their "souls lusted after." No drunkard or libertine could ask more latitude than that!

It made motherhood a crime, to be atoned by the mother; in presenting a "sin offering" to the priests for making intercession for her. If she gave birth to a male child she was unclean for seven days and required thirty-three days for her purification; but if the child was a female, the sin was greater, and the mother was unclean for fourteen days, and sixty days were required for her purification. Here motherhood, the highest and holiest office a woman can fulfill, is branded by the Mosaic law as a sin and a contamination.

And thus runs the code of blackness, cruelty and blood, and yet Christ in his Sermon on the Mount approved this code of judicial villainy, and declared that he "came not to destroy, but to fulfill it." And Christians accept the Sermon on the Mount as faultless in ethics and pure morality. How deplorable and yet how passingly strange!

WARREN SMITH.

Smith's Fork, Tenn.

(To be Continued.)







# QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Julian." Q. I am puzzled as a great many others have been over the clear fact, that the communications bearing the names of great men and women—while in earth life, are far below their mediocrity. Thus messages accredited to Napoleon, Washington, Dickens, etc., are like school-boy efforts. Why is this humiliating fact?

A. Great minds are great, first because of their own powers, and second, because they are intensely susceptible to the influence of spirits. They are centers—vortices—of spiritual force. Emerson, according to his own words, wrote in a state of trance; in other words, was intensely sensitive to the thoughts of his spirit world. Were he to attempt to write through a medium, it is that medium was under perfect control, he would only rise to his own unaided capabilities. If that medium was like himself when on earth, capable of becoming, by wonderful susceptibility a center of spiritual thought and power, then even a greater than Emerson would pour forth unaided. Emerson is a center for the expression of the inventive faculty of a spirit host. Were he a spirit and should attempt to communicate some great invention, he might search the nations over to find a single sensitive sufficiently like himself to receive it.

D. Brusie: Q. I am deeply interested in the answers you gave in regard to inoculating with "serum." The Educational Board of Cortland have tried to force or bulldoze people to vaccinate their children, and went so far as to call a meeting attended by the state physician to compel this to be done. But they found out that there was no law by which they could do this; yet they have turned my girl from the school, as the law of the state says they can, thus depriving her of educational advantage. I procured a physician's certificate saying that it would be unwise and unsafe to vaccinate my daughter, but the board would not receive it. Can you give me the address of the Liberty League of Chicago?

A. Until it is demonstrated that vaccination is a protection against small-pox, and that it carries with it no danger of contamination of blood-poisoning and other diseases, people ought to have the right to choose whether their children be vaccinated or not. The application to compulsory vaccination, where it has been so long legally enforced, has become so overwhelming that the law has been repealed. Not to bring the question of the advisability of vaccination in the issue, and granting that it is a valuable protective measure, it strikes us that to enforce it, by law, would be paralleled by similar measures in respect to typhoid fever, diphtheria, whooping-cough, measles, etc., requiring all children to be inoculated with the same.

The address required is United States Medical Liberty League, People's Institute Building, Chicago, Ill. Write, and all necessary documents for information will be sent.

C. Petersen: Q. We've had a desperate dispute here over the question whether the earth has more inhabitants now than any one thousand or ten thousand years ago and refer the subject to your department.

A. The population of the earth is probably many times more to-day than at any time in the past. As this will be disputed, and have no weight unless proved, the grounds on which it rests must be considered. Ancient history speaks of vast populations, and cities with vast populations; but it is remembered that it deals with a very small part of the earth's surface. A savage population often reaching a certain maximum, determined by the quantity of food furnished by the chase, must remain stationary. This limit in America was from five to six hundred acres of forest for each inhabitant, and except along the sea coast furnishing a supply of fish, was never exceeded. In Africa, perhaps the abundance of food allowed of denser population. The number of people directly depends on the food supply, and until man became a tiller of the soil, with grain and fruits for food, dense population was not possible. With the increase of food production population has increased, always keeping pace with the food supply, and then decimated by plague and famine. With improved sanitary conditions the average length of life has been greatly increased—probably more than doubled since the medieval ages.

In Australia the average of the savage population was one to the square mile. The population of America before its discovery by Columbus was as a whole certainly more. Vast regions were practically without inhabitants. Mexico and Peru had more concentrated populations but were narrow countries. In Asia, the most ancient seat of civilization, history chronicles that there were cities with vast numbers of people. Allowing for the admittance of exaggeration of early writers, portions of the earth were more densely populated, and the African borders of the Mediterranean were well populated, yet even in these comparatively restricted territories, beyond the cities, the country was crowded.

There was no means of even approximately knowing what the population of the world was at any of the ancient epochs, as there was no means of taking a census, nor was any attempted. We know, however, the limits of the savage state which cannot be exceeded until man becomes a tiller of the soil. The population of the United States has increased in 300 years from not to exceed 2,000,000 savages to 70,000,000 Europeans. The population of England and Wales in 1801 was 8,800,000. In 1871 it was 22,700,000. In round numbers it may be stated as being 40,000,000. Yet when Julius Caesar landed on the shores of Britain, he was met by tribes of skin-clad savages, drawn together for mutual defense from wide areas of sparsely occupied territory. The increase has been from half a million to 40,000,000. The American continent now had in 1870 to the square mile, the United States 11, (now probably 15). The possibilities of support is

shown by the fact that China has 420 to the square mile, or Belgium 450. The present population of the earth is estimated at 1,400,000,000. Two thousand years ago, the evidence shows that the vast continents of North and South America were uninhabited by man. Europe, Northern Asia and Africa (except a small northern portion) were inhabited by savages. The truly historic regions of comparative narrow bounds. The farther back we go the more savage and less dense the population. Beyond this, in the unknown ages of savagery there is no evidence of a civilization sufficiently extensive to affect the average of population.

It may be brought in opposition that there was the "Lost Atlantis," seeming with people. As this continent now supposed to be beneath the Atlantic, is entirely a myth, without a shadow of evidence of its existence, with absolute proof that that ocean had occupied its present limits from geological ages preceding the advent of man, the objection has no value.

Wm. R. P.: Q. If, according to your answer to a preceding question, our bodies constantly change, why don't tattoo marks become obliterated? Do you know whether spiritual unfoldment would cause the flesh to change more rapidly and eradicate India ink marks, or whether it would require some mild external application?

A. That the body is constantly changing there can be no reasonable doubt, and this change is even more rapid than is usually claimed. It has been stated as occurring once in seven years, in two years, and by some authorities, in one. As every movement of a muscle requires first the breaking down of nerve cells to gain impelling force, as every muscular effort breaks down muscular fibre, as every thought wastes nerve tissue, as the heat of the body is maintained by the consumption of material, it is probable that at least once every month, every part of the body is replaced except a portion of the teeth, bones and hair.

Why there is so slight change in form is for the simple reason, that the old molecule is replaced exactly by the new, each distinctly, and surrounded by molecules that for the time are not affected.

Foreign bodies—as tattoo marks, are surrounded by peculiar growth—they are encysted—and there is no resistance further offered against their presence.

Should such particles cause irritation there would be suppuration, and they would be expelled by the breaking down of the tissues around them. Such marks if deeply imprinted are only removable by removing the skin itself. If only slightly beneath the skin, careful blistering that would remove the scar skin would result favorably. But the process is necessarily painful and unapplicable to large areas.

Texas: Q. Will you please give me the names of the people who were and are Spiritualists, and how do we know that they were Spiritualists? Please answer in The Progressive Thinker.

A. Tennyson, Gerald Massey, Hiram Powers, Sir Edward Bulwer Lytton, Elizabeth Barrett Browning, and many others of lesser fame. These are known to have been Spiritualists by their writings, conversation as reported, and the testimony of authentic witnesses.

Allen M. Blanchard, National Military Home: Q. Will you kindly give the names of the people who were and are Spiritualists, and how do we know that they were Spiritualists? Please answer in The Progressive Thinker.

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WHAT IS HOME WITHOUT A MOTHER.

"Dear father," quoth a little maid, Just home from school one day, "See what a pretty motto Teacher gave to me, I pray."

"She told me I could make a frame Like mamma made for you, And then we'd hang it on the wall, Dear father, what do you?"

The lonely father with his thoughts On the past to him so dear, When the dear wife was at his side, His pathway's course to cheer,

Looked up and viewed the motto Which had pleased the child so much, But when he read, the cardboard fell, Dropped from his nerveless touch.

"What is Home Without a Mother?" Read the motto on the floor, "God of Heaven," cried the father, "Will this bitterness ne'er be o'er?"

"Child," he cried, with mighty effort, "Bring the motto here to me, I pray, While I answer you that question, Sit you here upon my knee."

"What is home without a mother?" The phrase, a darling child, Yet we and little brother, Ne'er'll be wholly reconciled.

"Where dear ones may administer To all our earthly wants, But where the lack of mother's love, Your memory ever haunts."

"A place where you may live and learn, And sometimes happy be; But where from yearning for that love You'll ne'er be wholly free."

"A home, my child, where father oft Its loneliness dreads to see, And where from sorrow grim and deep, Till death he'll ne'er be free."

"What is home without a mother?" 'Tis a home where pleasures pall, 'Tis a home where joy is anguish, And for me, no home at all."

These, his words in sorrow spoken, Caused the child to share his grief, Soon the little voice said softly, "Papa, what is your belief?"

"Does our mamma live in heaven? And little sister, too? And if so, is not that our home? Don't they wait for me and you?"

"And afterwards, when it is time For you and me to die, Will not our mamma have a home For us up in the sky?"

"And don't you know mamma worked, For us and home to care, And don't you think God took her away To fix our home up there?"

"And if that's home, and you and I Had gone there first, you know, We'd been without a mother While she stayed here below."

"So why not frame the motto, And hang it good and high? For home has got a mother; And home is in the sky."

"Child," he cried, "thy mother liveth, And she waits for us up there. Thou hast shown most wondrous logic And a wisdom that is rare."

"Believe it not, it others tell you That your mother lives not there, In that land where is no sorrow And where all is bright and fair."

"What is home without a mother? What is home the thought divine, Waits for us an angel mother, And a home that's yours and mine."

E. G. MORGAN.

## PROF. C. D. HERRON.

(Continued from page 1.)

economic problem; it is not a problem of mere churches and church members. It is a problem of how to make human life more valuable and respectable than the abundance of things the individual of the nation may possess. And the social problem is a problem of how to so organize the world that all men may be equally secure in the material means and social resources needful for a complete life.

He illustrates the compulsory participation of the individual in the organized world. "For instance," he says, "I cannot come from Iowa College to this city to speak to you of Chicago against the existing order of things, without riding upon a railway system, the capitalization of which is largely watered stock. Now, watered stock is a method of high treason, by which corporations forcibly tax the nation for private profit, and by which they annually extort millions from American taxpayers and producers. It is as essentially a system of violence, spoliation, and robbery, as would be the overrunning of the nation by Tartar hordes, laying hands on whatever they choose to take for their own."

To those who have waited years to see an awakened thought and conscience concerning the robbing systems of our commercial feudalism, these words are an inspiration of hope. That hundreds of people crowded Willard Hall and by hearty applause and still more significant silent listening, evidenced the deep interest of thoughtful study and earnest human sympathy, is a hopeful sign that the world's great social crisis comes to souls who will seek a right solution of its problems.

Quoting the possibilities of his charter, Mr. Herron stated that the great steel trust, capitalized at \$200,000,000, could wipe private industry and ownership off the face of the earth, and the great oil trust, capitalized at \$100,000,000, could organize in combinations in its open defiance of law.

If we have any spiritual life and growth; if we are anything more than an aggregation of self-seeking, these social conditions must be held as the supreme consideration. Both the safety idea of the church religionist, of getting into a heaven in another world, and the comforting expectation of a spirit home and reunion with loved ones gone before, are trivial matters compared with the spoliation, enslavement, poverty and wretchedness of a social state here and now, that is destroying soul and body and perpetuating iniquity and crime.

LUCINDA B. CHANDLER.

## MRS. HELEN E. HILL.

(Continued from page 1.)

winged angel of Life Eternal. I bring light and comfort to all. I softly kiss the eyelids to sleep to awaken in the life beyond."

It fell to the lot of W. J. Colville to give the closing address and poem and as he had known Mrs. Hill well for several years, and been privileged to enjoy close friendship with her, he could and did speak not only as the lecturer for the First Association of Spiritualists, but as one who knew and loved the noble woman who lived and spoke words. During the address two or three messages from her in spirit were interwoven with the thread of oratory which dealt with spiritual life and its perfect naturalness. No abrupt change, but a gradual, almost imperceptible awakening to the new conditions, was said to be the experience of those who, though not exactly expecting the change at the moment when it came, are fully ready to take the step and find themselves at home in the life beyond death's curtain.

The poem which concluded the exercises, made mention of the varied fates and what they symbolized; it ended with this stanza:

"Farewell, thou fairest well indeed, Good-bye! Good is with you to-day; Your earthly life has borne good seed; Thou art a victor from life's fray. Yet flowers and snowy dew bespeak Thy rest, the life beyond thy soul, And this our benediction be: To press with thee toward life's goal."

W. J. COLVILLE.

## MIND, LIFE, MATTER.

(Continued from page 1.)

Matter and life are distinctive factors. Each is composite in character. Matter, per se, produces however finite and wondrous phenomena without the aid of life; whereas life, including mind, is impotent to produce any phenomena without the aid of matter. Herein we again find matter the dominant factor. We have little patience with those who tell us "all is mind; that gross matter is mind—surely" mind is the finest of beings, and that matter, yet we are repeatedly told that mind and matter are the same, differing only in conditions.

The unquenchable love and persistent effort of all animates to abide in flesh (matter) is so strong, if matter did not dominate no animates would ever quit their loved abode.

All phenomena show progress from the crude to the refined, from the simple to the complex of cells as in man. Geology teaches that aeons of ages rolled away ere the simple unicell manifested; that matter—all alone—had been producing differentiated phenomena thousands, possibly millions of years, ere it evolved to a condition in which life could make known its existence.

Herein we learn that matter was the primal factor; thence how silly to assert the priority of mind.

When we contemplate the transcendent grandeur of mountains and vales; the matchless beauty of delectable clouds; the genial, gentle sunshine; the terrific storms of earth and oceans; the volcano's throes of molten rivers; the lightning's flash and thunder's roar, where by the dramatic tremor and better color how small a factor mind has ever been compared with matter.

The glory and cheer of man, however, consist in his continuity; that while the cosmic forces of matter are not cumulative, never increasing in quantity or power, the inherent forces of life manifested in man, are ever accumulating, are ever gaining more and better color of matter and in time—as eternity rolls on—mind will become master of matter; then the universe will be ruled by mind instead of matter; then floods, famines, pestilence and tornadoes will cease to fret and destroy; then harmony, peace and happiness will possess the universe.

GEO. M. RAMSEY.

## MY SYMPHONY.

To seek life content with small means, To seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages with an open heart; to bear cheerfully, do all bravely, await occasions, hurry never; to be a word to the wise, and better color of matter and in time—as eternity rolls on—mind will become master of matter; then the universe will be ruled by mind instead of matter; then floods, famines, pestilence and tornadoes will cease to fret and destroy; then harmony, peace and happiness will possess the universe.

GEO. M. RAMSEY.

## THE CRUCIFIXION.

When Was Jesus Crucified?

"In what year was Jesus Christ killed?" is one of the questions answered in The Thinker of last Sunday under the head of "Notes and Queries," and the answer is "A. D. 33." Did the editor forget the authority of the late Judge Bradley, in his judgment that I have preserved the Judge's opinion on that theological question in my scrapbook.

Before me is a table of conjectural dates of the crucifixion and other events up to the sojourn of Paul in Rome, prepared by the late Canon Farrar and printed in an appendix to his "Life and Works of St. Paul," 1880. I have myself added twelve authorities to his twenty-six. Five of the thirty-eight give no date, of the crucifixion, but of later events in the lifetime of Paul. Of the thirty-three who undertake to date the crucifixion twelve say A. D. 33, seven A. D. 30, (not including Bradley), six A. D. 30, four A. D. 31, three A. D. 32, one A. D. 33, and none A. D. 34.

Three of the six who say A. D. 29 are Clement of Alexandria, Tertullian, and Eusebius the first church historian. Another, and the very earliest authority, is the recently discovered Syriac Documents, which give the sequel to the story of Abgarus and Jesus Christ contained in the "Chronicon of Eusebius." In all these documents the date is A. D. 29. Nor is there any ancient authority for another date, save that of Jerome, which says A. D. 32, and the "Chronicon Paschale," which says A. D. 31. Canon Farrar credits Eusebius with the date A. D. 33, but this contradicts his ecclesiastical history, which says the year 30, by the consul of Abgarus and Jesus Christ.

And I find that Farrar's year 33 is taken from the "Chronicon of Eusebius," attributed to Eusebius, but doubtless a later monkish forgery. The other two authorities for the year 29 are Davidson, and McClintock and Strong's "Cyclopedia of Religious Knowledge."

Now let me show how very uncertain is any of these dates. The crucifixion is described as occurring on the sixth day of the week, that is to say, on the day before the Sabbath of the Jews, which began at evening on the day we now call Friday. The first three gospels describe that day of the crucifixion as the great passover day. I herewith submit an accurate astronomical table of the dates of the annual full moon, which fixes the date of the passover for the years 29 to 35, inclusive:

A. D. 29—Sunday, April 17, 1:34 a. m.  
A. D. 30—Thursday, April 10, 10:22 a. m.  
A. D. 31—Monday, March 29, 7:12 p. m.  
A. D. 32—Saturday, April 12, 4:44 p. m.  
A. D. 33—Thursday, April 2, 1:32 p. m.  
A. D. 34—Monday, March 22, 1:02 a. m.  
A. D. 35—Sunday, April 19, 7:53 a. m.

It will be seen that if none of these seven years date the passover fall on Friday.

Furthermore, to fix the date of the passover on Friday is a violation of the established principles of the Jewish calendar, which forbids the celebration of the day before the Sabbath. (See the book "Origin of Christianity," page 30.)

Still further, the Jews followed no trial or execution on the great passover day. (Ibid.)

## THE CRUCIFIXION.

(Continued from page 1.)

The Moslems have their ancient scriptures, giving a history of the world from Adam down through their great prophet, Ibrahim to Isa, the son of Maryam, bestowed by Gabriel in the guise of her cousin Yusuf, of whose command the Temple, whose custodian was their uncle, Zachariah, the priest. The mother and child fled to Egypt, escorted by Yusuf, to escape the wrath of Herod the king. At twelve years of age Isa began to work miracles in Egypt. After thirty years mother and son returned to Aila (called Aelia Capitolina by the Romans, or as we know as Jerusalem). Zachariah had been slain by Herod; his son Yahya (John the Baptist) had been hidden, but now came forth after the death of Herod, proclaiming the coming of the prophet Isa, who would work miracles and bring from heaven a book and a law. The first who believed in Isa was his cousin Yahya.

Isa's ministry after his return did not exceed three years. He was forsaken by Simeon (not Peter) and betrayed by another disciple, not named, for a reward of thirty dirhems. The mob tied Isa head and feet, and dragged him to a place where they had ready a stake on which to hang him. By magic their leader Isaur was transformed into the likeness of Isa, and by the same power he disappeared. The bewildered mob, after a little time, killed their leader and bound him to the stake.

As for Isa, Allah raised him to heaven, as it is written in the Koran—"They have not slain and have not hanged him, but some one who resembled him." For seven days Isaur's body remained on the stake. Each night Mariam came and wept at the foot of the gallows. On the eighth day Allah caused Isa to come down from heaven to his mother. Then she knew he was not dead, and her heart was consoled. The same night Isa met seven or eight of his disciples at his mother's house. The one who had betrayed him had slain him, and Simeon, who had forsaken him, and Isaur, who had been transformed into the likeness of Isa, were also slain.

Isa was sent Peter (not Simeon or Simon Peter) to Babylon to send Thomas; to Kairoum, Philip; to Ephesus, John; to the Hedjaz, Bartholomew. James and Yahya were to remain at Aila. Then Isa ascended to heaven. His mother died six months after his ascension. James and Yahya were kindly treated by King Herod II., but under the influence of his mistress, Herodias, and her mother he beheaded the prophet Yahya. The Arabian chronicle knows no Pontius Pilate.

I believe that our ancient Scriptures are borrowed from the Arabian records, which know no Jesus, much less Christ, nor Jerusalem, but always, as in the Koran, have Isa and Aila.

—W. H. BURN in Washington Times.

## THE CRUCIFIXION.

(Continued from page 1.)

"From Night to Morning, or An Appeal to the Baptist Church," by Abby A. Judson. Gives account of her experience in passing from the old faith of her parents to the light and knowledge of spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

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"After Her Death. The Story of a Summer." By Lillian Whiting. No one that loved spiritualism can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office.

The Relation of the Spiritual to the Material Universe. The Law of Spiritual Control. By Michael Parady. Price 15 cents. For sale at this office.

Three Jubilee Lectures. By J. M. Peebles. M. D. Dr. Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Spiritualism, are well worthy of being preserved in this tasty form in print. Price, 35 cents. For sale at this office.

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GRATEFUL LETTERS,

Received by Dr. Watkins from Grateful Patients.

More evidence that the psychic physician is superior to the old school doctors. Kindly remember, that the writers of these letters are those who have tried all other means of getting well, and when almost discouraged, hope, gone, they apply to Dr. Watkins for help.

Nov. 28, 1898.  
Dr. C. E. Watkins, 406 Mass. Ave., Boston, Mass.—Dear Doctor:—Your favor of the 31st inst. at hand. As my husband is in Los Angeles, I will reply for him. Mr. Burns has been greatly benefited by your three months' treatment, and thinks he will discontinue medicine for a while. Should he feel the need of treatment again he will write you. He has recommended you to several people in this vicinity, and I presume you will hear from them, asking for treatment. MRS. B. B. BURNS, Williams, Arizona.  
Note—Mrs. Burns holds a high and important office on the Santa Fe Railroad.

December 17, 1898.  
Dear Doctor:—I am very sorry that I have so neglected to write, but as I have been feeling so much better since taking your medicine, I have kept putting it off. I feel greatly encouraged, and feel that I shall be well again.  
Very gratefully yours,  
MRS. J. E. VAN BUREN, Aberdeen, Wash.

December 8, 1898.  
Dear Doctor:—People exclaim, "How well you are looking," which assures me that you are doing much for me, as the reverse, "How poorly you look," would assure me that you are doing your worst for me. I sound your words to all etc. Yours truly,  
MRS. ELVINA J. BARTLETT, Montclair, N. J.

Dec. 23, 1898.  
Dr. C. E. Watkins—Dear Sir:—I do not think I need any more medicine, as I do not see why I am not all right. I feel grateful to you for not letting me see you the next time I am in the city. Very respectfully, P. R. MOORE, Haverhill, Mass.

Dec. 14, 1898.  
Dear Doctor and Friend:—Medicine safely received. I am gaining every day; stomach better. I am stronger every way, gaining flesh rapidly, etc.  
Cottuit, Mass. HELEN HAWES.

Dear Doctor:—Please send medicine. Your tablets act promptly, and accomplish in twenty-four hours, what the medical prescriptions take one week to do. Yours, C. FLOOD, 560 East 157th St., New York City.

December 10, 1898.  
Dr. Watkins—Dear Sir:—It is simple justice to you that I should tell the truth, regarding your efforts to me, for my health. When I appealed to you for help, I was in a bad fix, I assure you. My stomach and bowels, and also my kidneys were all deranged; I was sick, and no mistake. Now after five months' treatment, I feel cured, because I never felt better than I do now. Many people wonder at the change. I will be pleased to recommend you to all the sick who are in need of help. Most respectfully, your friend,  
JOHN W. EAMES, 28 Burget Ave., Medford, Mass.

November 28, 1898.  
Dear Doctor:—I am feeling a great deal better. The blood is all good now. Hardly think I need another month's medicine. ELLEN E. GRAYES, Panama, Iowa.

October 19, 1898.  
Dr. C. E. Watkins—Dear Sir:—I write to tell you that I do not need to have you treat me any more; and I hope you will pardon me for not letting you know before. I am, I think, now perfectly well, and you have done me lots of good. I certainly shall recommend you to all my friends. Thanking you again, I remain, most sincerely,  
MARY K. SANBORN, Lawrence, Mass.

December 18, 1898.  
My Dear Doctor:—It is four weeks to-morrow, since I got my medicine. I am still gaining, and feel better than when I wrote you last. I wish I could find words to express to you just what you have done for me. I was given up to die, by all other physicians. You have made me so much more comfortable; no pain, getting well as fast as I can, etc. Thanking you for the good you have done me, I am, your grateful patient,  
MRS. E. A. CRAIG, West Townsend, Mass.

December 12, 1898.  
Dear Doctor:—I am getting along nicely. If I had kept on going down hill, the way I was before I wrote you, I do not think I have been here to-day. I have had company since the day before Thanksgiving, but thanks to your care, I got through all right without any bad after effects, etc. I am gratefully yours,  
Lewistown, Me. ANGIE S. RICE.

December 16, 1898.  
Doctor Watkins—Dear Sir:—I am feeling first rate. Have a good appetite and sleep sound.  
Yours respectfully,  
JOHN H. LORING, Concord Junct., Mass.

December 16, 1898.  
Dear Doctor:—I am feeling so well now, it does not seem as though I would need to take another month's treatment. Have not felt so well for ten years. I have no ache or pain anywhere, and it seems good. Ever your friend and grateful patient,  
Orange, Mass. MRS. F. L. LORD.

December 6, 1898.  
Dear Doctor Watkins:—Forgive me, that I have been so negligent about writing. But I have been feeling very well lately, so have been very busy. Of late, have been feeling so well that it hardly seems necessary to take anything. I feel well, eat well, and sleep well. We are very glad to hear of your prosperity. Long may you live and prosper.  
MRS. A. C. TAPPAN, 64 Wingate St., Haverhill, Mass.

These letters that we have published from grateful patients, from time to time, should prove to you that if they can be helped, you can be helped. If they can once enjoy health, why not you? Most of all, they were given by the old school physicians. In fact, we do not believe that we have a patient but that the regular school of medicine has tried to cure, and failed. So you see, they are not patients who came to us when they were first taken ill; but came to us not only of ill disease, but also of ill minds. If they were worse still. Are you seeking for health? Have you tried our methods of cure, yet? Why not write us to-day?  
DR. C. E. WATKINS, 406 Mass. Av., Boston, Mass.

GENERAL SURVEY.

(Continued from page 6.)

Ellis Custer writes from San Diego, Cal.:—"The First Spiritual Society of San Diego extends the compliments of the season and wish you a very happy New Year. May The Progressive Thinker live long and prosper. The First Spiritual Society of San Diego is now having Mrs. Loe P. Brown just finished a three months' engagement with us. She is a grand and earnest worker. The evening previous to her departure a reception was tendered, when an expression of our love and high appreciation of her and her work was adopted by the society, of which I will enclose a copy to you; also a leaflet which was distributed at each service and find very beneficial, as it gives some of the principles of Spiritualism to people that would be hard to reach otherwise."

"The First Society of Rosicrucians met last Sunday in its new and beautiful hall, which is in the Steinway Building, seventh floor, on Van Buren street, near Michigan avenue, and accessible by elevator. The propitious signs of success were the attitude of the audience, which faces the East, and augurs auspiciously for the change and the society. We have now about thirty paying members, while the audiences vary in size. Now that we have but one service, and that at 10:45 Sundays, it will be a surprise if we do not fill the hall, and seats are free, too, which is an advantage. The public is invited in free lectures on occultism, under the free directorship of Mr. J. C. P. Grumbine, assisted by Mrs. Etta Mayer, Mrs. Josephine Conrad and Miss Jeanette Tait. The Terpsichorean Club expects to inaugurate a series of social functions in the reception parlors of Steinway Hall. Mr. Grumbine spoke last Sunday on 'The Sub and Hyper States of Consciousness,' and next Sunday on 'Intuition.'"

F. W. Smith writes from Rockland, Me.:—"Having been a student of the spiritual philosophy for forty years, and identified with camp-meetings and other societies for a long time, and having received invitations to officiate at funerals, I have decided henceforth to accept calls for that purpose; also to give lectures before Spiritual societies when required. I feel that true and earnest workers are needed in the great harvest-field of spiritual reform. I have been a worker in this field to some extent for several years, but have never been free to devote as much time as I would like. Our cause is one of the greatest of the age, and one which man can wage. We are the leaders in the great reformatory movement of the present age. In our ranks may be found some of the ablest thinkers in the world. We are receptive to the influences from the land of angels, and hence have a great advantage over those not thus favored. After some life-long Spiritualist crosses the shroud of death and for want of some brother or sister believed to officiate in the last rites, the family are compelled to engage some one not in harmony, and totally unfitted to do justice to the occasion, hence I have decided to answer calls of this kind, feeling that I shall be successful in the attempt."

The News, of Chattanooga, Tenn., says:—"Oscar A. Edgerly, of Lynn, Mass., the Spiritualist and medium, gave a short lecture last night followed by an hour spent in test work, at the hall of the First Society of Spiritualists on Market street. He explained many things in his talk that enlightened his audience on the subject he was handling. He said no matter how skeptical his hearers were, if they would conform to the necessary conditions they would be successful. He went among the audience and gave to many present, what he described as being messages from friends in spirit life. He would first describe the person he saw and then ask people in the audience if they could recognize any of their departed by the description. If any one could he would then give the message. To one lady he gave a warning against a journey to the West, a message from her dead baby; to a gentleman he told of his brother being killed while performing some duties as an officer of the law. These tests kept the audience in the greatest excitement throughout the evening."

The First Spiritual Society of Chattanooga, Tenn., at a meeting on Christmas day, passed resolutions in appreciation of the generous and instructive services of Mr. W. B. Hickley, who has been giving valuable lectures freely to the society during two months previous. The society elected him a life member.

Geo. W. Walrond's Spiritual meetings in the Opera House Block, Denver, Colo., continue to be well patronized. His Sunday evening services are simply crowded and converts to the Spiritualist philosophy are made at every gathering. Mr. Walrond says that during his fifteen years' spiritual work he has never had such a demand on his psychic gifts as he had during the past year, 1898, and 1899 has commenced in even greater earnest than ever.

"Blue Laws of Connecticut, With an Account of the Persecution of Witches and Quakers in New England," etc. The wickedness and folly which may be embodied in religious laws are forcibly illustrated in this readable and instructive pamphlet. Price, 25 cents. For sale at this office.

"Woman, Church and State," by Matilda Joselyn Gage. A royal volume, of more than equal intrinsic value. The subject is treated with mastery; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2. postpaid. For sale at this office.

"Mahomet, His Birth, Character and Doctrine," by Edward Gibbons. This No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"The Microcosm—His Infinite and Celestial Relations and Spiritual Powers." Of this pamphlet by a Spiritualist thought and experience, Lyman C. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

"The Dead Man's Message," an occult romance by Florence Maryat. The author, a clairvoyant, in Spiritualism, and her study of occultism, have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

West Side Spiritual Society meets at No. 48 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park Hall, No. 501 West North Avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritual Society meets every Sunday in Hopkins Hall, 525 W. 63d street, at 2:30 and 7:30 p. m. The First Spiritual Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898. Mrs. Georgia Gladys Cooley, pastor.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m. The Gross Park Spiritual Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The Second Church of the Soul will hold meetings in the Purely open house, Madison street and California avenue, every Sunday afternoon at 3 o'clock and 7:30 in the evening. Good speakers and mediums will be present.

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30.

The Christian Spiritual Society holds meetings in Hygeia Hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells Hall, 1029 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and friends are invited.

Sanctuary of the Soul meets Sunday evenings in Washington Hall, 490 Washington boulevard, at 7:30. Discourse, tests and phenomena. Mrs. L. A. Roberts, pastor, assisted by other good mediums.

Dr. J. M. Temple will hold meetings every Sunday at 4908 Cottage Grove avenue, 2:20, conference, 7:30 p. m., lecture and tests.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Brownell, pastor. Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning at 7:30 p. m. o'clock. Ladies will bring old clothes to be made over per instructions of committee; also bring lunches. Supper at 6 o'clock. Tea and coffee served. Evening session called to order at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting and instructive programme.

Church of Unity, Services every Sunday at 7:45 p. m. at Sokup's Hall, southwest corner Milwaukee avenue and Robey street. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

The First Society of Rosicrucians, J. C. P. Grumbine, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sunday. Seats free to all services.

Send in notice of meetings held on Sunday at public halls. We cannot keep a standing notice of meetings and circles held at private residences. We have no space for that purpose.

INTEREST TO SPIRITUALISTS

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish, I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return.

TESTIMONIAL.  
B. F. Poole, Clinton, Iowa—Dear Sir: The result in my case from using your Elixirs Nos. One and Two has been wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began using your remedies four weeks ago. To any one suffering with stomach, liver and kidney trouble, I heartily recommend them. Having suffered for eight years, and during that time tried many physicians and various medicines, I have derived better results from your treatment than all the others combined. I am most grateful.

MRS. A. P. BLANVALET, Frenchburg, Ky.  
For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail.

CLINTON, IOWA. B. F. POOLE.

The Progressive Thinker.

Every Spiritualist in this broad land can keep in touch with our cause by subscribing for The Progressive Thinker, and also obtain a valuable acquisition to their library at the same time—Art Magic. The paper one year and Art Magic costs \$1.00. The 20 cent only a little more than preparing the postage, so that the book is almost an absolute gift, being paid for out of the revenue of the office, thus each subscriber sharing the profits of the paper. Subscribe at once and get your neighbor to join with you.

KEEP IN STEP.

Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. The paper one year and Art Magic costs \$1.00. The 20 cent only a little more than preparing the postage or expressage. If you take no Spiritualist paper then you can not keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, then tell us why you do not? We would like to know.

"The Great Roman Africa." By Prof. Geo. F. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed lecture to Bishop Foremann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of

Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to Mrs. Dr. Dobson-Barker, Box 132. SAN JOSE, CAL.

Healing, Causes and Effects

Dr. W. P. Phelps' latest book, is a presentation from the spirit side of life of the basic principles of Mental Healing and their relation to Vibration. The Esoteric under-current of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible forces. Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena along the lines of spirit power, attraction, repulsion and overcoming.

It treats of adepts, mediums, and their varied powers. It also has something to say of elements, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abode specified. Astral conditions, with the process of going out on the astral currents are explained by one who knows. "The subject of Fear occupies one whole chapter."

The whole field of man's relation to the forces bringing either the health or disease, is treated in a clear and simple manner, as it is by one who is himself a student of the subject. The book is of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The annals of Romishism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and ethical subjects. Cloth binding, 480 pages. Price \$1. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient research, and a most valuable contribution to the study of the Bible. It is well qualified to suit evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"The Universe." What Force Is? The Beginning of Creation. What Matter Is? The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environment. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"The Gospel of Buddha, According to Old Books." By E. H. Carr. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Prophets of Israel." By Prof. C. H. Cornhill. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Price 15 cents.

"Progression, or How a Spirit Advances in Spirit-life." The Evolution of Man. Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where-with to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

"Human Culture and Cure. Part I. First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"The Watson-Wonder." To the student of psychophysics, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurney Vennum of Watseka, Ill., and Mary Reynolds of Vassarburg, Pa. For sale at this office. Price 15 cents.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

DEATH AND THE AFTER LIFE. By Andrew Jackson Davis. Something you should read. Price 75 cents.

Fifty Years in the Church of Rome. By Rev. Chas. Chalmers, ex-priest. A remarkable book. Price, 50c. For sale at this office.

Drs. Peebles & Burroughs

NOT ONLY CORRECTLY DIAGNOSE BUT THEY

Absolutely Cure Chronic Diseases, Where Others Fail.

If You Are a Sufferer Write To-day, Giving

Your Name, Age, Sex and a Leading Symptom, and receive an absolutely correct

DIAGNOSIS of your case FREE OF CHARGE.

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MANSFIELD'S

Homeopathic Medicines

Are Compounded Clairvoyantly for Each Patient.

Send name, age, sex and leading symptom for Free Diagnosis.

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SCIENCE OF THE SOUL

BY LOREN ALBERT SHERMAN.

Sets forth the Philosophy of Existence, with detailed evidence, as to the nature of the soul, and its relation to the body, and as it demonstrates the truth of the spirit manifestations of the soul, as well as the actuality of spirit manifestations. Its title page claims that the book is

A SCIENTIFIC DEMONSTRATION of the Existence of the soul of man as his conscious individuality independently of the physical organism.

of the CONTINUITY OF LIFE and the ACTUALITY OF SPIRIT RETURN.

The first eleven chapters are devoted entirely to a demonstration of the existence of the soul, with a clear exposition of the philosophy. The succeeding four chapters set forth the philosophy of the soul, and its relation to the body, and as it demonstrates the truth of the spirit manifestations of the soul, as well as the actuality of spirit manifestations. Its title page claims that the book is

The Infidelity of Ecclesiasticism. A Menace to American Civilization. By Prof. W. M. Lockwood. A trenchant and masterly treatise. Price 25 cents.

WHAT WOULD FOLLOW The Extinction of Christianity? By George Jacob Holroyde. This is a most valuable contribution to Free Thought literature. Bound in paper with good likeness of author. Price, 10 cents; twelve copies for \$1.00.

A LIBRARY. Commence forming one now by subscribing for The Progressive Thinker, and securing Art Magic. The paper one year and Art Magic will cost you only \$1.20. Supposing the plan had been adopted by The Progressive Thinker when it was first issued. Then you could have had in your library at the present time eight valuable books. But it is better late than never. Commence now, if you have not done so already, to form a library by subscribing for The Progressive Thinker. A library in this fast age is absolutely essential. Aid us in carrying out the Divine Plan.

BEAR IN MIND. In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

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## AN INVISIBLE COMPANION

By Hezekiah Butterworth, in Woman's Home Companion.

The story that I am about to relate will be new to many readers, but there may be some people in Boston who will recall it, as it was more than once related by John Greenleaf Whittier to limited circles of friends in the inspired days of literary gatherings at a well-known mansion on Mount Vernon street, and of the "Poetic Picnics" of the old-time Radical, or Chestnut Street Club. The poet Whittier seems to have had two cherished stories among a rich store of folk-tale and legendary lore, which suggested so much that lies in the background of life, in the hidden and occult world, as to lead him to relate them to those who were sympathetically interested in such mysteries. His auditors were generally those who had the "gift of discerning spirits," the genius of spiritual interpretation.

One of these stories relates to a vision of form that appeared to his sister under very tragic circumstances, and that never ceased to be a matter of deep thought in her life and of discussion in his own. He refers to it in his poems. It has been related by Mrs. Claflin in her "Recollections" of the poet, and is too well known to call for repetition here.

The other tale was of such delicate fiber and tender significance as to be sacredly guarded while yet many people who knew it were living. The circumstances happened at a time when spiritualism was more active in the public mind than now, and for that reason the story may have invited a less close analysis than it would today, when the public mind is more scientifically inclined.

Mr. Whittier had a little circle of friends who at literary meetings had a passion for telling New England wonder tales. Among these were Mrs. Harriet Beecher Stowe, Mrs. Elizabeth Stuart Phelps (Ward), Mrs. Mary E. Claflin, Mrs. Edna Dean Proctor, and others. Mrs. Stowe related the best of her stories, many of which were humorous, under the title of "Old Town Stories"; or, Sam Lawson's Fireside Tales; and Mrs. Phelps Ward has fully told one of the remarkable mysteries of her early life in a recent series of personal recollections. The story of Mr. Whittier's that we have in view seems not to have been retold outside of the old literary circles of the West End Boston and the Inglesides of the Merrimack towns, and so far as we know has never appeared in print.

The old literary circles of the West End Boston—what gatherings they were! What grand spirits, long vanished, were in attendance! What deep wells were found in the deserts of life by those amiable philosophers! And what conferences in regard to life's mysteries followed after their formal sessions were for the day or evening brought to an end! The Radical Club, 13 Chestnut street, now called as to the "Chestnut Street Club," was founded in 1867. It met at the house of Mrs. Sargent, and was composed of those "who dared to think and to utter thoughts on all subjects, but especially upon the mysteries of the soul and spiritual investigation." Could anything be more interesting in this dark world? People still love to recall such occasions as the reception of Charles Sumner, Longfellow, Whittier, and Dom Pedro, the Brazilian emperor, at this club; the essays of nearly all the independent thinkers of the times were read there; the famous "Poetic Picnics," and notable homages paid to notable men, of which Dom Pedro, in June, 1876, said with characteristic Spanish—or rather, Portuguese—grace, "I perceive it is five o'clock, Mrs. Sargent, which is my misfortune. May I be excused?" Few people ever made a more neat exit from the tediousness of an admiring assembly, which to the serious man must always be a humiliation.

The discussions there have passed from memory, but some fragments of the old "Poetic Picnics" remain, and they are yet capable of "feeding the multitude." It was one of these, in 1870, that Emerson contributed

The beggar begs by God's command, And gifts awake when lovers sleep; Swords cannot cut the giving hand, Nor stab the love that orphans keep.

As delightful and of deeper significance were the informal Mount Vernon street gatherings of authors, of which Mrs. Claflin has left such picturesque and impressive incidents in her "Personal Recollections of John Greenleaf Whittier."

We repeat the old Boston fireside story in the spirit in which it used to be told on winter nights, but with our own mental coloring, and without any claim to the poet's hypnotic force and verisimilitude. The frame work of the picture is left unchanged.

On the hands of the Merrimack river there lived a generation ago a family whom we will call Van Cleve. Their home was ideal. Their ancestors may have traded at the fairs of the old times when the white sails of the merchants of Newbury knew the purple way to the golden ports of the sea; they were not sure, but they had ample means for refinement, and their home had all the elegancies of refinement, culture and taste.

They had a remarkable family of children—beautiful in form, restrained, of attractive and obliging manners. These children seemed to have a certain inborn intellectual and spiritual force that gave great beauty to their thoughts and conduct. They were gentlemen and gentlewomen while yet their curls floated free in the air of the playgrounds. It was often said by the neighbors whose families were less cultured, "the Van Cleve children are not like most other people's." They were not; they had larger gifts, clearer perceptions, more responsive hearts, and a certain nobility. The oldest was a boy of some nine years, named Elmer; he had a beautiful face, a heart always restless and ill at ease when his affections hungered, and a clear-sounding soul. The second child was a girl of seven years, named Elaine. She attracted the notice of those who first saw her by her high forehead, with width in the region of identity, her large, lustrous eyes, and by her sympathetic imagination, her at times to reveal a soul born to the "even vision."

The family were not Spiritualists, after the meaning of the times; they only took note of supposed supernatural things, as strange happenings came to them. They simply lived a refined and beautiful life, and if they received larger impulses than common people from the inward world they thought of it only as a part to inherit a certain spiritual consciousness.

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"That is all very strange," said Mr. Van Cleve. "I have heard of such things, but never knew of anything like it before."

"The unseen world may be all around us," said Mrs. Van Cleve, "and some have a clearer spiritual sight than others. Walter seems to have. Did you ever notice it?"

"Mrs. Van Cleve had never given his mind to psychic subtleties in his scholarly experience. A lover of nature, books and travel, he had little thought of the subjective possibilities of life.

"There are epidemics of fancies and nervous impressions," said he, "and these towns on the Merrimack have been full of them since the old Indian days. It seems to have the atmosphere of the old times, according to the old traditions, used to see specters, and the Salem witchcraft began in the fancies of children. I am sorry to find my children susceptible to such impressions."

"But their story does not seem to have any connection with evil influences," said Mrs. Van Cleve. "The idiom that they appear to see is a beautiful one; there is nothing uncanny about it."

"Don't let the children go to the meadows any more unless you go with them. I have no wish to have them play with angels in this world, even if such things could be."

"The children were very much grieved to be forbidden to go by themselves to the river meadows. They tried to persuade their mother to go with them, but she refused. They played about in a lonely and forsaken way, as though something vital had gone out of life. The little stranger did not appear."

It was noon of the summer-time now—the days of waning meadows, green corn, whip-poor-wills' songs at night, amid the fireflies, under the stars. The children were not allowed to go to the meadows; visitors from Boston filled the house with merriment and music, and the yard with outdoor games. The late fancies of the children were partly forgotten, but one afternoon Walter came up from the meadows alone with a serious face.

"What is it, my son?" asked Mrs. Van Cleve, in alarm.

"Mother, I have seen him again."

"Whom, my son?"

"The boy."

"Father will be sorry. What did he say?"

"He asked me why I did not come any more to the meadows to play."

"And what did you tell him?"

"I sat down on the grass and told him all."

"And did it hurt his feelings?"

"He looked as though he was in pain. He never wore that look before. And he said—oh, mother! he said 'Tell your folks that in heaven their angels do always behold the face of my Father which is in heaven.'"

Mrs. Van Cleve recalled the Scripture and its connection. The latter sent a shudder over her face, and she said, slowly:

"Take heed—that—ye—despise—not one of these—little—ones—who believe—in—me—for. Was that what he said?" asked Mrs. Van Cleve.

"No, mother. He said, 'My father and mother, who are in the other world from me, are going to cross the ocean. He said, 'I am going with them.' He said, 'You will not see me any more.' He said, 'They are going to sail on the steamer Atlas; next Wednesday they sail from New York. I am going too. He said, 'I came to you because I loved you—I never meant to do you any harm. You love all people, and you drew me toward you; I am sorry that I have caused your father and mother pain. I am going away now.' That was what he said, mamma."

Mrs. Van Cleve carried the story to her husband after her children had gone to their rooms for the night. He was reading a daily paper from New York at the time. He became uneasy as the unwelcome subject was again introduced.

"This is a very strange addition to a strange experience," he said, starting. He turned the paper slowly, as if loath to have his wife discover what was in his mind. He glanced here and there over the advertising pages. He started again, as though he had received a nervous shock; then he sat silent for a few moments.

"Wife," he said, "there is an ocean steamer named the Atlas."

"You alarm me," said Mrs. Van Cleve. "And she sails from New York next Wednesday. See there is the advertisement before our eyes. I had intended going to New York on Wednesday." He put his hands to his eyes and sat a moment silent. "Wife, you may think as you will, but I must know all I can of this strange story. If such people of that name who had lost a child should be found on board the steamer, why, it would be to me the key to the other life. Wife, I have a strange impression that comes to me with this last story. I have changed my plans. I shall go to New York on Tuesday" instead of Wednesday, and shall go to the Atlas and examine the passenger list. What did you say the child's name was?"

"Van Ness—Allie Van Ness."

"Albert Van Ness."

He sat in silence again. He seemed like one in the atmosphere of a discovery.

"Yes, I must do that. If my little boy's imagination is affected I should know it," he added absently.

"They talked of the legends that had haunted the houses of Merrimack river and the old colony houses that dotted the rims of the purple space of Cape Ann; the boy, the specter of the Old Testament, the treasure tales of poor Margaret Nourse," of the haunted chimney story of the Owl and the Gun at Acton, and the fate of Captain Davis and the Acton men."

"To recall such things," said Mrs. Van Cleve, "seems like going into the caverns of darkness. Whatever we may think of them or of the Old Testament, the boy, the specter of the Old Testament, the treasure tales of poor Margaret Nourse," of the haunted chimney story of the Owl and the Gun at Acton, and the fate of Captain Davis and the Acton men."

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## HYPNOTISM.

The Wonderful Influence of Suggestion.

WONDERS WILL NEVER CEASE IN CURING OF DISEASE.

A dispatch from Denver, Colo., states: Hypnotism has saved the life of Rev. Myron W. Reed, one of the most popular pastors of the west. For three weeks he had been dangerously ill with what at first appeared to be la grippe. Nervous and mental complications arose and were so aggravating that it was impossible for three or four days. The patient's reason was rapidly leaving him and he was delirious all Friday night.

Dr. Mary D. Bates, formerly of Chicago, and Dr. E. G. Case were at the patient's bedside constantly, but the sick man's system refused to respond to extraordinary doses of opiates, and all hope was given up. Death, they announced to the family, was a matter of only a few hours, and the report spread through the city.

COMRADE CALMS HIM.

It reached Captain W. Harry Conley, a prominent member of the Grand Army and formerly warden of the city jail, who is an old comrade of Mr. Reed. Conley went to the house at once to offer his assistance, and he came to the family and was admitted to the sick room, believing that he was about to see his old friend die. He sat by the bedside and gently stroked Mr. Reed's head.

The effect was wonderful. The raving ceased almost instantly and quiet came to the sick man's brain.

The nurse suggested that it would probably save the man's life to have a few hours' sleep, and Mr. Conley asked that he be given permission to try to put him to sleep. Nobody present knew that the captain had any hypnotic powers, but the consent was granted, and in five minutes Mr. Reed was sleeping like a child. For an hour he rested comfortably, and was then slowly awakened at the suggestion of the hypnotist.

DOCTORS WERE GREATLY SURPRISED.

The doctors were greatly surprised to find the great improvement in the sick man's mind. They suggested another trial, and Mr. Conley responded. This time Mr. Reed was kept asleep for three hours, and the result was a corresponding gain in mental as well as physical strength.

Last night Mr. Conley was at the bedside all night, and he kept his patient sound asleep. No medicines were given to produce the condition, as they had long since been found to be ineffective for that purpose.

This morning the patient awoke and spoke of the weather and the day, the first time for nearly two weeks he had taken any interest in current events, for he had been delirious most of the time and knew no day from another.

SEVERAL TIMES SENT TO SLEEP.

Several times to-day he was sent to sleep at the wave of Mr. Conley's hand, and to-night he is sleeping like a child. No noise disturbs him, and he is dead to the world, gaining strength rapidly and on the fair road to ultimate recovery.

The bulletin issued by Dr. Bates was of a most reassuring character, and she now believes that within a week or two the patient will have accumulated sufficient strength to leave his bed. The nervous strain has disappeared, and several little ailments due entirely to this cause have already given way to the new treatment which has vanquished the medical fraternity of the city.

Mr. Conley has never made any pretensions to being a hypnotist, and is averse to having his name used in the connection, but he admits all the facts and is upheld by the doctors themselves.

The above illustrates one important fact, that all curative agents, of whatever kind, are needed in this enlightened age. While there are thousands of devices to cure the sick, no one agent applies to all.

Chicago, Ill.

M. D.

Here is a book that will interest all, and will give especial pleasure to those who believe Jesus lived, a veritable man, and not a myth nor yet a God.

All sides of the question are given a hearing—except the orthodox.

In the opening chapter is presented a strong and well fortified statement of historical evidences of the actual existence of a Jesus—an amount of evidence that seems surprising after one has read the views of some who deny that there is any historical evidence that such an individual ever existed.

The views of the various writers whose names appear on the title page are given in full, in their own language and in the wide diversity of opinions expressed and readers will be sure to find what will please them, and will be instructed if not pleased by the contrary views of others.

Dr. Peebles has arranged these chapters with the skill of a general handling an army and directing its evolutions.

Spiritualists, whatever may be their preconceived opinions about Jesus, will find this book eminently instructive and readable, and those who buy and read it will not feel that their money has been wasted, or that they have made a poor investment.

The book contains 370 large pages,







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SATURDAY, JANUARY 21, 1890.

WHAT WE SHALL DO WITH THE HEATHEN.

Senator Elkins, senator by the divine grace of being a millionaire, as is plumed and gilded as he is wealthy. Others with Yankee thrift, see a good bargain in taking the Philippines, and commercial money-making. Elkins does not care a farthing for trade or the shekels, it is the extension of religion that fires his soul with apostolic zeal. He says: "If for no other reason we owe a duty to Christianity to take the Philippines. The wars of the future will be in driving Mohammedanism and Buddhism from the East and Christianizing that section of the world."

To this eminently pious senator it appears as easy to drive the believers in these great religions out of the East, as to bulldoze a State Legislature. Let us see how wise he is, and what a job he flippantly speaks of.

The most reliable figures of the world's great creeds are:

Buddhists.....147,000,000

Confucians.....256,000,000

Mohammedans.....177,000,000

Or a total of.....770,000,000

To drive out this vast population the senator proposes, providing every Christian man, woman and child would enlist, 447,000,000.

Thus far in history, Buddhism and Mohammedanism have not only held their own, but increased at far greater ratio than Christianity. In the contest to "drive them out," they will not submit tamely, nor will they ever receive the Christian religion. But should they be driven, where does the pious Elkins propose to drive them? There is no vacant territory, and to annihilate them would be as barbarous for this age, however sanctioned by Jehovah when he admitted the ravishment and slaughter of the Canaanites.

If he ever read the book which shows that this earth is hollow as a gourd-shell, perhaps he intends finding the hole into the interior and driving the 770 millions like a vast flock of sheep into the interior! Then he and his Christian soldiers would have all land, and then, with their bayonets, begin with glorious intent will prove a good investment in real estate.

This would be a new crusade to which those to the Holy Sepulchre which left the bones of hundreds of thousands bleaching on the hills of Asia, would be as a skirmish line to a countless army. By all means inaugurate the crusade to "drive out the Buddhists and Mohammedans!" The egotism and conceit of such ignorant piety needs just such a caustic remedy to awaken it to sense.

CHAPLAINS IN THE ARMY.

There is a chaplain for every regiment, who represents the lingering superstition that in ancient times sent the priest with the warrior and made the soldier believe that he was fighting under the protection of God. That there should be recognized, government-paid priests with the army, is a satire on the enlightenment of this age. Paid are these priestly chaplains for what? To pray that the army to which they belong may be victorious; that the shells may burst in the enemies' ranks and tear and rend; that the cavalry may tread down and the sabres lacerate! Pray to the Christ who taught love and peace as above all things to come to their aid in wholesale murder!

There are priests engaged in praying God for the same terrible assistance, on the other side, and if there was any listening deity to arrange so as to satisfy Northern Christian armies.

The notorious Sam Small gained an appointment as chaplain of the Third Engineers, United States Army, and the very day he arrived in the South he expressed his views as to the value of the high office he had assumed.

He is thus reported: "The chaplains are a sort of sop to the church sentiment, without much substance to them. They take minister and put a uniform on him, with a silver cross on the shoulder, pay him \$200 a month and turn him loose on 1,200 men without any of the implements of the spiritual warfare to fight with. I've been disappointed. "When I get out I am going to suggest that they do away with the chaplains. I suppose there will be a howl, but it is better to raise the issue and have the whole system raised. When we get down to Cuba, I'll wager most of the men would rather go to a cock fight or bull fight than attend services. To tell the truth, I am beginning to think there is a heap of balderdash about what the chaplains do accomplish outside of meeting the sentiment that calls for their presence with every body of troops."

THE REAL REDEEMER.

We are taught from the pulpit that man was originally pure and perfect in all his parts; that he violated the command of God, fell from his high estate, and that to regain his lost condition it became necessary for another to assume man's guilt, suffer, and even die for him on a cross; and that all who accept such redemption are released from the sins of the first pair, and through the merits of that atoning blood are fitted to inherit eternal life.

Philosophers assert, on the contrary, that man came into being occupying a very low plane of knowledge; that his progress upward was slow and toilsome, extending through millions of years before he learned the value of fire, and the means of preserving it. That commencing with this little spark of probably accidentally acquired knowledge, he has added to it from age to age, little by little, one slight advance forming a stepping-stone to another, until he has reached his present exalted position.

If the philosophers are correct, then is not the pulpit in error as regards its claims? And is not education, instead of the blood of an innocent person, the real redeemer of the race? And do we not owe our great advancement during the last hundred years to the fact that a new era was opened in the history of the world when the American State governments ceased to pay tribute to the church, and inaugurated a system of common school education, where the poorest could have the elements of knowledge at public expense?

In all those countries where the church still holds sway; where the priest and pulpit are supported by the governments, education is limited to the few, and very slight progress has been made in learning, and in real knowledge. The priests, who are the principal educators in such countries, strive to so instruct as to perpetuate power in the hands of the clergy, while the physical needs of the people are almost wholly neglected.

Without elaborating a subject capable of infinite expansion, does not common sense suggest that the American people and the world at large as well, should take a lesson from experience, let the pulpit with its antiquated notions, go to the dogs if it will, and increase the effort to educate and enlarge the mind, and free it from false incalculations by a class of worthless teachers whose greatest effort has been to protect their own power by claiming "God wills it?"

A SHAMELESS BIGOT.

Among the Associated press dispatches from this city, we find the following:

"When the Rev. William S. Jacoby, assistant pastor of the Chicago avenue church, in preaching a funeral sermon over the body of Victor B. Williams, December 30, propounded the doctrine of hell fire and eternal damnation he aroused a spirit of resentment on the part of his hearers. After the minister closed his exhortation Andrew B. Adair, a fellow craftsman of Victor Williams, arose and expressed his opposite view, and later there arose an open controversy between the preacher and members of his audience after they had left the church and were still standing on the sidewalk in front of the door."

Victor B. Williams was one of the best known printers in the United States, and his friends were justly indignant at this shameful attempt to rekindle and intensify the fires of an imaginary hell over his lifeless remains. No wonder churchmen were outraged when they heard the following from their pastor's lips:

"It is not enough to plead that one has lived a moral life, that he has been unselfish, helpful to others, and guiltless of moral wrong. He who believes in Jesus Christ and does not look to him for mercy cannot hope to escape hell fire and eternal damnation."

Belief is everything, good deeds are nothing with this survival of paganism. He holds heaven in one hand to give as a reward for believing, and hell in the other as a penalty for not believing in a virgin-born God. Ever since the Inquisition was suppressed and the sword for the extermination of unbelievers was sheathed, the hell has been extended to the body of man, serving at the same time as the principal stock in trade of the burly priest to frighten victims into his fold. The annual prayer week, just closed, was one of rant about the distress of an angry God, because sinners refuse to be saved.

If there was a hell into which they who refuse Omnipotence by their misrepresentations of the Divine character could be hurled, there is no question these blatherers would be the first to encounter vindictive justice.

CRIME ON THE RETROGRADE.

The Tribune of this city, in a recent editorial, shows by a mass of statistics that crime is on the decrease in the United States, and that 1898 marks a decided change for the better over 1897. Even suicides, of late years so alarmingly prevalent, fell off 680 during the last year, while there were 1,080 fewer murders. Other crimes seem to have dwindled in like proportion.

The enlistment of so many of the criminal class in the army and their temporary removal from the country, probably did much towards producing the result, whilst the partial revival of business with employment for idle labor contributed a share; but is it not probable improved creeds, so far as the minds of the people are concerned, have influenced the favorable conditions?

So long as wrong doers are taught that by faith and repentance the most hardened sinner can escape justice and the punishment of crime in a future state of being, he will take the risk of escaping it here. Teach him, on the contrary, as Spiritualists do, that the future life; that there is no possibility of escaping wretched punishment, then a reform will commence at once, that will not only bear fruit in this life, but be eternal in its consequences, just as a good man must always look back with painful regret to any evil act of his life.

The more zealously the popular creeds are taught and believed, and control human action, the greater will be the infraction of moral law. The criminals of the United States are church members, and hellers in the church. The statistics of the penitentiaries prove this, whilst Spiritualists and Agnostics are rarely found doing service for the State.

IN THE REALM OF THE UNSEEN.

Lillian Whiting Relates Her Personal Experience.

VISIT FROM A DEAD FRIEND—SPIRIT OF KATE FIELD APPEARS AND TALKS WITH HER—CONVERSATION IS CARRIED ON JUST THE SAME AS BETWEEN PEOPLE IN THE FLESH, AS RELATED IN THE INTERIOR OCEAN.

The New Year of 1890 is a sufficiently convenient date from which to predict a few years that is rapidly making itself felt in the industrial world—that of substitution of scientific and technical training for the former learning of a trade, for trades are vanishing before the march of modern inventions. The electrician is supplanting the engineer; one man directing a motor supplies the place of ten or a hundred in manual labor, and so the new conditions are coming in and the old ones are going out. The need in the line of general education is not, as formerly, trade schools that teach some one specific thing, but polytechnic schools and institutes of technology. It is already possible to discern that the great problem of capital and labor is to be solved—not in precisely the manner now argued by either party, but by the coming of wholly new conditions of life. The world is on the threshold of diviner days. There has been a cult of people who for the past few years have been announcing that "poverty is a disease." The statement had sufficient flavor of extravagance to prevent its being received too seriously, but, nevertheless, there lurks in it the germ of truth. The alleviation of poverty is found in better industrial conditions and in wise philanthropies. But the cure for poverty will be found in spiritual unfoldment. Man as a divine being, sharing the very nature of God, holds within himself the key to his conditions. He can create them. Jesus explained the simple and direct way, and instead of our relegating his words to the borderland of mysticism, we may test them by practical experience. "Seek ye first," he said, "the kingdom of God and his righteousness; and all these things shall be added unto you."

Now, the kingdom of God is not so vague a thing as waiting for the change we call death. It is a spiritual condition into which every man and woman may enter at any moment. Having entered it, having achieved that identification of the human will with the divine will, having realized within ourselves that serene peace, that entire harmony which is the atmosphere of the kingdom of God, one is then receptive to the conditions of that kingdom. They are ready at any hour for each and every one. They are as free and as abounding as the atmosphere.

Now, to still further rationalize this theme, it is evident that there is about us another realm in close correspondence with this; it is evident that the world of the Seen is simply a facsimile of another world which is the Unseen; a world of the ethereal where this is of the material. This unseen realm (and we must remember that the unseen is not the invisible, for it may be, and is, perceived by our spiritual faculties)—this unseen realm is in the closest magnetic relation to the realm of the seen. It is the world with which we are in perpetual relations of action and reaction; the world whose inhabitants are our friends, who have put off the earthly form and gone on to this finer and more potent life. If this hypothesis is true, is it not a fact of tremendous importance, of fairly overwhelming magnitude? Is it not, indeed, one which re-adjusts all our preconceived theories of life? The accumulated human experience of nineteen centuries now enable man to enter on a far more intelligent comprehension of spiritual laws than he before has been capable of. Jesus alluded to these when he said: "I have many things to tell you, but ye cannot hear them now." Could the child in the kindergarten fear the knowledge unfolded in the classroom? Individuals, like St. Paul, for instance, who can fear the larger knowledge, there have always been; but so interlinked is our humanity that the race as a whole cannot advance beyond the average progress of all its members. It is perfectly conceivable that now, on the eve of the twentieth century, humanity, as the best of men, is being educated to that degree which makes possible this larger knowledge and higher grasp of the Unseen. Both science and psychic research support this probability. The increasing experiences of people who "talk with the dead," as the Interior Ocean phrased it—that is, who talk with their friends who have put off the mortal body and are in this ethereal world—is a perfectly rational and even inevitable outcome of the conditions in which we now find ourselves. Man is no longer between a rock and a hard place, as he once was, but is steadily cultivating harmonious relations between these two; by subordinating the whole of his system to the divine access to the stores of knowledge laid up in his soul, and attaining to the complete recognition of God and of the universe.

By living so purely, in thought and deed, as to prevent the interposition of any barrier between his real (spiritual) and his outer (or physical) self, and by steadily cultivating harmonious relations between these two; by subordinating the whole of his system to the divine access to the stores of knowledge laid up in his soul, and attaining to the complete recognition of God and of the universe.

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FAITHFUL WORDS.

"Faithful are the wounds of a friend," were the words of one in the long ago, and they express a truth worthy of remembrance. Words of kindly uttered truth, spoken with sincere intent to help and do good, may sometimes cut with pain to the very heart, yet are the faithful words of a faithful friend.

Having the good of the cause at heart, we have endeavored to give faithful words to our readers, that they may be individually benefited, that they may be intelligent and well instructed in matters pertaining to the philosophy and phenomena of Spiritualism, and all the vast range of thought, conjoined or cognate to our grand cause.

In our work for the good of our cause, we have felt it a duty to speak faithful words in positive condemnation of fraudulent practices by persons professing to be mediums.

We believe it is a truth, that our foundation of what is whole, or a part of its materials is composed of fraud. The edifice cannot safely be trusted to the hands of mere base pretenders; nor to those who, being possessed of some real gifts of mediumship, are dishonest and mix false and unsound or rotten material with the genuine. Spiritualism can flourish better without either of these classes than with them.

Feeling a deep interest in our cause, and feeling the importance of its largest and most substantial success, we urge as the most feasible and perfect means to that end, the formation of family circles.

In laying out work for the good of our cause, for the coming year, let not this important point be absent from the minds of Spiritualists. We verily believe that in advising and urging this matter we are doing what will, more than all things else, tend to build up our cause and establish Spiritualism on the most solid foundation possible.

The practical demonstration of spirit presence, in the quiet, homelike, family circle, will be more effectual in winning acceptance, and giving Spiritualism a home in the hearts of people, than any other method or plan that can be devised or followed.

And that very best results may be secured, let the family circle work be supplemented, and reinforced, with spiritual literature. The reading of such papers as THE PROGRESSIVE THINKER will make wide-awake, progressive, intelligent Spiritualists.

Now here was revealed the special fitness which my beloved friend in the unseen saw, and knew, and which I did not see and know. Nor did I then know of the complete and beautiful poem of Poe that Mr. Stedman and Professor Woodbury had edited, it having been known to them long ago, and not seeing the American papers. So there is all this chain of objective probabilities in support of my impression that Miss Field came and directed me to send this letter to the beloved poet who had been her generous and life-long friend.

All these occurrences of which so many people can speak certainly tend to establish the probability that those in the unseen may speak to us, spirit to spirit, and that this communication will be in the nature of what we have so frequently called a "higher" or "not so phenomenal, but as a natural part of the experiences of life. We shall learn, while here, to come more and more into the control of the higher forces. We shall yet learn how to control the elements and think into being, so to speak, those which we require for the demands of the physical world. The struggle for the primary necessities of life, as food, shelter, and clothing, will then be transferred to a higher plane, and we shall conquer, increasingly, the spiritual territory and reach a higher development. The basis of all this culture is the comprehension of the nature of life. The spiritual man (temporarily) sojourning here, clothed with a physical body) has behind him a long pre-existence and before him a potential feebleness of his nature. The spiritual man (or the soul) is the cause and not the result of the physical world. How shall this nature seek its perfection?

By living so purely, in thought and deed, as to prevent the interposition of any barrier between his real (spiritual) and his outer (or physical) self, and by steadily cultivating harmonious relations between these two; by subordinating the whole of his system to the divine access to the stores of knowledge laid up in his soul, and attaining to the complete recognition of God and of the universe.

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SUNDAY AND POLICE COURTS.

Under the head of Police News, in the Daily of a neighboring city, we find the following:

"The first of every week generally sees a miscellaneous collection of culprits in the police court."

What is true in the very moral city of Rockford, is true of every other city where the Christian Sunday is protected by law. Great troops of offenders are arraigned every Monday morning on account of wrongs perpetrated on "God's holy day." Why more on this day than any other in the week? Is it not because "an idle brain is the Devil's workshop?" If it were not for enforced idleness they who are brought into police courts Monday morning, to answer for offenses of the day before, perhaps paying the entire earnings of the past week in expiation of petty offenses, in gratifying appetites or passions, would be engaged in productive industry, the proceeds going to the support of loved ones who are impoverished and suffer because of these fines and costs.

The attempt to make persons religious by legislation has all the characteristics of the Inquisition, without a single redeeming trait. It is not for the laborer, or in his interest the day is detached from his fellows, and is called sacred, but it is in the interest of the priest exclusively, to the prejudice of honest toil. Men should rest when weary, without regard to a day, and should labor when disposed to do so without interference from any one. A barber wants to rest on Sunday, so he gets a city ordinance compelling all his rivals to rest. The priest wants generous contributions from the people for his support, so he procures legislation to close all places of business on Sunday, to the end that they shall go to church, hear him tell all about God, and pay him liberally for his Sunday labor.

A LUCID INTERVAL.

A religious paper was recently started in Germany to defend the verbal inspiration of the Bible. It had a very brief existence. The editor in his vainglorious dictation he could not get any contributors to support his position. Sensible Germans. A few years more and the advocates of such a ridiculous claim will be sought for and only found in sane asylums. We can imagine a mild-mannered lunatic looking over a new corner of this sort, and remarking, as was said to have been done on another occasion: "This man is not insane. He's a dam fool, and that's what ails him."

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# Important!

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Send age, name in full and two-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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## GOD-MAKERS.

They Are Subjected to Some Criticism.

Picking up a Spiritualist Journal and glancing over a column headed "Books That We Recommend," I note how prone authors are to dogmatize and lay down speculations to accord with the prejudices of those who yet have a portion of the shell of orthodox clinging to their partially emancipated minds. One of the first duties that some authors seem to believe they should discharge when they write a work on nature or spiritual phenomena is to make a new god. Not being satisfied with the character and peculiarities of former deities, and thinking that their readers will demand of them a fresh type of creator, they deliberately proceed to fabricate a god out of their own consciousness; and of such improved appendages as will meet the requirements of new-born Spiritualists whose approbation they are anxious to propitiate. They are doubtful that other people have sufficient ability to produce a god, and they hope to win their gratitude by presenting one already dressed and made up.

We are forced to admire the complete confidence that these persons have that they are fully competent to perform their task. They sit down with a telegraphic vision and sweeping infinite space and infinity in their grasp, and they dazzle all common natures, in a few hours they turn out a god; and you are not left in any doubt as to his attributes, for they proceed to convince you by ample illustration how well they are acquainted with the deity they have invented; and they will explain and analyze and exhibit their product in all the best light, and with a triumphant smirk defiantly inquire, Was there ever a better god offered for acceptance than this?

In the column mentioned is given the headings of chapters of two published works, one by Tuttle, the other by Babbitt, and here are the topics covering omniscience: The nature of God; duties and obligations of man to God; (God's obligation to man is not treated of); God as a spirit; God's location and his mode of working; The nature (?) of God; God's greatness and glory; God's perfection.

The foregoing is certainly ample to cover the field, and sounds as if it came out of a Presbyterian pulpit. It certainly displays a vast deal of assurance and discounts anything that can be found in the Holy Bible. There is a strong presumption, too, on the part of these authors, that Spiritualists generally will take them seriously and credit them with an intimacy with the godhead that far transcends the acquaintance of ordinary people. But we will excuse these and all others of having any special mission in this direction, and relieve them of any qualms of obligation they may feel to provide modern thinkers with a fresh God.

Fifteen centuries ago god-making might have been a necessity or an aid to humanity, as a rattle to an infant. But that calling is now an anachronism, and when one who doesn't know any more about god than ourselves sets himself up to impose his individual notions about deity upon us and begins to explain to us the nature(?) of God, we suspect that some of the old odes are hovering near and we do not care to be begoggled by that kind of an atmosphere.

thors get over there. Then we will get full answers. Oh, yes, then they will tell us about God, for they will know as much as the man in the street does, and like him, their conceit will be infinite. C. H. MURRAY.

## WHY IS IT? A Question Asked and Explained.

A few evenings ago it rained a perfect torrent, and we were to hold a public meeting. We presumed that an audience would be next to impossible such an evening. I went to the hall to see how many persons were present before having Mr. Kates go. Lo, a goodly number were present—gathered there on some rainy evening. A skeptic asked: "Why did not your spirits tell you?" That question is often asked, when we are not informed of things deeply concerning us which happen. Is it a pertinent question? Should we be always fully informed by the spirits of every event that is to influence our lives? If so, it will possibly necessitate abrogating our selfhood. It would require that we should lay aside our personality and respectability. In this particular case we did not ask the spirits to give their opinion, nor to investigate for us; we try to use our own judgment in most things that concern our physical conditions. We do not carry all of our burdens and troubles and desires to the spirit friends. Possibly, if we did they might be able to tell us of every necessary event and guide our actions, but these would all, then, be entirely subject to another will. It is not sufficient to say that that will would be from the plane of an exalted spirit, and hence of a higher and clearer power, and hence of a greater capacity—it would still be the absorption of our own individuality. Whilst we are mortals we must exercise all prerogatives of individuality if we expect to inherit an early exercise of personal powers in the spirit realm. Each soul is responsible for itself. If we could attain this soul-right, we could be made perfect instruments or mediums for spirits to use at all times. A wise medium controlled by wise spirits will use the occult forces of their personality only upon necessary occasions; and that means that the medium shall be only a subjective instrument at stated times. To be a spirit-subject at all times is to be an obsessed individual. To be obsessed by wise spirits (possessed by them at all times, and against consent) is to be deprived of our personal rights equally with an obsession by undeveloped spirits.

One great trouble with the investigator is that he brings to the medium only worldly material, sensuous conditions and expects spiritual results. They drag a spiritual medium, a seance, a medium and the spirits down to their level, and then dare to criticize the results. Spiritualists conduct public meetings to meet the crude demands of a curious mob rather than for the spiritual culture of their associated membership. If we would carry a higher form of aspiration to the spirit world, and surround our mediums with more spiritual conditions, we would attract a purer quality of ministry, and also a more intellectual pabulum from captivated spirits.

Being satisfied with the sensuous planes of spirit capacity, we do not evolve the spiritual forces to carry forward a word for the upbuilding of a great cause of human worth conducted by exalted spirits. We need to eliminate the crude from our self-hood before we can attract the more perfect from the spirit-world.

With the crudities and sensuousness of humanity that beset the efforts of spirits and mediums, I often marvel that we have arisen to the spiritual power we possess. When we bring to the altar of spirit, the beautiful and good, ration for the true, beautiful and good, spiritual baptism will bless the human race and the wiser and better from spirit-life find fitting instruments to do the work of uniting the two planes of existence in a positive and assimilated fraternity—and not before. Spiritualists, the duty and the care is yours.

Fraternally, G. W. KATES.

## PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mr. John Chapin departed this life at Berlin Heights, O., January 4, 1890. He was born in New York, and was in his 84th year. He was a Spiritualist and mediumistic, trusting to his impressions in the most important affairs, often from a worldly point of view to his detriment. Some years ago he engaged Hudson Tuttle to attend his funeral, and the engagement was carried out on the 6th of January.

Passed to a higher life, at Junction City, Kansas, on Dec. 28, 1898, Mrs. Addie Allen, aged 54 years. The funeral services at her home were conducted according to the religion of Spiritualism by Mrs. E. D. Conannon, of Kansas City, Mo. Mrs. A. L. Lull, of Lawrence, Kansas, and Mrs. E. E. Hammon, of Topeka, Kansas. The Order of the Eastern Star took charge of the body at the door, and laid it to rest with the beautiful ceremonies of that order in the Masonic section of the cemetery. Doctor Allen was in active practice as a physician over 20 years. She was a fine medium, with a big heart, full of sympathy for human suffering. Her last illness was only one week's duration. F. VOGL, M. D.

Mr. Jacob Ensley, of Batavia, Mich., passed to spirit-life, January 6, 1899, aged 63 years. He leaves a wife and one son, three children having preceded him to the other side of life. He was a firm believer and staunch advocate of the cause. Funeral services conducted by Mrs. Eva Payne Hopkins, of Owosso, Mich. W. E. OLDFORD.

Mrs. W. P. Sanford passed to spirit-life, at Defiance, Ohio, Nov. 17, 1898, aged 73 years. She was a stanch Spiritualist. We had lived together for 50 years. W. P. SANFORD.

I do not know but that others have already written you that my wife, Mrs. L. A. S. Nourse, has gone to the spirit land that she held such free converse with the spirits, and that the ideas advanced in her Lyric of Life are accepted now by some of the first scientists. She knew they would become true. She left the form, Sunday, January 8, 1899 at 7 a. m., from a grippe and heart complications. Mollie, Ill. WM. A. NOURSE.

"Thomas Paine: Was He Jesus?" An interesting pamphlet by Wm. H. Burr. Price 10 cents. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

## Sunday Spiritualist Meetings in Chicago.

West Side Spiritualist Society meets at No. 48 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritualist Society meets every Sunday in Hopkins' hall, 528 W. 63d street, at 2:30 and 7:30 p. m. The First Spiritualist Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898. Mrs. Georgia Gladys Cooley, pastor.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at 3 o'clock and 7:30 p. m. Good speakers and mediums will be present.

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30.

The Christian Spiritual Society holds meetings in Hygeia Hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells Hall, 1029 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

Sanctuary of the Soul meets Sunday evenings in Washington Hall, 490 Washington boulevard, at 7:30. Discourses, tests and phenomena. Mrs. L. A. Roberts, pastor, assisted by other good mediums.

Dr. J. M. Temple will hold meetings every Sunday at 4308 Cottage Grove avenue. 2:20—conference. 7:30 p. m., lecture and tests.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at two o'clock. Ladies will bring old clothes to be made over as per instructions of committee; also bring luncheon. Supper at 6 o'clock. Tea and coffee served. Evening session called to order at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting and instructive program.

The First Society of Rosicrucians, J. C. F. Grumblin, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sunday. Seats free to all services.

Spiritualist Church of Unity meets every Sunday at 7:45 p. m., at Flynn's Hall, Northeast corner of Robey street and North avenue. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meets every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1505 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

Spiritual Church of All Souls. Service at 7:30, at 153 Lincoln avenue, corner of Garfield avenue, North Side. Mrs. Squire, pastor.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

## INTEREST TO SPIRITUALISTS

Anyone who is sick and failed to find relief, should send their name and address, with stamp for reply, to Dr. J. A. G. Babbitt, Cal. and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and I may convince them of the truth of spirit return. 470

## TESTIMONIAL.

B. F. Poole, Clinton, Iowa—Dear Sir: The result in my case from using your Ellyx Nos. One and Two has been wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began using your remedies four weeks ago. To any one suffering with stomach, liver and kidney trouble, I heartily recommend your Ellyx. Having suffered for eight years, and during that time tried many physicians and various medicines, I have derived better results from your treatment than all the others combined. I am most gratefully, Mrs. A. P. BLANVAULT, Frenchburg, Ky.

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail. Clinton, Iowa. B. F. POOLE.

## The Progressive Thinker.

Every Spiritualist in this broad land can keep in touch with our cause by subscribing for The Progressive Thinker; and also obtain a valuable acquisition to their library at the same time—Art Magic. The paper one year and Art Magic costs \$1.20. The 20 cents only a little more than prepay the postage, so that the book is almost an absolute gift, being paid for out of the revenue of the office, thus each subscriber sharing the profits of the paper. Subscribe at once and get your neighbor to join with you.

## KEEP IN STEP.

Keep up with the Free Thought procession. You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free every year; subscribe, the 20 cents only a little more than paying for the postage or expressage. If you take no Spiritualist paper, then you can not keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. For sale at this office.

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and their relation to Vibration. The

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of healing, is clearly shown to be the

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say of elemental, and man's power over

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process of going out on the astral currents

are explained by one who knows. The subject

of Fear occupies one whole chapter.

The whole field of man's relation to the

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happily and thoroughly explained. The book

of 400 pages, is proving its interest by its

sales. Sent on receipt of fifty cents. For sale at this office.

## "THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

"History of the Inquisition." Every citizen of our country should read this concise history of that Roman churchly institution, known as the Inquisition. The annals of Romanism and its institutions, beliefs and parties not in conformity with the ruling powers of the Roman hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at 25 cents, and will be mailed postpaid for 25 cents.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the United States Bar. This is a work of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"The Universe." What Force Is The Beginning of Creation? What Force Is The Creation of the Earth? The Beginning of Life: Immortality. The Substance of Life: Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is the history of a student of the science of religions, and of a man who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Konigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at 25 cents. The Bible and the Prophets. By Emma Rodd Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, herewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fully give the promises of its title. For sale at this office. Price 75 cents.

"The Watske Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watske, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

"Voltaire's Romances," translated from the French. With numerous illustrations. A delightful work of the brilliant Frenchman and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined with the skill of a master mind. Price \$1.50. For sale at this office.

"The Great Roman Amphitheater." By Prof. Geo. P. Rudolph. Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hörtmann. It is good reading, and should be widely distributed. The people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 10c. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"The Evolution of the Devil." By Henry Frank, the independent preacher of New York City. The most learned, accurate, scientific and philosophical analysis of his Satanic Majesty ever published. The Devil contains 48 pages, and is beautifully bound, with likeness of author on title page. Price 25 cents.

"Life of Thomas Paine." By Editor of the National with Preface and Notes by John P. Fiske. With a full and complete Paine Homestead and Paine Monument, at New Rochelle, also, portraits of Thomas Paine, John Jay, and other prominent figures of the American Revolution, and the most prominent of Paine's friends in Europe and America. Cloth, 70 cents.

"Paine's Theological Works." Age of Reason, Examination of the Prophecies, etc. Edited by George F. Dowd. Price 50 cents. For sale at this office.

"Fifty Years in the Church of Rome." By Rev. Chas. O'Donnell. A remarkable book. Price 25 cents. For sale at this office.

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## SCIENCE OF THE SOUL

BY LOREN ALBERT SHERMAN.

Sets forth the Philosophy of Existence, with detailed

explanation of the soul's incarnation, with a clear

exposition of the psychic phenomena, and the

philosophy of the occult. The last twenty chapters

are devoted to the occult, with evidence in detail

of the spiritual powers, with evidence in detail

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

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THE MORNING OF SPIRITUAL GLORY

A Discourse through Mrs. Cora L. V. Richmond, Washington, D. C., October 23, 1898.

It is said in one of those glorious poems that form the sacred Scriptures of the Orient, "No new morning can dawn upon the world that does not bring a new baptism of truth; and when all the new mornings are gathered together from the great kingdom of Ormuzd, behold! there is a perfect morning everywhere."

"The earth is the night and the kingdom of the spirit is the day," it is thought in the Orient, and whatever shadow is cast, is cast from the earthly side.

INSPIRATION.

When inspiration comes people say: "Oh! that is not inspiration, see how it is shadowed; it cannot be from God or it would be all light!"

So when there is a cloudy day, when the storm is here, people say: "Oh! the sunshine cannot be all pure, see how shadowed it is to-day." But science tells you that in the midst of space there is no light at all; that whatever constitutes light is a pulsation from the sun, but it does not become light until it reaches the earth's atmosphere or the atmosphere of the planet that receives it, and then it is bright or shadowy according to the state of that planet. Science also tells you that the clouds that obscure the sunshine are not from the sun itself, nor even from the intervening space, but are results of the mists and fogs or vapors that arise from the earth; that, although there is shadow on the cloudy day, whatever daylight there is comes from the sun. Science also tells you that those wonderful rays of light which in past ages shone and pulsed have been gathered and imprisoned in the gems or in the coal tar, that out of the darkest substance known, that which you would not like to touch, come those wonderful aniline dyes that make resplendent the earth and the raiment of man.

If this be true, then does it not show that spiritual inspiration is the light; that whatever there is from the eternal realm, from the infinite realm is bright and whiteness? That its application to human needs must depend upon the condition, the average condition of mankind at the period in which it comes, and the especial condition of the individual when the light is revealed to him or her? And that if there seems to be shadow, if there is an intervening barrier, the shadow is not in the light itself, but is the result of that which rises from the shadows around the individual to whom the truth is revealed?

This is a self-evident fact. Yet when people are treating of the revelations of the past, they seem to think that they have no other mission than to treat of the manifest imperfections of those revelations, forgetting that whatever were the imperfections, they were the result of human states; but the revelations were the only light that had at that time; they seem to think that, if it is claimed that those revelations are absolute authority, all they have to do is to take the shadow (of language or interpretation) in the records of those past revelations and that then there will be no revelation at all. But all the light—bear this in mind—all the light those past ages have known in spiritual ways has come from the same source, and through similar methods that it does today, and will ever come. All the shadow of that light has come from earthly conditions, from human imperfections, from the state in which people are who receive the light. Yet it would be useless and foolish to cast aside the whole revelation because of the shadow. You include in the number of days of the year the rainy days, as well as the sunny days. You include the storm as well as the calm in the processes of nature. So you must conclude in your estimate of all past revelations that that which comes through the shadows is light instead of shadow. Now because on rainy days you cannot see as well as you can on sunny days, you do not put out all the light there is. You simply say, you would like to see as when the clouds and mists have rolled away from the sun. Meaning all the time when the clouds and mists have rolled away that arise from the earth and earthly conditions.

Now in every new morning of spiritual inspiration and awakening there is an outpouring of the spirit and there is such force and splendor in its radiance that for the time being it sets aside the clouds. There was, not only the thunder of Sinai and the great splendor that rolled in upon the tables of the Lord were written (which of course was figurative illustration), but there was the light that shone on the Mount of Transfiguration, on the Mount Olivet, that revealed itself to prophets and seers, and apostles, both in the Mosaic and Christian eras, and there were lights in the Orient, that which accompanied Buddha Gautama, and that which shone when Confucius came. Every revelation brings for the time being a great flood-tide of light.

But just as in the material realm; in the moist days of springtime, when the sun bursts forth with great splendor and power, pretty soon there are clouds that arise and after awhile it is intensely hot and there are great whirlwinds and tempests and the thunder and lightnings are revealed; so when the spiritual light in great splendor shines upon the earth, it awakens not only the blossoms of inspiration and truth, not only that which is bright and beautiful, but it awakens the storms, and the tempests, and the individual imperfections. Shining upon selfish people it awakens their selfishness, shining upon those who are turbulent, it awakens their turbulence and upon those who have individual faults and imperfections, it awakens them; and upon those who are wise, just and true, and noble, it awakens the attributes that are most active and dominant.

You have known, yet you have not

It is to know a mathematical truth; you will know it from within, from that realm or portion of your nature which is capable of perceiving that truth.

Now while it is perfectly true that certain problems in mathematics are demonstrable, it is not true that one person in one thousand, perhaps one person in ten thousand is capable of knowing the truths of higher mathematics. The slant fact of two and two make four, or the simple rules of arithmetic they may know; but how many people are there in the world compared to the whole who have ever demonstrated the problems of Euclid? How many people know what you mean when you talk about the "Pythagorean Proposition"? Not one in a hundred thousand. Yet upon these and similar mathematical problems must rest the basis of all that you accept concerning astronomy, concerning geometry, concerning the measurement of everything that bears forward the highest scientific statements of the world.

Upon the basis of what shall be determined as the final primacy of nature, be the primates many or be the primates one, will rest the future chemistry of the world. Upon the basis of the correct perception and statement of spiritual truth (not that it will be changed in the great primal source from whence it comes, not that it will be diluted or adulterated, but from the perception and capability of stating the great primal truths of the universe), will rest the failure or success of any and every future religious and spiritual movement.

To transfer those movements from the spiritual realm to the realm where they do not belong is fatal; it will stimulate and unfetter the passions of the human mind to the perception of spiritual truth must ultimately be successful. Prophets and seers, and those endowed with great spiritual perceptions have stated those truths; and the great Teacher of Olivet, as well as Buddha, Zerdusht and all the ancient representatives of truth have stated the primal truths just the same.

The primal morning of inspiration is the unwritten, unstated "Aum," that eternal principle of light by whatever name, under whatever appellation humanity chooses to address it; but whatever eclipses, clouds or limits that statement, whatever is less than truth, is error. The same is true in the illustrations of the statement concerning the spirit or soul of man. Whatever declares perfectly the soul and its relations to the universe and to other souls must be the primal statement, and everything else to be correct must imitate upon this.

If the proposition is not right the whole structure falls to the ground; if the proposition is right, like mathematics, the whole structure will be true. Now the more important the factor in human life, the more important it is that you shall know its correct statement.

People say: "I don't care where we come from. I only want to know if we are going to live after death." But you cannot know the correct basis of life until you know the correct basis of life.

If the soul is immortal that is one thing. If the spirit just lives after the death of the body and there is no precedent life of the spirit, that is quite another. You may know the latter without having any perception of the former, but you may not know the whole relation of the former to the latter without knowing the correct basis. Just as the pupil cannot know his higher mathematics until he has learned arithmetic. Just as it is proper that all systems of instruction, so there must be primal instruction in all that relates to spirit.

ILLUMINATION WITHIN.

But what we wish to especially emphasize is, that you cannot have a correct perception of what these facts and truths mean until there is correct illumination from within. The revelation of prophetic seers and those endowed with spiritual perception to the rest of mankind is not the relation of authority, is not the relation of those who dictate so you must follow, but they declare the primal truths for you to grow to, or to learn. And that declaration is just as important as the declaration of Copernicus in another realm, and Galileo in another realm which the world has been compelled to grow to.

Galileo had to suffer for his perception of scientific truths have had to lose their lives, just as religious prophets have. There is no exemption because a new discovery is in the realm of science. The world now is simply more tolerant of science because of its spiritual advancement. There would be just as great persecution of Edison for his inventions if there had not been the spiritual enlightenment which has led the people to know that inventions must take place as the new perception of principles in nature.

Instead of ascribing the religious and spiritual toleration of this age to the growth of scientific enlightenment, we make the opposite statement: That the growth in scientific enlightenment is due to the greater spiritual elevation and unfoldment.

The basis being correct, then all the propositions that relate to it will be correct and they will be perceived just as soon as the grown-up child is ready, just as the proposition in higher mathematics are waiting for the child that is learning arithmetic. These great spiritual truths are not newly created. There is nothing new declared in that which is revealed to-day; it is simply that the cycle has come around for the morning of the new revelation of spiritual truth, and it is doing in the world precisely that which it has done in past time. There is apparently a repetition with an added step in the spiral pathway of ascension; it shines with such radiance and splendor upon lives, in the states in which it finds them, that it awakens in them that which is dominant and predominates so that the shadow or light of their natures is revealed according to their states of shadow or light. The selfishness or unselfishness is brought forth according as the one or the other predominates.

THE NEW MESSIAHS.

Now we have known a great many people to apparently stand upon exalted heights of inspiration at the same time having much egotism; they would soon construe that inspiration to be themselves, and think they were the chosen apostles or the New Messiah of the New Dispensation. Recently there has seemed to be an epidemic of messiahs. There are in this country no less than twenty who, each considers himself the direct Messiah of the New Dispensation or of this spiritual movement. They have taken a little of its sunshine and gone off into a corner, and said "there is all the light, come and worship here." But like all such experiments, the moment you attempt to bottle up the sunshine, it ceases to be the sunshine, it is simply your own shadow.

But while all this is true it does not mean that there is no Messianic state; it does not mean that there is no such illustration; it means that often the precursor of true perception of life comes in the false expression of it. Those who have a little light and much egotism and shadow must, of necessity, present a cloud or a background for the real light. Taking the whole of the movement it is light. Taking the individual or local illustration of it, it might be a shadow.

But when the spring time is here, when the earth has received the great awakening and impetus of the primal morning, when the full flood-tides of spring are let loose, neither tempest, nor shadow, nor late frost, nor any storm can take away from the earth the great pulsation of the renewal of her life. These springtides will sweep in from the great ocean, they will march up the sands into the bayous, they will percolate into the marshes, and the sweet new breath of spring will be borne in into all the shallow and stagnant places along the shore. Nay! there will come from the far-off tropic islands the incense of orange groves and oleander trees and the breath of spices and the wonderful light of what is in the atmosphere over there, and along the plains and through the orchards and fields the bursting buds and drifts of apple blossoms will appear, and the young buds of many things upon the trees will at last shake out their leaves and play in the wonderful play of this mother life; the springtime of earth cannot be held back, the glory cannot be cast aside. Neither when the morning is here can the great splendor of the sun be set aside. There may be a seen gathering of clouds, there may be clouds that will eclipse the early rays; it may be those clouds will continue on to noon, but for the most part when the morning's splendor bursts forth the clouds disappear, and the storms are over and past, and the great glory of the magnificent day with its new message and its new light will come. You cannot by any human process, nor by any human conditions delay it.

Even this light of truth, whose material advent or manifestation you have been celebrating in its fortieth year, has gone on and on although shadowed ere it is in the zenith; storms, tempests and struggles there were all through the movement. There have been the in-sweeping of tempests and the manifestations of these human eccentricities. Not more than you can stay the incoming of the spring-tide, the approach of the dawn, than you can stay that which dominates the great worlds in their orbits and the cycles in their recurrent periods, can you stay this divine light that is in the world.

Lo! it comes in such silent ways; it comes even like the tides we have pictured, along the sands and dreary wastes of sorrow and desolation, where the great ebb-tide of death has left you mourning for your loved ones. It comes up the bayous of islands to the very thresholds of your dwellings where the stagnant marshes and pools of sorrow and doubt have given forth that which was offensive unto your spirits; it comes with its great renewal; it invites you to its boundless possessions; it declares its strength, and beauty, and glory; it says: "There is no sea of thought so broad, no continent of aspiration so wide, no river of passion so turbulent, no life of earthly purpose does not reach, include and unfold them all."

Oh! ye who are afraid and are moored or anchored in some little inlet or bayou of belief when the great tide of inspiration has begun, be not afraid of these in-coming waters, be not afraid of that which bears you out into the open sea. The mariner will tell you that it is in the waters along the coast lines, and the shallow places, and the rocks on the shore where the danger is, but that in the midst of the ocean all free and unimpeded in spirit there is no danger, there the storm or the calm may have full sway; there the spirit is at home with the Infinite, there the morning rises without the mist-bound shores, there is the power of God's love, and the eternal presence of His inspiration must be the safety of the human spirit.

Be not afraid; the brighter the light, the higher and deeper the truth, the more secure are you in its possession. As said before, it is the great waters that constitute the danger. It is the rock and sandbar of fear that has formed the spiritual danger in the past; get loose from superficial moorings, let your light be free and unimpeded from above; let these clouds that rise over that which is waiting for the child that is learning arithmetic. These great spiritual truths are not newly created. There is nothing new declared in that which is revealed to-day; it is simply that the cycle has come around for the morning of the new revelation of spiritual truth, and it is doing in the world precisely that which it has done in past time. There is apparently a repetition with an added step in the spiral pathway of ascension; it shines with such radiance and splendor upon lives, in the states in which it finds them, that it awakens in them that which is dominant and predominates so that the shadow or light of their natures is revealed according to their states of shadow or light. The selfishness or unselfishness is brought forth according as the one or the other predominates.

Right principles are stronger than armies and navies, and the latter are supported a nation when the former are supported—American Sentinel.

A CRITICAL REVIEW OF THE SITUATION

A Consideration of the Harmonies and Inharmonies Existing Among Spiritualists.

To the Editor:—I have become so depressed over the antagonisms and inharmonies among Spiritualists that the disposition to say anything for The Progressive Thinker had become almost extinct. But I see you have resumed the printing of articles of a former type and corresponding the normal impulse right again.

What is, or what has been the cause of this season of inharmony? Is it not from a misconception of what Spiritualism is? Of all things in this world Spiritualism is least fitted for a religion, a sect, a cult, or an industry for a teaching caste. In fact, the fact of continued life, of the ability of "the dead" to communicate with "the living," is the foundation of all religions of all time—disputed to suit the purposes of those sought and seek to make an industry out of its teaching. For, try to cover it up as we may, the priesthoods, the ecclesiastical orders, the theological cults are at bottom only industries—as the profession of the law, of medicine, of mechanics or any other bread winning pursuit of life. To try in the closing years of this wonderful nineteenth century to

MAKE AN INDUSTRY

out of modern Spiritualism is only to follow effete example and to invite failure.

We forget in free America that religion in all ages has been used as a political force. Even in England, the most free of all old world peoples, the "servants of God," the "custodians of souls," have been and are appointed to "livings"—office—as the reward of political service, the same as are the postmasters, custom house and other officials in our own country. If this is not an industry as much as any other form of office holding, will some metaphysical hair-splitter show us the difference?

This religious industry in our own country differs only in degree. Our wise forefathers kept out of the constitution the power of taxation for priestly support, and this want is supplied by begging and by a sort of terrorism of abuse because contributions fall short of the demand. In fact, almost as the meetings are becoming tiresome from this everlasting dunning for money. If people don't contribute they are scolded. If they do pay out their money and it don't come to the proper till, they are denounced as wanting in the higher inspiration.

Then, again, we are referred to the "organization" of Theosophy, Christian Science, etc., and their spread, and told that they have gone off from Spiritualism because they could not find a central home in our own ranks. All this is no doubt correct, as I do believe there is not a score in either of these organizations who did not find their way there from beginnings with

SPIRIT MANIFESTATIONS

through mediumship. And if all the rest were to follow it would not lessen the value of the need of medium instrumentalities. There would be just as many "converts" as now—as a matter of legitimate speculation, possibly more. Have never yet seen a white blackbird, nor a Spiritualist "converted" from the world save by phenomena.

Have our sore-headed people ever taken the pains to examine into what they so persistently point to as the result of this semi-ecclesiastical organization in these off-shoots of Spiritualism? Have they ever considered the credulity of those circle enthusiasts and their confidence in all sorts of phenomenal compared with the marvels of mental therapeutics, the vaticinations of Mother Eddy on the one hand and the Mahatma miracles, hidden mysteries and oracles of a Blavatsky, or the infallible bulls of a Tingley on the other and our enthusiastic phenomena disciples are venial in comparison. It only needs a little retrospection and introspection to cure all these

IMAGINARY GRIEVANCES

over the fact that Spiritualism has not a hierarchy and the machinery of the oligarchical industries to afford a set of bosses authority to rule over and direct us as to the hereafter.

Now, as to mediumship. There have been prophets, oracles, sybils, witches and wizards. There are mediums. This statement covers a fact in human history. One thus endowed is born so—unmanufactured and if we would only recognize that fact we would be saved a world of useless fret and worry. We seem utterly unable to discount a fact. Our library shelves are loaded

WITH GREAT NAMES,

from Hermes and Zoroaster to St. Augustine, John Calvin and Joseph Smith; but when modern Spiritualism was born it was a peddler that was its herald at Hydesville. Yet the majority of Spiritualists seem never to have "caught on" to the lesson.

I have in my mind's eye several of our evangelists who as a rule introduce themselves, whether on platform or in print, by stating that they began public work as preachers of this or that sect. You, Mr. Editor, are, as I understand, a printer. If so, you know there is a great deal of the craft, that "if you once get printer's ink on your shirt a generation cannot bleach it out." I fear a like rule applies to preachers. I never yet knew one that had once occupied a pulpit that was not spoiled for life—for anything that required clear, independent thinking. They do well enough in all but their premises, but never seem to be able to get the theological God concept out of their minds. And this, as a rule, applies to the cloth in both worlds, so far as we can see. At least this is the way it looks to my observation.

It is this class of people who are at the bottom of the incessant ding-dong about organization, about the religion of Spiritualism, Christian Spiritualism

and the need of articles of belief and faith. It is this that has been at the bottom of these off-shoot fads that so trouble some of our people. These good meaning folks do more to recruit the ranks of Christian Science, Theosophy and the like, than many of their own advocates.

If there is any truth at all in our claim of continuous life, we are immortal because we were mortal—the one being only the necessary sequence of the other. All other grounds for immortality are fables, illogical, as lawyers would say, illegal. If, then, Jesus did live he was a mortal man, and immortal because of that fact. He was and is simply a human being. As the mother of Henry Clay said: "She could not understand how all this fuss was made over Henry—he is only a poor creature like the rest of us." To make a fetish of Jesus

IS FETTERISM.

and to pose as champions of his identity in this life is only to set crutches to feeble intellects that need help for hereditary weakness or traditional superstitions. And it is noticeable that it is the "reformed preachers" in our ranks that keep alive this inherited fad—of a special sanctity about the so-called Nazarene.

Here it seems to be to found the beginning of all our woes. These people, good intentioned now, as they were when they wore the ecclesiastical robes, are simply handicapped by their original concepts and will go to the worst of the most profound respect and admiration for the man who has the courage to discard the wrong when he sees it, and it is often the exercise of the highest moral heroism for a man nurtured as a minister of the church to renounce his position for a despised truth. But then, again, we know habit is second nature, and that as the twig is bent the tree often grows unchangeably.

Then, again, there is a class of people who are always harping about illiterate mediums and wanting training schools and text books to instruct spirits how to control mediums according to the standards of polite society. It is enough to tickle the ribs of a skeleton to have an ex-Methodist, for example, inveigh against the illiteracy of mediums, the incongruities of circles, and then read the biographies of their Peter Cartwrights and the tales of saddlebag circuit riders, in the days when the woods resounded with the shouts of the camp-meeting convales, and recall the stories of illiterate and love-fests. It is an awful thing in these days of

MISS-NANCYISM

to have a memory. Mediums—I had almost said like Methodists—are natural products, and as men and women differ in mental capabilities we find the scale run from George Search to Andrew Jackson Davis, and from the old time vaticinations of "Margaret" at Lake Pleasant to the sublime and matchless utterances of Mrs. Richmond. And why? Because mediumship is an endowment and not conferable by diploma.

Our common schools are doing more to furnish intelligent mediums than any other agency we can employ. When there are no more children allowed to grow up ignorant of literary culture, we will have no more illiterate mediums. One of the most intelligent spirit controls it has ever been my subject. "We know, said on this very subject: 'We prefer, all else being equal, a cultivated mind, for it saves us time and work. But we can educate a medium in time and we can confer capacity, though crude in the beginning—we can fill a brain, but we cannot use it beyond its capacity. As you would say, 'we cannot put a quart of water in a pint cup.'"

This seems to fit the measure of discussion as to mediumship and settle rationally not only the question of difference in mediumship, but the question also of educating mediums. Educate everybody and you will have educated mediums. Prodigious, like Andrew Jackson Davis, Newbrough, Mrs. Richmond, Mrs. Hagan-Jackson and some others, are born, and our little half-bushels are not equal to measuring the conditions that through them astonish the world. I have perhaps drifted away from a homiletic discussion of things, but I am talking, not preaching, and cannot be expected to follow what I am criticizing. These suggestions are simply thrown out to help, if they may, in getting at some of the

EVIDENT INHARMONY

in the ranks at this time. I will try and cut the matter short with one fundamental suggestion: From time without time, spirit communication has been warped and used to give men dominion over their fellows—as coming from God and being his chosen servants. To my mind the nineteenth century spiritual man evolved on earth was to disabuse the world of these false ideas. To demonstrate, as has been done, that these so-called gods, angels and other powers, as supposed, were and are only human beings, once in this life—and of consequent necessity in that. That in what is our spirit world there can be no "spirits" except those that emigrated from planet life. The correlation of this, that in what we

CALL MORAL ACTIONS

we are individually responsible for what we do, exactly as we feel the consequences of physical actions in this life.

If this is the mission of modern Spiritualism—and so far it has done this, no more—the failure to establish a religion out of it or upon it is readily un-

derstood. And wise people ought not to bunt their heads against the wall.

But, you say: "It is my religion, and I have a right to make it so." Exactly so. And I refuse to make a religion out of it, and it is my right so to refuse. Precisely. And then what? You have the facts as you want them or see them, and so have I, and we ought both to be satisfied. But the facts are there after all—unchanged and unchangeable—our disagreeing as to their interpretation does not alter them. Let us be content with their lesson to us and allow our neighbors

THE SAME PRIVILEGE.

Then we can subscribe to our papers, our lecturers, and confer with our friends through the medium that suits us best, and through which our mental demands are best met. And let those who do not see or feel as we do, go their way in peace. Then "the cause" will have peace and grow and flourish as a tree "near planted by a river." SARGIS.

APPARENTLY DEAD,

Yet All at Once Commenced Talking.

PHENOMENA ILLUSTRATING THE FACT THAT THE SPIRIT LIVES AFTER THE DEATH OF THE BODY.

In 1838 a poor young man from Illinois, named Freedom, dying with consumption, came to Texas, being the change might benefit him, but the disease had progressed too far and he soon found himself penniless and helpless among strangers. My grandfather, who had recently come to this State from Illinois, heard of this young man's condition and had him conveyed to his house, where every attention was given him, which he gratefully appreciated. Finally he died, was prepared for burial, had lain in state and stiff in death several days when my father concluded to raise him up for the purpose of adjusting his burial clothes. As my father raised him to a sitting posture he opened his eyes and began talking in a strong natural tone and said: "I have been permitted to return here to thank you all for your great kindness to me, and I wish I could tell you what glories I have seen, but this I am not now permitted to do. Good-bye, and God bless you." There were several in the room who witnessed this strange scene, and my father was so convinced that the young man's soul had been separated in death from the mortal body, and at his strong desire permitted to return and reunite with his old earthly body for the purpose of convincing his friends of the truth of Christianity that he shortly afterwards joined the Christian Church, and remained a member of it until his death in 1883.

In 1875 I told the above story to Mrs. Helen Perry, a lady then recently from Mississippi, who was a lady of rare intelligence and well known to my wife's family. She then related the following incident to me, viz:

At the beginning of our civil war my husband and I resided at a small farm in Mississippi he had made and laid out from a part of our plantation, which was called Perryville. Our neighbors were generally wealthy slave owners, whose plantations were not far distant from ours. Our nearest neighbor had an only son, whose name was Henry, and though not related to me, yet he called me Aunt Helen, and I loved him as if he were my own son. He was one of the first to volunteer in the Confederate army. When he bid me good-bye I broke down and began crying, and he tried to comfort me. He said: "Aunt Helen, if I am ever killed in battle I shall come to you and tell you all about it." Ten days afterwards, while trying to take my usual afternoon rest in my room, I heard Henry's voice near me clearly and distinctly saying: "Aunt Helen, I was killed in battle to-day and died a soldier's death with my face to the foe. I have kept my promise to you. Good-bye."

I was frightened, but believed for a moment that Henry had returned home and was playing a jest with me, and was in the act of calling him when my mother, who was in an adjoining room, came rushing into my room and said: "Where is Henry? I heard him talking to you, or was I dreaming?" He said she was not mistaken. He bid me good-bye and I hurried over to his parents' house and watched carefully to see if he was at home, but did not tell his family what I have just related, because I did not want to frighten them. Next day I heard his mother and sisters shrieking with sorrow and hurried to them, and was shown a telegram just received stating that Henry was killed the day before at the first battle of Manassas.

Now here was a case in which two clear-headed, wide-awake witnesses, distinctly heard and recognized the voice of a person whose the evidence afterwards showed had been killed in battle the same day several hundred miles away from where his voice was heard. Here, too, we have evidence also showing that the spirit body not only perceives its identity and members of the past, but also shows that it retains the voice of its earthly body. I have heard of many similar incidents, but many of the witnesses do not like to make them public for fear they will be classed as cranks, Spiritualists and other unpopular names. —S. A. Hackett, in Freedom, Galveston, Texas.

"Blue Laws of Connecticut. With an Account of the Persecution of Witches and Quakers in New England." Etc. The wickedness and folly which may be embodied in religious laws are forcibly illustrated in this readable and instructive pamphlet. Price, 25 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.



A STEP IN ADVANCE.

By an Eloquent Young Minister, of Denver, Col.

HE STEPS OUT OF THE HELL ORBED, GIVES UP AN ENDLESS BURNING FIRE TO PUNISH SINNERS FOREVER, AND ACTS OTHERWISE SENSIBLY.

The Rev. Henry W. Pinkham, of the Bethany Baptist Church, has formally offered to his congregation his resignation, providing the members do not agree with his views on the hereafter and future punishment or do not want him to preach the doctrine which he terms the "broader theology."

Mr. Pinkham made this announcement formally from his pulpit yesterday morning in the middle of an eloquent sermon wherein he made a plea for advanced thought and belief in the matter of judgment after death. He had advised as the subject of his sermon, "Hell." The little church at West Twenty-fifth avenue and Clay street was well filled when he began his morning address to those who worship there. He announced, however, that he would take for his text the simple sentence, "God is love."

St. John summarizes the Christian revelation in the words of our text, and gives us a touchstone of all religious doctrine. Any teaching which seems to us irreconcilable with this text we need not feel obliged to accept, no matter what authority it may come to us. Such passages of scripture and such hard facts of human existence as seem to limit the love of God should be interpreted, if possible, in the light which shines from the face of Jesus Christ. If we cannot find any explanation of them which is in harmony with the central truth of Christianity that God is love, then we had better hold our opinions in abeyance and wait for clearer vision. Whatever else you believe or disbelieve, hold fast to this, that "God is love."

STUMBLING BLOCK FOR CHRISTIANS

The familiar teaching that human destiny is fixed irrevocably at the moment of death and that all who die in their sins must suffer everlasting misery has been and is a stumbling block to multitudes of Christians. It is a doctrine which is so dreadfully found it impossible to see how so dreadful a doctrine can be consistent with the Christ-like conception of God as a loving father. This is one reason why it is worth while for the minister of an orthodox church to say frankly to his congregation, "The doctrine of everlasting punishment is not essential to Christian faith nor is its acceptance necessary to Christian character. In every age some of the wisest and noblest of Christians have rejected it. And if it seems to you unjust, cruel, dishonoring to God, it is your privilege, yes, your duty, to reject it."

Such words bring immense relief to many a humble Christian who has not learned to trust his own mind and heart. They also lift a heavy burden from many a bereaved whose dear ones went out from the earthly life still in the bondage of sin. It is a terrible blow to a praying mother when death overtakes her wayward boy, whom, spite of his sins, she loves with a love that would make her glad to die for him. When he is taken away, having given no sign of penitence, if her religious beliefs compel her to think of him as doomed to everlasting torment, it is but mockery to bid her look to God for comfort. There is no comfort for her save in the hope that her boy did at the last repent and receive forgiveness, and her determination to find something, be it ever so slight, on which to base such a hope is pathetic in the extreme.

QUESTIONS OF HERESY.

There is a reason why I should speak with especial frankness on this doctrine. The question of the liberty of prophesying in a Baptist pulpit is involved. At the late meeting of the Rocky Mountain Baptist Association, to which the Bethany Church belongs, resolutions were presented which were a broad hint to this church that it ought to disallow its pastor on the ground that he is preaching "heresy." Of the four specifications of heresy, three of which I have made the subject of recent sermons, the last, relating to the possibility of salvation after death, in the only one to which I enter an unqualified plea of "guilty."

With reference to the others there was considerable misunderstanding, but not with reference to the last. For it is quite true that those who die in their sins may after death, repent and be forgiven, and that I cherish the hope that grows ever stronger—that ultimately the love of God will triumph over even the most obdurate heart and every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the father. I do not want you, my people, to be in any doubt on this matter. If you have been in the past you can be so no longer.

OFFER OF RESIGNATION.

Now, if you choose to ask for my resignation you shall have it, and we will part, in sorrow perhaps, but surely not in anger. If, however, you think that, whether orthodox or not, I can help you to reach a clearer vision of Christ and lead you efficiently to the work of establishing the kingdom, then we may as well keep together. And if the association shall decide to disallow me, so much the worse for the association!

Such utterances by representative men who are real religious leaders could easily be multiplied. They cause the attitude of certain Colorado Baptists to appear somewhat ridiculous and suggest that it is time for them to awake from the Rip Van Winkle sleep which seems to be holding them in ignorance of the progress of a theology which the church is making under the guidance of the promised Spirit.

That a change is taking place in the general thought of the Christian world regarding the final destiny of mankind no one can deny. The old-fashioned hell-fire preaching which some of you can remember as terrifying your childish minds is no longer heard. Even ministers who are regarded as school in their thinking and who publicly sneer at "this new theology nonsense" are vigorous in denouncing as "heathenish, heathenish, devilish," that old-time type of teaching and preaching of which Jonathan Edwards and Elder Knapp have left some frightful examples. Some of these brethren are more modern in private conversation than they are in public sermon. Their motive in withholding from their congregations a part of their real belief is above reproach. They think that the interests of religion and morality will be imperilled by the admission that possibly one who died in his sins may repent and be saved in the next world.

A religious teacher should indeed always keep in mind the probable effect of his words on the particular persons he addresses. He may not instruct a child as he does a matured man. Milk for babes, strong meat for men. The minister himself said: "I have many things to say to you, but you cannot hear them now." To some extent a policy of reserve is justifiable. But the minister must be careful to preserve his own moral integrity at all hazards, and it is dangerous for him personally to believe one thing in his heart and yet allow his people to think that he believes the contrary, while if his people suspect such a thing his influence over them is broken. On the whole, it is best for a minister, if he risks in this matter, to err on the side of frankness.

FOR SALVATION, BECOME GOOD.

Insist upon it that the only salvation here or hereafter is to become genuinely good, that whatever a man soweth that shall he also reap, that it never pays to do wrong, that the way of the transgressor is hard, that as long as a man continues to sin so long must he bear the fearful consequences, that the longer he goes on the more difficult it is to turn back, that it is folly to wait for the future life expecting to repent then, even if it is possible; that entrance into the life to which Christ now invites and urges by the love that endured the cross is a glorious privilege and not a painful duty to be postponed as long as possible, that every man has already enough to regret in his past, that duty knows no future and wisdom no time to repent so good as to-day—insist upon such unquestionable truths as these and there will be no need to appeal to the fear of sudden death, no peril in removing all limitations of time and place from Christ's redemptive work.

When a preacher has abandoned the idea that death cuts off all possibility of moral renewal and has come to cherish the hope that God, in his love following and besieging every soul through this world and all worlds, will at last bring every one to be penitent, humble and joyful submitters to his rule, he is no longer a preacher of the gospel, but a preacher of the "broader theology." He has no reservation in his mind when he declares to the sinner, "God loves you, in spite of your sin, even as the father loved his prodigal son when in the far country and longed for his return." He need not weaken his appeal by adding, "If you should happen to die at this moment then it would be forever impossible for you to return from the far country of your sin to the Father's house."

TRUE LOVE OF GOD.

He may go on and preach the terrors of sin's penalties, and all in the terms of God's love, saying, "Will you compel your heavenly Father to send to you hunger and shame, that you may learn as did the prodigal that his house is better than the far country? Be sure that he will never let you be comfortable while in your sins. He makes the way of the transgressor hard and order that the transgressor may abandon his way. He loves you, even as the father shall suffer while you are in sin, and if need be you shall suffer terribly. God's love is the consuming fire that kindles the flames of hell. Because he loves you he will keep you in hell ten thousand million years if necessary to bring you to the point where you are ready to say, 'I will go to my Father and will say to him, 'Father, I have sinned.'"

Sometimes you will have to repent, for God's love will conquer at last. And why do you wait one moment, why reject for an instant the love that is even now pleading with you?"

It is when retribution is understood thus as an expression of God's love and a means he uses to bring his children out of their sins that his preaching does the most good. The truth of retribution ought to be preached and it would be preached much more if the doctrine of everlasting punishment were distinctly abandoned. I am glad that my heavenly Father is no weakling, that he loves me enough to punish me for my sins, for I want to be delivered from my sins at whatever cost. But I do not desire him by thinking that he has created even one human soul who is destined to sin and to suffer forever.

Lake Brady Camp, Ohio.

Lake Brady, the beautiful, is at last free from all the clouds which have for so long a time hung over this favorite camping ground of Spiritualists, and the season of 1920 gives promise of grand work. The financial part of the company was never in a better condition than now, as it is under the management of Mr. A. Kellogg, of Cleveland, and those who may be desirous of taking stock in the new company will find by corresponding with Mr. Kellogg that everything is in a substantial condition.

It is now an assured fact that Lake Brady will always be a Spiritualist camp. The noble band of earnest workers will stop at nothing to make this the banner camp of Ohio. A little help is needed in a financial way, and that will come. Nothing but first-class talent will appear on the rostrum, both as to lectures and test mediums. The hotel will be thoroughly renovated. The company's cottages will be put in good order. The dancing pavilion will be in thorough condition, and the bath-house will be carefully looked after, while the boats on the lake will have all the care necessary.

Last season a society for beautifying the grounds at Lake Brady was organized, with Mrs. C. C. Bacon, of North Amherst, Ohio, as chairman, and it was determined to ask those who feel interested to come forward and help put out shade trees, ornamental trees, and evergreens, etc., and those living at a distance who feel inclined to help in the good work, can send the price of a tree or as many as they like, to Mrs. C. C. Bacon, stating the kind of tree or trees they prefer. Their wishes will be carried out. It is especially desired that those desiring memorial trees for their loved ones who have gone into the beyond, specify the fact when sending the donation. It is intended to have an arbor day for the planting of these trees, and many from Cleveland, Alliance, Kent, Parma, Akron, Canton, Willoughby, Palmyra, and other places have expressed an intention of being present and helping. I will in the near future give more details in regard to arbor day and its program. Let it be further understood that no matter how small the donation sent, it will be thankfully received and the best possible use made of the money. Now is the opportunity for all to plant memorial trees or shrubs for their loved ones. Any additional information can be had by addressing either Mrs. C. C. Bacon, North Amherst, Ohio, or C. H. Figures, 99 Bolivar street, Cleveland, Ohio. F.

STRANGE PHENOMENA

At the Yucca Soap Factory, San Francisco.

The account of the destruction caused by unseen forces in the Yucca Soap and Perfumery Works, San Francisco, as published in your paper some weeks ago, has aroused a great deal of interest, judging by the large number of letters that I receive daily, asking for further particulars.

As it is almost impossible to answer each one personally, I have taken the liberty of asking the treasurer for another account of the different phases of the phenomena, and as he has complied with the request, I forward the same for publication, hoping that it will prove satisfactory to all enquirers.

It is needless to add, that it is impossible to narrate the half of the numerous experiences to which this firm were unwillingly subjected.

It is a case that has baffled the efforts of wisest counsel to solve, and to many eyes, the phenomena have dispelled the last lingering doubts as regards the power of spirit influence for good or ill. The fact that the treasurer and manager of the company were skeptics has made the case all the more mysterious, and they are certainly to be congratulated upon the happy termination of the trouble, that has interfered with their prosperity.

C. WALTER LYNN.

By request of C. Walter Lynn, the psychometrist and automatic writer, of No. 223 West San Fernando street, San Jose, Cal., who has been the means of freeing our factory from the unseen influences that have created destruction and almost inconceivable damage, I gladly give further information regarding the different phases of the "phenomena." There were many occurrences left out of my first communication, for the simple reason that I considered them incredible. I personally other than eye-witnesses, which latter are the only ones I can rely upon, and seem to be desirable. I will give a few additional particulars. And first, I will state that the sum of \$3,000 would not cover the damage done at our factory. And now for additional facts.

The unseen forces seemed to have no limit to their power for creating mischief and serious damage.

Our press dies, which are very expensive and cannot be purchased at any of the stores (they are hand-made and especially made to order), were the makers of such goods were constantly being taken from the press and carried away, no one knew where, until at last we found ourselves wholly destitute of every set of dies that were used in our factory, thereby rendering us incapable of pressing our goods, and filling our orders. It would have taken many weeks and perhaps many months before those dies could have been replaced, at great expense, and the juncture all hands at the factory were set to work in the endeavor to find the missing articles.

One half day was consumed in the search without success, when we heard one of the girls exclaim that she had seen a large monkey-wrench and a screw-driver thrown through the stove-pipe hole in the chimney—which hole was about ten feet from the floor.

The lower part of the chimney had been filled with bricks, but it did not take us very long to remove them, and we beheld the said monkey-wrench and screw-driver were first dug out from a large accumulation of soot, then the pressman's cap, then one after another, all the dies were discovered. But the unseen power seemed to have a particular grudge against those dies, as they were constantly being taken from the press and hurled in all directions with tremendous force and violence, the weight of them ranging from two to eight pounds.

A cylinder cast-iron stove in the press-room was taken bodily up and thrown on its side several feet from its resting place. Hods full of coal were thrown at considerable distance and the contents strewn over the press-room. The pressman's watch, which he was in the habit of hanging on the wall opposite the press, was taken and thrown on the floor with much force and when it was picked up the hands were found to be moving about as fast as a windmill. The second hand was whirling about with such a velocity that we could not see anything but a small shadow. It looked as if it had been taken off. This went on for quite a long time, after which the watch was taken and thrown a distance of about forty feet, and this time it was broken.

Goods were knocked out of our help's hands; sometimes the help would be thrown to the floor. At one time two of the girls and the pressman were thrown down and one of the girls and the pressman were able to get up, but the other girl was held to the floor and for quite a while baffled the pressman—who was a strong fellow—to get her up. Hats were constantly being taken and torn into strips, and of course the company had to replace them.

One day five new hats had been brought in, one of them for our manager, and put upon the counter, when all at once they disappeared. Search was instituted and they were found on the top of the office. The hats were left whole. Fires were constantly being started in parts of the building where no fire was ever made and where we were taking the precaution of keeping constantly wet with the fire hose.

Nearly every pane of window glass was broken, and when we moved to our present quarters we were made to pay for fifty panes—some of them large ones—and while moving our goods we were taken care of by the unseen forces and the depredations were going on with renewed vengeance in both places. I could go on in this accurate and most truthful statement almost ad infinitum, but I think this ought to suffice.

I will only add that I, for one, and I think that the whole company feel as I do—feel most grateful to Mr. C. H. Figures for the more than helpful services which he has rendered to us in this deplorable affair, and I do not hesitate to recommend him to all who may need his services.

H. H. LAMBERT, Treasurer Yucca Root Toilet Soap and Perfumery Co., 1177 and 1178 A. Mission street, San Francisco, Cal.

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VIEWS OF IMMORTALITY

Prof. Straight Obtains His Inspiration.

It is not generally known that Prof. H. A. Straight, whose painting of the "Mount of the Holy Cross" was sold to W. H. Dunlap of Chicago for \$15,000, and of which pictures have been written in the leading art journals and great dailies of the world, is a medium.

Mr. Geo. H. Spears, a friend of mine, who is foreman of the Daily Sun office in San Diego, once told me that when he lived in Denver, Colo., Prof. Straight was in that city, and that he attended a meeting at which the Professor was introduced by a committee, and in this occasion he painted a beautiful picture in oil, delicately shaded in several colors, in an incredibly short time—just how long I have forgotten. I think Prof. Straight has passed this phase of his mediumship now, but he has another interesting phase which I shall later describe.

While in San Diego, in January, 1896, Prof. Straight requested the writer to prepare a picture, and he was given an evening for three successive evenings, when he would paint a picture upon it. At that time I was seeking to develop clairvoyance, and while sitting in a negative condition, as directed by the artist, with my hands on the canvas, a panorama of celestial scenery constantly passed in perspective before my eyes. I felt that these scenes could not be described, as words cannot mention my visions to the artist I took the canvas to him. Upon calling for the picture a week or ten days later, to my surprise I found the essential parts of these visions painted on the canvas in all their delicate colors. When Prof. Straight had finished the picture he received the following key to its interpretation:

"Through the rising mists of superstition and bigotry the poetic and spiritual eye discerns 'The Valley of Harmony.' Far back in the distance stands the Temple of the Muses on the Mount of Inspiration, and still nearer the three mountains symbolize Poetry, Painting and Music. At the base of these mountains is the pure water of life. On the eminence to the left is seen the home in spirit life of the one for whom the spirit-bol was painted. This structure is incomplete, is of wood with three statues of colossal size, representing poet, painter and musician.

"In the surrounding clouds will appear in the future well defined forms, if the conditions are favorable—harmonious—among them a number of ancient spirits who often come to the young poet who will feel their presence and be inspired to write of them and their work for humanity."

Last fall I sent another and larger canvas to Prof. Straight, and the day before Christmas I received a picture still more beautiful than the one painted three years ago, symbolizing the "perfect concentration of spiritual forces." It contained all that was in the first picture, but a more perfect condition of development, and many additional scenes and symbols added. Such pictures are simply priceless to the owners—especially if they appreciate art and nature.

Prof. Straight is now living on his ranch at Mountain View, California, where he has been shut off from the world for the past few years, but owing to ill health had the drought of last year he has been financially unfortunate, and now thinks of disposing of his ranch and moving to Oakland, where he will be in an art center and can exercise his genius.

ERNEST S. GREEN.

From Mrs. F. A. Logan.

To the Editor:—Your paper is all that the title indicates, and I could not keep abreast with the times in spiritual things without it. It gives all a fair hearing who have the good of humanity at heart.

I was pleased to note in the Circle of Harmony yesterday, which meets every Sunday between 1 and 4, in Occidental Hall, 305 Larkin street, San Francisco, some very progressive minds among the educated young people—one a lawyer, who started out with the affirmation that first the life of the world; that went was the generator of all things. This led to many brilliant thoughts and expressions by younger thinkers on vibratory motion throughout all spirit and matter, which opened up a discussion of healing without drugs—a subject which is tabooed by the medical faculty and the churches, so that after a few days of a gripe under the pet scientific family physician and trained nurse, they loved ones are laid bare the soul and the salaried minister says: "The Lord gave and the Lord taketh away, and blessed be the name of the Lord," and go about the streets as if nothing had happened, until some healer is found following the example of their Jesus, and then an outcry is made against him and the law is enforced in order to keep their death-dealing process in vogue.

How long, O Lord, shall bigotry and ignorance hold sway. Arouse, ye lethargic Spiritualists, and learn the laws of your being and then know that light, air and water (hot, internally and externally) used with a will to be well, with perfect trust in divine influences, will accomplish great results. The vibratory elements of which your body is composed will soon bring about an equilibrium, and harmonic action throughout the entire system will result; then can you go forth in the name of all that is good, declaring that you are well.

MRS. F. A. LOGAN.

Alameda, Cal.

"The Bridge Between Two Worlds." By Abby A. Jydsen. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Jydsen's literary works. Price, cloth \$1.00; paper 75 cents. For sale at this office.

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THE DEATH PENALTY.

A Petition Against Capital Punishment.

Charleston, Ill., Jan. 15.—What is called the "Carter Martin reform petition" is being circulated in Charleston, to be presented to the legislature at the present session. The object of the petition is to do away with capital punishment. Several states have already done away with capital punishment, it is argued, with good effect. Since hanging was abolished in Connecticut, say advocates of the movement, murders have increased in that state over 50 per cent.

The idea of this reform in Charleston originated with Miss Alice Harlow, a young woman whose life has been devoted to philanthropic work. It is a result of her convictions on the subject since the hanging of Carter Martin in this city.

The petition is being extensively signed and as soon as the field is worked here Miss Harlow will go to other cities throughout the state for signatures.—Times-Herald.

Here is a splendid opportunity for Spiritualists to show their hands. There is any law of the land and the teaching of Spiritualism should seek to have repealed, it is this horrible relic of the old Moslem laws, this pet of Christianity, this child of the Bible and ghost of barbarism.

True Spiritualism tells us to endeavor to reform the souls of men, to teach them the beauties of right living, of right doing and right thinking, not alone to prepare their spirits for a higher future state after its separation from the form, but to assist in making this world better and themselves better fitted to remain here.

There is no greater stigma upon the Christianity of this free America, in the estimation of all profound, reasoning Spiritualists, than that, while boasting that this is a Christian nation, our laws sanction murder for murder, legalizes murder to avenge a murder, instead of letting the spirit of justice reign and at the same time permitting or forcing the criminal to be useful in life by his labor and giving him time to reflect upon the effect of his crime upon his own spirit and the spirits of his fellow-men.

No Spiritualist who has studied the philosophy of this free America, in the estimation of all profound, reasoning Spiritualists, than that, while boasting that this is a Christian nation, our laws sanction murder for murder, legalizes murder to avenge a murder, instead of letting the spirit of justice reign and at the same time permitting or forcing the criminal to be useful in life by his labor and giving him time to reflect upon the effect of his crime upon his own spirit and the spirits of his fellow-men.

We may not be considered a religious body because we have no articles of faith or creed recognizing the Christian God, but our adherence to and advancement of any and all humane principles advocated in the world can but show the trend of our belief and works.

DR. T. WILKINS.

DELUSION.

Well, may be it is delusion That the soul lives after death; But, if so, it is far the dearest Which the tongue of mortal saith. And, since so much of life's pleasure Is wrought of unreal things, I shall always hold to the riches Which the dear delusion brings.

Delusions of earth are mocking Wherever we mortals go; And finding so much unreal Has cost me a deal of woe. But the dream of life immortal Will never bring me pain; For when it is proven error I shall never live to know it.

If my darlings are only dust; And all that the weakest or wisest Can do is to hope and trust. I may reason and doubt, but ever They seem to speak from the sky; Then, it seems but a cold delusion To dream that a soul can die.

You may shower me with dust and ashes, You may give me a wreath of rue, You may dream you have truth and wisdom And I am less brave than you; But still, I shall never yield it For a thing you say or do; You cannot make it error; And I cannot make it true.

We all must wait and wonder What the change of death will bring; Your sketches are skulls and cross-bones, Which I to the winds would fling, And picture immortal faces, Brow-girt with asphodels, And hands which are reaching earthward Bunches of immortelles.

But neither your wise conclusions, Nor mine, with their rainbow wings, Can alter one jot or tittle The eternal law of things! Yet, ah, in the world that this is, It were all too sad to say, If we could not have our fancies Of "the ever-so-far-away."

Well, may be it is delusion That the soul lives after death; But, if so, it is far the dearest Which the tongue of mortal saith. EMMA ROOD TUTTLE.

ANGEL VOICES.

Hear ye not those strains of music Filling all the balmy air, Myriads of white-robed angels Singing sweetly over there, And they play on harps and viols, Such a gladsome, happy throng, And I see their love-lit faces, As they sing to earth this song:

"We are ever near you, loved ones, In our home, where all is light, Though the clouds between us gather, Hiding us from mortal sight, And our eyes are heavy, dear ones, With their weight of unshed tears, For you've longed to see our faces, Lo, these many weary years."

And your hearts are bowed with anguish, And your ears are dull and slow, And you cannot hear our voices As you could in years ago; Though we come and linger near you, Press your hands and stroke your hair, Kiss your lips and touch your faces, Lightly as the summer air,

Yet you feel us not, nor know us, And your grieving makes us sad, We would have you always cheerful, Always happy and gay and glad; For earth's storms and struggles try us, And like gold, we are refined, So be patient 'mid your trials, Bearing all with cheerful mind,

And when you have crossed the valley, And with us, in clear light stand, You will know 'twas done in kindness By a loving Father's hand, And you'll bless the loving giver Of what seemed to you so ill, For the slow-growth of his children Is the Heavenly Father's will." LIZZIE DUCKER LYNN.

MOST WONDERFUL BOOKS.

The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

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It is Gradually Being De-  
tected.

SPIRITUALISTS FLOCK TO SEE A  
TRICKSTER IN OMAHA, ONLY TO  
FIND OUT THAT THEY ARE  
BADLY DECEIVED—WHEN WILL  
THEY LEARN A LESSON?

To the Editor:—Enclosed find ex-  
tracts from yesterday's paper; they  
speak for themselves. This Milton has  
been here since July last, and is one of  
the worst swindlers that has ever been  
here, claiming to be a Spiritualist. I  
understand that prior to his coming  
he was in Allegheny, Pa., and was  
arrested, and can vouch for it, that he  
is a crook. This Milton is an Irishman;  
he speaks with the Irish accent; dark  
complexion; smooth face; about 5 feet,  
6 inches high; broad-shouldered, and  
speaks in an insulating way to the audi-  
ence when on the rostrum. He has  
more nerve or gall than a dozen men.  
He is locked up here, and I do hope he  
will be sent to prison where he belongs.  
Omaha, Neb. JACOB KOPP.

Letters are pouring in upon us from  
all sides, complaining of the fraudulent  
practices of the different tricksters and  
charlatans, who under the cloak of me-  
diumship, infest our ranks. It seems  
impossible to educate Spiritualists to  
that point where they will avoid such  
rascals by not patronizing them, and  
thus cutting off their financial supply.  
They will be compelled to cease this  
famous work, and try some other meth-  
od of living. If the Progressive  
Thinks and carefully avoid those  
whose names do not appear in the  
papers from time to time in connection  
with honest work, a complete revolu-  
tion would be wrought at once. Again  
we caution Spiritualists everywhere to  
beware of those tricksters or pretended  
mediums who denounce the editor of  
The Progressive Thinker. Their names  
and practices are too dark and disrepi-  
tous to appear in our paper, hence their  
angry denunciations and abuse. Just  
the moment we learn that any of these  
travelling fellows are engaged in palin-  
groms or tricks for genuine mediumship,  
we exclude their names at once from  
our columns. Spiritualists, everywhere,  
bear in mind this fact.

The Spiritualists of Omaha, as a rule,  
subscribe for only a very few Spiritual-  
ist papers, hence rush frantically to  
greet any trickster that comes along.  
Read the following from the World-  
Herald, of Omaha, January 14:  
"Ruthless police raided a mysteri-  
ous chamber at 1623 Dodge street last  
evening and broke up a Spiritualist se-  
ssion at its most awe-inspiring mo-  
ment. Incidentally they shattered the  
financial dreams of the medium, Freder-  
ic Milton, whom they arrested on a  
warrant which charged him with ob-  
taining money by fraud."

For several weeks complaints had  
been made at police headquarters by  
men and women who concluded that  
they had been duped. They had paid  
large sums for a series of sittings, but  
the answers from the spirit world had  
been vague and unsatisfactory. Even  
the seances shuded the fate of shat-  
tered idols and were treated with  
skepticism. The patrons ceased to won-  
der at night but what they deemed the  
colossal nerve of Prof. Milton. This  
became, to their minds, the greatest  
miracle of all. Hence the visits to po-  
lice headquarters.

Then came a young man who had  
communized with materializations which  
struck him as being very familiarly  
known to him. They entered a  
dark room and told him a great many  
things that were not true and a great  
many more things that were much less  
so. He finally complained to the police  
and the warrant was sworn out.

SITTING BULL DISTURBED.  
Shortly after 9 o'clock last evening  
Sergeant Welsberg and five detec-  
tives approached the building from the  
rear and the sergeant forced an en-  
trance. Then the place was surround-  
ed. The seance was in full swing at this  
time. A young man named S. H. Davis,  
a paid assistant to Dr. Milton, had  
just finished materializing himself into  
the shadowy reality of "Sitting Bull"  
for the 100th time during the month.  
Fifty spectators, a motley crew, were  
sitting on the floor, some on the floor,  
some on the chairs, and some on the  
benches. "Sitting Bull" had made his  
entrance through the solid walls of the  
room when Sergeant Welsberg—deus  
ex machina—jerked the door open and  
strode into the gathering in an ex-  
tremely unspectacular manner. There  
was a hasty scampering for exits, but  
they were all well guarded. Two  
young women, clad in simple black,  
with stately shawls over their heads  
were seated in their flight and brought  
into the light, which the sergeant  
turned on.

When the young woman appeared in  
the midst of the throng there was a  
general expression of surprise. They  
had not been seen prior to the entrance  
of the police, and it was thought  
strange that they should materialize so  
successfully with the lights burning  
brightly. At length they admitted that  
they were ghosts. They said that for  
many days and nights at the various  
sittings they had been the spirits of  
mothers, sisters, cousins, aunts and  
even other-in-laws, with calm im-  
passivity. They were black, because it  
blended so nicely with the darkened at-  
mosphere of the chamber.

GREAT CHIEF DEGENERATE.  
"Sitting Bull" was soon captured  
without resort to firearms. The chief  
had sunk low indeed, for he had be-  
come a slender, blonde young man, who  
had no fight in him and preferred cig-  
arettes. The patrons were surprised to  
see him looking so unwell, and almost  
wholly devoid of his features. As for  
Prof. Frederic Milton, he wept bitter,  
saddening, material tears. He protested  
sadly against this merciless invasion  
of the spirit world by officers, whose  
only claim to celestial inheritance lay  
in their unaided platitudes.

An investigation of the room showed  
that a spirit, when weary of wonder-  
working, might make an entrance  
through a small, square hole in the rear  
wall. In one corner, high up, was a lan-  
tern with a slide. The police found that  
this slide was operated by means of a  
cord which ran along the ceiling into a  
rear room. A great tin horn, which the  
spirits had used to strengthen the tones  
of their rather feeble voices, was found  
among other magical effects, such as  
false faces, hatchets, robes of  
various kinds and other similar para-  
phernalia which spirits are accustomed  
to wear when visiting along Dodge  
street.

The patrol wagon was summoned and  
Dr. Milton, S. H. Davis and the two fe-  
male assistants were taken to the police  
station, where they were lodged in  
cells. The women did not give their  
names.

The above Dr. Milton is no doubt the  
notorious Jules Wallace, who is about  
the worst specimen of humanity who  
walks.

Enter the Temple of Being  
or Silence.

Man is a complex being; he is dual in  
his nature. He is mortal and immortal,  
negative and positive, electric and mag-  
netic, animal and spiritual, good and  
bad and filled with infinite possibilities.  
We are an outgrowth of all that has  
been upon this planet, from the begin-  
ning of time. If we are not a more en-  
lightened and spiritual race of people it  
is our own fault; we have been blind-  
ed, to live in this 19th century, when  
such a light floods the earth, the light  
of living Spiritualism, and all who have  
embraced this truth, that light, the  
world with spirit, and all who have  
the happiest, the most charitable, yea, the  
best people on this planet.

But are they? Are they trying to let  
the light they have shine out of the win-  
dows of their souls? Has this truth  
mellowed their voices, softened their  
hearts, purified their minds? Are they  
thoughtful of the poor and suffering  
ones of earth? Are they still finding  
fault with our brothers and sisters in  
the churches? Have they their charity  
for us all, and we should be willing  
to look them square in the face until we  
can honestly answer them; daily do I  
question my own soul on these lines,  
and shall as long as I harbor a thought  
that is not right toward any soul. If  
we have a light greater than others it  
is our duty to let that light shine that  
others may see that the work is good.  
The churches are slowly turning their  
faces toward the light from the spirit  
world, this is the only truth. The pre-  
dictions of the past are giving way to  
the potent truths of the spirit. Don't think,  
friends, that Spiritualism is all the  
truth there is. It is only an open door  
through which truth may come from  
many sources. It is like many streams  
rising here and there and rushing on to  
the great ocean. No two persons are  
alike, no two look alike, think alike—  
or act alike; but truth abideth in all; what  
would seem true to me might be false  
to you, and you may settle that  
question for yourself; but always abide  
by the soul's decision, and have an  
abundance of charity for those who  
do not think as we do. It is for each  
soul to live his or her life, and my  
brother and sister, you each have to  
save yourselves. No God, no Christ,  
no friend can save you; we each have  
to save ourselves; the work of redemption  
or regeneration is within us, and the  
sooner we begin to look after our own  
birthright, the sooner we find it. Do  
ask how we find our birthright?  
By entering the Temple of our own Be-  
ing and thoroughly cleaning every part  
of this beautiful Temple that the Father  
gave us to look after; let thought pure  
and simple do its work; drive out all  
malicious, wicked, and uncharitable  
thoughts; we cannot get good out of  
hateful thoughts; there must not be en-  
mity in your souls toward any of the  
human family—no matter how evil with  
good, for good thoughts are always the  
most potent, and work best results;  
therefore we must not waste our time  
harboring thoughts that waste our vi-  
tality, inharmonize our being and ul-  
timately bring disease, decay and death.  
Now with this knowledge let us guard  
well our Temple—let us embower it  
with flowers of love; let us fill it with  
thoughts that nullify all the darkness,  
and radiate nothing but light. Let the  
strong will of the spirit be the ruling  
power—and through it find our mas-  
tery.

How invigorating to know that we  
can overcome all the lower, baser de-  
sires that encumber the material mind  
and body—and come up and dwell in  
harmony in the sanctuary of our spiri-  
tual selves, and grow the wonderful pos-  
sibilities within. All can do this if they  
so will. I believe in a Divine Spiritual-  
ism that emancipates us from the thir-  
sires of the senses, that liberates the  
mind of an idealized spiritual will, that  
destroys nothing, but transmutes (like  
the alchemist) all things into good.  
Now remember that spiritual will em-  
bodies all power; it is magnetic, lovable,  
electric, forceful and moves on wings of  
light through space, and bids defiance  
to the minions of darkness. It burns  
and consumes them in its bright rays,  
it is the potent force of this universe  
and cannot be deflected or held in sub-  
jection except by the unfolded spirit, who  
claims and harnesses it to do its  
bidding as Franklin harnessed the light-  
ning to do the blinding of man in the  
lower world.

Dear friends, let our lives be such  
that we can develop or unfold this same  
will within ourselves, and send it  
abroad, to put down error, vice, passion  
and resurrect in their place the good  
that is in everything; when we look  
Temple of Being or Silence. It is there  
we will find our power; through concen-  
tration, meditation and consecration we  
will find this spiritual will within us,  
and establish our equilibrium. We find  
few souls that do this, and they are a  
power for good; they say little outside,  
but within are the deep wells of thought  
that are being stirred by the polarized  
forces of mind and spirit that stir and  
pulse through the ethers with great  
power and rapidity, vivifying, purifying  
and establishing centres of force that  
are felt all over the world—in the seen  
and unseen, as well. Let not discussion  
creep into our ranks, let us stand  
shoulder to shoulder for the right, for  
truth. If wolves dressed in sheep's  
clothing enter our ranks, let us treat  
them with love and see if we cannot de-  
stroy the wolf essence and develop the  
lamb. It may be, yes, it will be difficult,  
but it can be done. Let all the  
accomplish this. Let the well-known  
earth, let love. May peace come to this  
earth, let love, a sincere wish, an abiding  
peace, that does not put us to sleep, but  
makes us active in good works and  
words—and that will crown our efforts  
with victory. M. A. REED.

"Encyclopedia of Biblical Spiritual-  
ism; or a Concordance of the Principal  
Passages of the Old and New Testa-  
ment Scriptures which prove or imply  
Spiritualism; together with a brief his-  
tory of the origin of many of the  
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itable encyclopedia of information on the  
subject. Price \$1. For sale at this  
office.

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walks.

Interesting Chapter of Ex-  
perience.

To the Editor:—I give you a home cir-  
cle experience obtained by the use of  
the alphabet in the first few months' in-  
vestigation. Place, Lewistown, Pa.  
Investigator, David Shaffer, ex-Meth-  
odist minister; Thomas J. Wright, ag-  
nostic; Mrs. Geo. A. Williams, wife of  
the writer of this article, both Method-  
ists at the time of sitting. Experience  
prior to these sittings, none. In Lewis-  
town lived two brothers named Ephraim  
Wian and Elshisa Wian. Elshisa Wian  
passed out of the body and from some  
source came this message: "Tell my  
brother to get the children's shoes and  
stockings." Signed with the name of  
E. Wian.

I delivered this message, although it  
appeared strange to me, as I was aware  
that both of these men were in easy  
circumstances. When I delivered the  
message his brother remarked: "This  
appears peculiar, for his children have  
good shoes and stockings;" and he  
called to us one of his little boys who  
happened to be there at the time, and  
he did have on good shoes and stock-  
ings. So I admit I felt a little embar-  
rassed.

At our next meeting the first mes-  
sage received was: "My sister's chil-  
dren." This I took to be his brother, and  
this was his remark: "Indeed, George,  
this may be true. We have a sister liv-  
ing in Belfont, Pa., so I will write to  
her and ascertain the facts."

Now I will here state that not one of  
the sitters knew that he had a sister  
dead or alive. The answer came from  
the sister in Belfont: "The works here  
have been shut down for a long time,  
and my husband has been unable to ob-  
tain employment. I am sorry to tell  
you, but we are in very poor circum-  
stances, and the children do badly need  
shoes and stockings."

So Ephraim Wian did to my knowl-  
edge send to the sister shoes and stock-  
ings and other necessities. I do not  
consider it just right to mention names  
in giving these messages, but the truth  
should be told regardless of the fact  
that some sensitive people do not like  
to have their names associated with  
spirit communication. Should you deem  
this of any importance, I have one  
more message received from James  
N. W. in his home, which I think  
will greatly interest some one in the  
city of Chicago. Now, Objector, please  
tell me from whence came this message.

Dunkirk, N. Y.

Spiritualism in Nebraska.

To the Editor:—A very pleasant and  
profitable meeting was held on Christ-  
mas day by the members and friends of  
the Blair Spiritual Society, at the resi-  
dence of Mr. A. J. Bonney. The  
meeting was held in the evening com-  
mencing about seven o'clock, and for  
nearly three hours a large company lis-  
tened to an interesting program which  
consisted of readings, recitations and  
vocal and instrumental music, by local  
workers. After this program was com-  
pleted, a very interesting and instructive  
lecture was given by Mr. Paul S.  
Gillette, of Omaha, secretary of the  
State Spiritualists' Association, fol-  
lowed by Mrs. Annie Wagner Gillette,  
who entertained the company with  
tests and descriptions.

Mrs. Gillette held a large circle on the  
following night at the home of the  
writer and was assisted by Mrs. Mary  
J. Bonney. Mrs. Gillette is an experi-  
enced test medium, and her work gives  
general satisfaction.

I understand these worthy workers  
will commence a regular Sunday meet-  
ing in Omaha this month. They should  
be supported by all true Spiritualists,  
as Omaha is very badly needing a spiri-  
tual meeting where the grand and glo-  
rious philosophy of life can be listened to.  
We hope to see a permanent so-  
ciety established there and regular  
meetings, also a Children's Progressive  
Lycium. Mr. and Mrs. Gillette are en-  
titled to the confidence of Nebraska  
Spiritualists, and they hope to work in  
other towns within easy reach of Omaha  
on week nights. Address them at  
2308 Cuming street, Omaha, Neb.

On New Year's day William E. Bon-  
ney and Mrs. Mary J. Bonney com-  
menced a series of Sunday afternoon  
meetings in May's Hall, Blair. These  
meetings will be kept up as long as the  
interest is sufficient to justify them. It  
is intended to hold a conference every  
Sunday before the regular meeting,  
commencing at 2:30. A cordial invita-  
tion is extended to all friends and in-  
vestigators to take part and make these  
meetings a success. Correspondence is  
solicited in regard to public meetings in  
other towns. Spiritualism in many  
parts of Nebraska needs awakening.  
The time is ripe for active work and  
we hope to hear from those interested  
in spreading the knowledge of a con-  
tinuous progressive existence, among  
the benighted denizens of this great  
state.

There is some talk of a camp-meeting  
in connection with the State Spiritual-  
ists' Association, which we hope will  
materialize into an assured fact. The  
camp at Franklin is the only one in the  
state at present, and is somewhat out  
of the way for northern Nebraska.

Theologians and Man's Age  
Upon the Earth.

In a recent Progressive Thinker,  
page 4, occurs the following: "The  
theologians to which Rev. Dr. West-  
brook referred are educated. They are  
familiar with the sciences, have access  
to great libraries, are able to reason  
from cause to effect, know of the birth,  
growth and decay of empires and the  
incentives to revolutions. They know  
that man has been an occupant of this  
globe for more than a hundred millions  
of years, during all of which period he  
has been advancing by slow and tedi-  
ous process to reach his present eleva-  
tion. But does he tell it? Does he  
preach what science teaches him? No!  
Never! If he should, his fellow theo-  
logians, would charge him with heresy  
and read him out of the church fold."

And would not they serve him right?  
If he should teach from the pulpit that  
"man has been an occupant of this  
globe more than a hundred millions of  
years" would they not be justified in  
calling him down? Is there any proof,  
in the Bible or out, that this statement  
is true? Where is it to be found? Upon  
what geological or archæological data  
is such an estimate based? Is there any  
proof for accuracy on a statement that man  
has occupied this globe more than a  
hundred millions of years? I have  
never seen any such extravagant esti-  
mate even as a conjecture, by any re-  
putable scientist.

If it is regarded by geologists as a  
justifiable estimate, supported by facts,  
I have failed to find it and would like  
to be posted. These clergymen may not  
wage and cover sometimes, such truths  
or theories as they regard reasonably  
settled, for various causes; but it is  
open to question if these clergymen are  
so extensively acquainted with science  
and the world's literature as implied.  
They are a somewhat busy class of  
men. They not only have sermons to  
prepare and preach, and considerable  
time to devote to Bible lessons, and  
Sunday-school, to missionary  
schemes and raising funds for gospel  
work, but they have many of them—have  
to plan to counteract the schemes of  
Satan by devoting much attention to  
reading habits, and social and in-  
tellectual opportunities of their flocks,  
to keep their minds guarded against the  
many infidel snares set for unwary  
feet. Then, too, a pastor's duty requires  
his time and effort to straighten the  
kinks out of the religious hair that so  
often gets tangled in personal squab-  
bles where gospel work is concerned.

Again, much time is required to  
sift the law-makers, and the laws, so  
to speak, to the law-makers, to attend  
church, or to spend the Lord's day in  
the cheerful haunts of graveyards, or in  
perusing the Songs of Solomon, or the  
Psalms of David.

Indeed, these cultured men of the  
cloth have enough to occupy their time  
without studying geology, or natural  
history, or estimating the years since  
man appeared upon the globe. They are  
not the vainglorious kind of men who  
glitter with the data upon which natu-  
ralists estimate the age of the earth,  
or the antiquity of the human race; and  
if they were, it is not likely they would  
be able to show any conclusive proof of  
man on this globe more than half a  
million years ago.

I do not think the clergy as a class  
are less moral or more given to deceit  
and lying than are other men of like  
advantages. We may criticize with  
profit whatever of error we find among  
men, but to single out a class and mag-  
nify their shortcomings to excite  
prejudice against their religion reacts  
to the detriment of the critic. It has  
long been the habit of the church—both  
its ministry and its lay members, as  
well as the great body of ignorant and  
prejudiced yeomen—to seize upon every  
peccadillo of Spiritualists, and especial-  
ly of mediums, and magnify it, and  
charge it to the influence of Spiritual-  
ism. Every vice or crime committed by  
a Spiritualist has been heralded  
through the press, and echoed from the  
pulpit, and repeated from town to town  
as the demoralizing influence of Spiritu-  
alism. To attack the clergy and reflect  
on their religion because they are hu-  
man and frequently err, may be a nat-  
ural reaction and compensation to the  
church; but does it help our cause?  
Does it elevate us? Is it a good ex-  
ample to set before the church?

LYMAN C. HOWE.

Toronto, Ont.

FOOTPRINTS ON THE COUNTRY  
ROAD.

Beside the way where cross-roads meet,  
I see the prints of the vanished feet,  
And I wonder what led along that way,  
On through the dust of a summer's day.

A little barefoot boy passed by  
And he stopped on the way with an  
eager eye.

To look in the bush for the linnæ's nest,  
Or so, from the tracks, I fondly guessed.

And a flock of sheep went down the  
road—  
The marks of their pattering feet still  
showed.

And the hob-nailed shoes of the shep-  
herd hard pressed  
Their stamp on the dust like a yea-  
man's crest.

The barking collie ran to and fro  
And snapped at the laggards whose  
steps were slow.

I fancy I hear the master's shout,  
And the bleat of the sheep as they pass  
in a rout.

A cow with her calf had been driven to  
town  
By a horseman who wearily followed  
them down.

From the mountains, The horse had  
his hind feet unshod,  
And it dragged them as if it was pain-  
ful to plod.

Then the dainty print of the foot of the  
quail  
I mark in the road where a wooded  
dale

Dips down through the mountain and  
crosses the way;  
I see where the startled flock fled in  
dismay.

Then each passer-by on the dust leaves  
behind  
The seal of his presence for others to  
find,  
And thus, as the high road of being is  
trod,  
Our deeds leave their mark for the  
judgment of God.

—Charles A. Keeler.

"Atlantis: The Antediluvian World."  
By Ignatius Donnelly. Sums up all in-  
formation relative to the lost continent  
of Atlantis. He regards the description  
of it given by Plato as veritable history.  
It is intensely interesting. Price, \$2.

"Origin of Life, or Where Man Comes  
From." The Evolution of the Spirit  
from Matter Through Organic Pro-  
cesses, or How the Spirit Body Grows.  
By Michael Faraday. Price 10 cents.  
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Critically Examined and Compared with Modern Mediums  
and Messages. By Moses Hull,

NUMBER NINE.  
The Jewish translation of this text is  
not. "Behold a virgin shall conceive,"  
but, "Behold a woman is with child,"  
etc. The woman was Mrs. Isiah and  
the child was Maher-shal-hash-baz.  
In any aspect of the case the prophecy  
was untrue. Ahaz went to war as  
Isiah directed, and lost all. The his-  
tory of the matter is recorded in 2  
Chron. 28:1-6, as follows:  
"Ahaz was twenty years old when he  
began to reign, and he reigned sixteen  
years in Jerusalem. . . . Wherefore  
the Lord his God delivered him unto the  
king of Syria; and they smote him,  
and carried away a great multitude of  
his captives, and brought them to  
Damascus. And he was also delivered  
into the hand of the king of Israel, who  
smote him with a great slaughter. For  
Pekah the son of Remaliah slew in  
Judah an hundred and twenty thousand  
in one day, which were all valiant men;  
because they had forsaken the Lord  
God of their fathers."

Certainly the writer of the book of  
Matthew, or the interpolator in that  
book was terribly mistaken in his first  
effort to apply prophecy to Jesus. Let  
us see how he succeeds in his next  
effort. Matt. 2:3, 6, says:  
"And they said unto him, In Beth-  
lehem of Judah; for thus it is written  
by the prophet, and thou Bethlehem, in  
the land of Judah, art not the least  
among the princes of Judah; for out of  
thee shall come a governor that shall  
rule my people Israel."

This may be true; that is, Herod may  
have asked these wise men this ques-  
tion, and, for anything I know to the  
contrary, these wise men may have an-  
swered as this writer says; but if they  
had not, the prophecy that this  
writer thinks he quotes, I would like to  
say that the queer antics of stars had  
heralded the advent of many gods and  
great men long before Jesus was born,  
and that unless a star by some unstar-  
like caper announced the birth of a god,  
that particular god coming thus un-  
announced was not considered much of  
a god. Stars had been sent to an-  
nounce the birth of Horus, of Egypt;  
Zoroaster, Buddha, Brahma and even  
Romulus, and some of the Cæsars, be-  
fore Jesus; and Mohammed after Jesus.  
Now when in the second century after  
Jesus the decision had been reached to  
make a god of Jesus, it was necessary  
to re-introduce these eccentric stars. It  
is only in this one book that these  
stories are found.

The prophecy that this writer thinks  
he quotes is found in Micah 5:2-6, and  
reads as follows:  
"But thou Bethlehem Ephratah,  
though thou be little among the thou-  
sands of Judah yet out of thee shall be  
come forth unto me that is to be ruler  
in Israel; whose goings forth have been  
from old from everlasting. Therefore  
will the Lord give them up until the time  
when she which travaileth hath brought  
forth; then the remnant of his brethren  
shall return unto the children of  
Israel. . . . And this man shall be the  
peace, when the Assyrian shall come  
into our land; and when he shall tread  
in our palaces, then shall we raise  
against him seven shepherds, and eight  
principal men. (Eight princes.—Mar-  
gin.) And they shall waste the land of  
Assyria with the sword, and the land  
of Nimrod in the entrances thereof;  
thus shall he deliver us from the Assy-  
rian, when he cometh into our land, and  
when he treadeth upon our borders."

Was this true of Jesus? Was he a  
ruler of the people? The Assyrian came  
in and destroyed the land of Jesus  
about the time this prediction was  
written, but did the Assyrian come into  
the land, or even threaten the land in  
the days of Jesus? Were not the Assy-  
rians in as much subjection to the  
Romans at that time as were the Jews  
themselves? Did Jesus deliver the  
Jews out of the hands of the Assyrians,  
or of anybody? Who and where were  
the seven shepherds and the eight prin-  
cipal men (princes)? Did Jesus waste  
the land of the Assyrians and the land  
of Nimrod?  
The only thing in the whole prediction  
that could by any possibility apply to  
Jesus was the fact that he happened to  
be born in Bethlehem; but there were  
thousands of children born there both  
before and after Jesus, and among all  
the thousands, not one to whom the  
prophecy would not apply as well as it  
applied to Jesus.

In Matt. 2:14, 15, another attempt is  
made to find a prediction that applies  
to Jesus. It says:  
"When he arose and took the young  
child and his mother by night, and de-  
parted into Egypt; and was there until  
the death of Herod; that it might be  
fulfilled which was spoken of the Lord  
by the prophet, saying out of Egypt  
have I called my son."  
This quotation is another proof that  
this blundering, blustering writer or  
interpolator knew nothing of what he  
was writing about. There is no such  
prediction as this writer thinks he is  
quoting. The only thing in the whole  
Bible that can possibly resemble this  
quotation in the least is in Hosea  
11:1, 2, which says:  
"Israel was a child, then I  
loved him, and called my son out of  
Egypt. As they called them so they  
went from them; and they sacrificed  
unto Baalim, and burned incense to  
graven images."

The prophet is here referring to the  
past, that God loved his son, Israel, and  
called him out of Egypt on purpose so  
that he could enjoy him; and then when  
he got him out of Egypt he went to  
burning incense to Baalim, and  
worshipping graven images. It must be  
allowed to say that Jesus was not  
guilty. The text had no more reference  
to Jesus than it had to Gen. Grant, or  
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## A Premonition.

Dr. Leonard White, of New York, a well-known specialist in nervous diseases, tells a very curious story. "Some years ago," said Dr. White, "a retired merchant of Chicago, a man of considerable means and great reputation for what we call 'horse sense,' contracted an extraordinary dread of drowning that he refused to stir out of his house, and lived literally the life of a hermit. Such cases of morbid hallucination, or paranoia, are well known to physicians, and the family was advised to humor the old gentleman, who seemed perfectly sane on all other subjects. Knowing the facts, I could hardly keep from smiling when I picked up a paper one day and saw that he had died suddenly of a stroke of apoplexy, and in lecturing later before a medical college in New York, I was in the habit of referring to the episode as an illustration of the absurdity of premonitions. 'Here was a man,' I used to say, 'who took all manner of grotesque precautions to avoid being drowned, and after making himself and his family miserable for a number of years, he quietly topped over with apoplexy.' This generally raised a laugh. I had cited the case as usual one morning when a student stopped me as I was going out of the building. 'Excuse me, doctor,' he said, 'but Mr. — was a neighbor of ours, and there was a little circumstance connected with his death that I thought you might be interested in knowing. He was seized with vertigo,' he continued, 'just as he was getting into his bath, and slipped down to the bottom of the tub. The spigots were turned on, and what attracted attention was the water running over the edge. The autopsy showed apoplexy all right enough, but there was some doubt as to whether he was dead when he slipped down into the tub.' After that I ceased to use the case as an illustration. The coincidence was too strong for me."—New Orleans Times-Democrat.

## France's Prophetess of Evil.

Georgina Weldon is the latest Parisian sensation. She is the high priestess of the Dreyfusards, and she has startled Paris with a pamphlet in which she predicts the downfall of the nation. This woman has been the scourge of a few of the great names of the French Republic, and she has been the cause of the arrest of several of the most prominent of the Dreyfusards. The title of Georgina's pamphlet is "The Conspiracy of the General Staff," and it involves those army men who have said that Dreyfus is guilty. It is written in verse of no mean order and is dedicated to Colonel Picquart. Its author is now in a convent of the provinces, but there are Dreyfusards who desire to carry her through the streets of Paris in a chariot. The new prophetess is precisely like the strange women who were produced by the closing years of the last century. This is not the first time Paris has heard of Georgina Weldon. In 1872 she was a concert singer in London, and on the occasion of Gounod's visit to the English capital she spread the report that the German composer was about to become a British subject. It was all Gounod could do to persuade his fellow countrymen to the contrary. She claimed Gounod's compositions as her own and sued him for damages, securing a judgment for \$50,000 against him in the English courts. She sued Rochefort for libel, and became so eccentric that she was committed to insane asylums, which she sued immediately on being released. Some years ago she was sent to the convent in which she now resides, and has not been heard from until now. Her recently published pamphlet is very popular. Selections from the work are chanted by boys in the streets, and the gloominess of the prophecies is by no means brightening the situation. Georgina claims that the verses were inspired by a dead poet.—Times-Herald, Chicago.

## THE COUNTERFEITERS.

The counterfeiters of genuine spiritual phenomena are getting in their nefarious work everywhere among the gullibles. This city is not free from them by any means, and evidence is gradually accumulating against them which will eventually startle the people and set them to thinking as never before. In Omaha, the counterfeiter, Dr. Milton (probably Jules Wallace), reaped an extraordinary rich harvest from the insatiable gullibles who frequented his exhibitions of "mystic power," and who entertained the idea that the "phenomena" presented was genuine in every respect. The Omaha Bee sets forth that S. H. Davis, who was arrested with Milton on the same charge, was not arraigned. Neither were the two women who assisted "Dr. Milton at his seances. They are being detained at the station as witnesses for the state. They gave the names of Mrs. Martha Robinson and Anna Forsythe. Both are comely young persons and although they readily admit complicity in "Dr. Milton's imposition on a credulous public, they plainly show regret at having gotten into difficulty.

"I began to work for 'Dr. Milton' about two months ago," said Mrs. Robinson. "Before that time I attended his seances frequently. The doctor is a wonderful man in some ways, and the seances are so arranged and so conducted from beginning to end, but I think he really had the gift of second sight.

"My duty in the seances was to impersonate the spirits of the departed. Seances were held twice a week. Ten or twenty persons would come and ask to interview the spirits of their friends. Milton had the subjects sit together in the cabinet room, and before proceeding with the spirit manifestations he informed them if any were incredulous and wished to inspect the cabinet they could do so.

"The cabinet is nothing but a corner of a room, curtained off by a black cloth. It was seldom that any one cared to inspect the cabinet, but sometimes they did, although they never discovered the trap door in the wall through which the spirits entered.

"When the visitors and Milton were ready he told certain of them that the spirit they wished to interview would appear. The seances were turned on, and the girls dressed in black robes would issue from the cabinet. Most all the people spoke to us, saying something that would give a hint as to how to answer.

"If they did not, we vanished. Sometimes they asked us if we were happy. We always preferred questions to which we could answer 'yes or no.' Invariably the people recognized us as their friends.

"As never knew it to fail. Last night, although Miss Forsythe and I did not wear veils, six people recognized us as mothers or sisters who were dead. It is a peculiar circumstance, and I can't believe they will see their dead loved ones, and have their minds so firmly set upon it that the vision is more real subjectively than objectively.

"Last week one man called to see his sister, and I played the part so well he immediately went home and returned with six other members of the family. They were all satisfied that they had conversed with a spirit.

"Among Milton's clients are many of the wealthiest people of the town. They are not all ignorant people by any means; in fact, only the minority are of an uneducated class."

Miss Forsythe's story was practically the same. She said that Milton charged \$1 for seances and the same for readings. Public seances were held once a week in Patterson hall, and private seances twice a week in his apartments at Seventeenth and Dodge streets. There were always from ten to twenty people present.

It will now be in order for Dr. Milton, the counterfeiter of genuine spiritual coin, to hold a "test circle," and have the gullibles present certify to his genuineness, and at the same time denounce the "magnons" who railed his seance. This is the method adopted by all of the counterfeiters. Dr. Milton says that "his arrest is the result of spite felt for him by some of his enemies." This is the stereotyped excuse of all such villains. He will find plenty of credulous followers to sustain him in his present business, unless he be sent to the penitentiary.

## PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Dr. William Francis Lay was born in Oakland, Cal., March 27, 1865 and passed out of this life at Ladara, Iowa, Jan. 7, 1890. His remains were laid to rest, beside his mother's, at Bellevue, Iowa, where the services were held, Mrs. J. M. Harvey, of Maquoketa, officiating. He was a resident of Chicago for the last three years, where he practiced his profession.

Passed to higher life, in Mattison, Mich., Jan. 2, 1890, William W. Anderson, at the home of his daughter, Mrs. Mary E. McLean. The deceased was 84 years of age and was a native of Scotland. Out of his seven children only two daughters survive him. He had been a Spiritualist for 40 years.

It is with sorrow that I must tell you that my dear wife passed to the higher life at her home in Rochester, Minn., October 17, aged 84 years. She was an earnest Spiritualist, and for many years had been a reader of The Progressive Thinker. Her amiable character endeared her to all with whom she was acquainted. She was born in Sudbury, Vermont, and resided there until she married and came west. She leaves many relatives and friends both in her native and adopted state.

Passed to spirit life, Jan. 1, 1890, at Hessel Montana, Mrs. Emma Mounts, aged 43 years and 9 months. She had been a medium for twenty-five years, known as the Rock Mountain Medium. She was loved and respected by all who knew her.

Lovina M. Williams, widow of the late Russell Williams, passed to the higher life at her home in Rochester, Minn., October 17, aged 84 years. She was an earnest Spiritualist, and for many years had been a reader of The Progressive Thinker. Her amiable character endeared her to all with whom she was acquainted. She was born in Sudbury, Vermont, and resided there until she married and came west. She leaves many relatives and friends both in her native and adopted state.

"Progression, or How a Spirit Advances in Spirit-life." The Evolution of Man. Two papers, given in the interest of the "spiritualists" by Michael Babbitt, at Chicago, Jan. 15, 1890. For sale at this office.

## Sunday Spiritualist Meetings in Chicago.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park hall, No. 501 West Wacker street, at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritual Society meets every Sunday in Hopkins hall, 528 W. 63d street, at 2:30 and 7:30 p. m.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at 8 o'clock and 7:30 in the evening. Good speakers and mediums will be present.

The Christian Spiritual Society holds meetings in Hygeia Hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells Hall, 1029 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

Sanctuary of the Soul meets Sunday evenings in Washington Hall, 800 Washington boulevard, at 7:30. Dr. C. A. Roberts, pastor, assisted by other good mediums.

Dr. J. M. Temple will hold meetings every Sunday at 4308 Cottage Grove avenue, 2:30, conference, 7:30 p. m., lecture and tests.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Brownwell, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at two o'clock. Ladies will bring old clothes to be made over as per instructions of committee; also bring luncheon. Supper at 6 o'clock. Tea and coffee served. Evening session called to order at 7:45. Questions answered by Mrs. Ashton.

The First Society of Rosicrucians, J. C. F. Grumblin, lecturer, meets in Stenway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sunday. Seats free to all services.

Spiritualist Church of Unity meets every Sunday at 7:45 p. m., at Flynn's Hall, Northeast corner of Robey street and North avenue. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meet every Sunday afternoon and evening at 7:30. Spiritual Hall, 1505 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

Spiritual Church of All Souls. Services at 7:30, at 158 Lincoln avenue, corner of Garfield avenue, North Side. Mrs. Squire, pastor.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have no space for that purpose.

## TESTIMONIAL.

B. F. Poole, Clinton, Iowa.—Dear Sir: The result in my case from using your Elktan Nos. One and Two has been wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began using your remedies four weeks ago. To any one suffering with stomach, liver and kidney trouble, I heartily recommend them. Having suffered for eight years, and during that time tried many physicians and various medicines, I have derived better results from your treatment than all the others combined. I am most grateful.

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# THE PROGRESSIVE THINKER

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## THE LAW OF PSYCHICAL PHENOMENA AND THE SUBJECTIVE MIND

By J. C. F. Crumbine, of The College of Psychical Sciences, Chicago.

Thomas Jay Hudson in his book entitled "The Law of Psychic Phenomena," attempts to explain by what he terms "a working hypothesis," the entire range of psychical phenomena. The hypothesis is that telepathy through the action of the subjective mind accounts for all psychical phenomena, whether they are classified as psychometry, psychopathy, clairvoyance, inspiration or all forms of materialization. For the superficial student the book which has a wide circulation is a stumbling-block to successful psychical research and an understanding of the nature and correspondences of the soul.

In the first place much more is assumed in his startling hypothesis than can be proven, and while it may be admitted without in the least impairing the validity of either the spiritualistic or metaphysical hypothesis, that the subjective consciousness or higher self as the Hindu designates the normal spirit, can in itself realize and actualize all of the powers and functions which have hitherto been attributed only to incarnate spirits, can, in short, materialize precisely as spirits teach the incarnate spirits to materialize forms; without need at all for the spiritualistic or metaphysical phenomena between the two worlds or the two aspects of one world is impossible. Both the subjective consciousness and telepathy need explanation, in order to understand metaphysically and then scientifically the sphere and nature of their action, the law of their phenomena and government; for unless such a discrimination is made, the student will founder in a sea of wild and erratic vagaries.

What the student means to know together (the Latin words con and scio) and as such it is more or less identified with the human personality or intelligence. Consciousness is not the personality or the intelligence, but that which makes us aware of them. Hence it can be said that consciousness is that quality of the intelligence which makes us aware of ourselves. It, like the light, gives the opportunity and to that definition and realization and to that extent that it affords the comprehensive or perfect realization of the soul is it objective and subjective or spiritual and divine. And these words spiritual and divine have reference to the absolute Being, not merely that phase or form of being which is termed existence (literally the going out from being, from ex or out and eo to go). Now then in the soul lie potentially all its conditions and states which are externalized and internalized, as in the soul lie the seeds of all that is to evolve. It is as with law and consciousness within the soul, for as there is no outside to soul save as it is the form or appearance of that which is inside, the nature and office of the soul's powers and functions can easily and lucidly be perceived. There is growth as there is life only by the law and life which are ever in spirit, not outside of it. This is what Emanuel Swedenborg termed succinctly the law of correspondence. The soul has in itself the power or ability to direct and centralization upon objective and spirit or subjective phase of being, and as the practice is exact or perfect the ability to realize one or the other or both, if not simultaneously, which is still a matter of conjecture and experiment, at least consecutively as you will or desire. Those for instance who do not appreciate or realize the subjective and only the objective phase of being are usually those who prefer to be of the residence and field of the action of the soul; while those who enjoy both are those who desire to pass into the realization of all that Absolute Being has in store for them. The failure on the part of the student to realize the subjective sphere of his being is due to a lack of perception or concentration, or preponderating predilections which dominate him and which in no sense disprove the capacity for the practice of adepts. If he cannot do it, it does not prove that it cannot be done. It is necessary for him to persevere. If it is worth while, until he, too, solves the mystery for himself. That and that alone makes one an adept; consciousness covers as it penetrates all spheres of the soul's Being, but expressions of the soul apparently limit the sphere of consciousness. And by this is meant, each soul unfolds itself in the sphere where consciousness is on present but where the experiences or lessons of existence and for the polished consciousness at last the soul will perceive itself. Thus when such experiences are necessary for the growth of the soul have been learned, the soul throws its consciousness upon the new lessons or in a direction which more fully opens the path to illumination. And it can be said that perfect or absolute consciousness is perfect and absolute illumination.

Here it will be necessary to say that neither consciousness nor illumination create anything in the soul. They bring it into light perception, realization; for all ideas are potential and eternal within the soul and are inspired as the soul needs them, but are not created by the law or powers of experience, growth and association, so telepathy is useful both in the objective and subjective sphere of Being. And much more should be said of telepathy, which literally means (from tele, afar, and pathos, sympathy), to sympathize from afar or really by thought to you from another, whether near or far, than can be said at this time and in this review. Suffice it to say, however, that tele-

## MEDIUM'S EXPERIENCE

Interesting Account Dictated by Himself.

I was born in the state of Maine in 1841, a time, I am told, when the Baptist persuasion of that section was holding a red-hot revival service. My mother, father and all of my people so far as I know, were and are members of the church. I was taught to pray and to walk at one and the same time, and I always felt that I was in the church just because I was born into it. My setting out of the church was more an event in my life. I was starved out.

After having done the credit-strengthening act for twenty-six years, and finding myself still short on faith, I was awakened to find myself intellectually bankrupt—intellectually and spiritually starved. There was but one alternative, it was revolution or resignation, and I resigned. I was now out of the church, but I was at a loss to know just how to go it alone. I had been leaning upon something—a staff or crutch which, as I supposed, was a celestial thing, containing all the wisdom and goodness of the two worlds. Now I was alone, a mere atom apart from that vast organism of sanctified souls with dogmas a prerequisite to salvation.

What must I do? Well, I did the best I could to keep my clam-shell closed lest I be dubbed a gibbering idiot, a plotting knave, or hideous devil, by those sanctified souls who always have this kind of grace in stock for any and all dissenters.

Time passed slowly, the years seemed not to hasten for me, for that immature thing, the soul, was continually hungering for something, I knew not what, until just seven years ago, when living in Jackson City, this state, an angel of light appeared to me and I was myself the instrument through which incarnate intelligences did the work. I was persuaded by a neighbor family with them in a circle. The circle was formed—just five of us mortals and no more, but there appeared to be a strange and wonderful power, strange and wonderful to me. It was my first experience. I was full of puritanical prejudices, but notwithstanding all this sympathy, arisen ones did come in full sympathy, and I was made to know that "If a man die he shall live again."

Well, I was now a Spiritualist and a medium, and before another day had passed many men and women had paid me hearty congratulations, and before the grey light of another evening had darkened into the blackness of night a large number of zealous Spiritualists were in waiting at my home, all anxious for a seance. As the days came and went, seances were in order. There were more Spiritualists in the world than I had ever dreamed of, and the majority of these good souls seemed to think that there was a room in the modest apartments just adapted to the new-made medium; that if I would develop beyond all calculations. Everybody knew just how to make conditions for my advancement, and everybody seemed to have a part in this drama until, alas! it well-nigh proved a tragedy. I was a nervous physical wreck, given over to obsession. I was humiliated and made afraid, but with no power to repel the forces which were working my ruin, until finally a friend, a blessed with clairvoyance, came and was advised to seek solitude; which I resolved to do; and it was the carrying out of this resolution that brought me to the quiet village of Williamston.

Here for the first year I lived almost wholly apart from the world. I paid some attention to healing and occasionally gave a public seance, though it is safe to say that four-fifths of all this time was spent alone in my quiet room, where no one seeks to molest, and where I ever find a deep, hallowing solitude and it is here I have found rapid and healthful development.

One asks, "Can you get materialization, when confined under mosquito netting?" In answer I will say that I am not a materializing medium, that I know of. I have been informed that I might be developed in this phase, but have never as yet asked for it. Indeed there is something about it which seems quite repulsive to my nature. Their exit, or the dematerializing of spirits, I naturally shrink from.

From the first, I have been used for getting pictures, first automatic picture messages in the dark, then in a half-light, and finally with paper and pencil in hand I would be set at work in a well-lighted room, and when the work was well under way my guides would ask the sitters to blindfold me or extinguish the lights and under these conditions the work would be completed. Then came independent picture messages, always in the dark, yet sitting as I always have done under strict test conditions. This has proven very convincing and pleasing phase. The pictures and messages not only bear evidence of the genius of fine art, but are laden with that truth, intelligence and sacredness which stamp them as current products of the celestial realms.

As to my getting phenomena when placed under mosquito netting, and under other test conditions, I wish to say that while I believe that incarnate spirits, mullah and inconsistent mortals, are to fit sensitivities that they may successfully contend with these subjects, they are little different from what dead men were in Christ's time; and that they are not inclined to "cast their pearls before swine." It was disbelievers whom Christ ordered out of the house, that conditions might be favorable for him to awaken the sleeping mind, and thus prove his mediumistic powers.

I am inclined to take men as I find them, and when I come in contact with a kicker, like our Lord did with Paul, I know all or a grabber like unto our modern Hagaman, I always feel like asking my guides to furnish the price

that I may make it hard for them; but I never submit to these "so-called" test conditions, that I do not feel that I am trespassing upon God's or Nature's laws, and that I must necessarily pay the penalty. Could any good come of it, could we by so doing "convince a man against his will," or could we sweeten up the gray matter and thus condition him for real psychic investigation in other days to come, it would be well for us, but such is not the case.

Faith and a will to do the things which Christ did, coupled with that love, sympathy and charity that belongs to the honest, intelligent investigator, are the prerequisite to that spiritual power which alone can produce real phenomena. It is not the hampering of the medium that prohibits spirit manifestation, but the spirit or soul that is the spirit medium, and then all spiritual prompts them to speak or write the lie, that precludes the rare exception, or maybe transforms the sacred seance-room into a literal hell where elementaries may do their worst.

There are indeed many frauds, but the most contemptible fraud which I have any conception of is he or she who while clamoring to be Spiritualists are so deplorably corrupt as to dare to color a lie upon clean white paper, give it to the spirit medium, and then all spiritual prompts them to speak or write the lie, that precludes the rare exception, or maybe transforms the sacred seance-room into a literal hell where elementaries may do their worst.

For the past three years I have submitted to such test conditions as sitters have seen fit to make, with but three exceptions, and while I have sat with some of the most clever critics, I can say that so far as I know not one of them has ever accused me of being other than an honest medium.

My allegorical picture, "The Imperial Republic," which I submit to the criticism of all fair-minded men and women, is a god-given flower. It is the result of three sittings, and under the most strict test conditions, and every individual man or woman who was a party to these seances will follow me into any court of justice and take oath as to its genuineness. Scores of brilliant minds have conceded it to be most wonderful. The picture speaks for itself—it is a phenomenon, and if the mortal mind is such a thing as will credit me its creator, then before four years have passed the church will be ready to pay me fat to coach for plutocracy; for it is truth and will have its future, and so far as empty applause is concerned, I would care little "wholly" way they gave it to me. The picture is non-partisan and non-sectarian; it images forth living truths and speaks to the common brotherhood, and all the glory of the benedictions of my spirit band, and the angel world. That they may make the mortal man more alive to their impressions is my constant prayer.

I am aware that to fit one's self for this work necessitates much training of self-denial and will power, love for the God within and without, and charity for all mankind, thus making companionship with the arisen ones possible. I say possible, because my experience teaches me that just so long as we withhold forgiveness of our spirit band, we will be wronged in the past, just so long will we prove ourselves defective instruments in the hands of the higher intelligences by our inferior work. I believe that St. Paul's grey matter was poised at the normal when he said: "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I should be able to speak as the angels, but have not charity, I am nothing." I believe that every true medium who reads this declaration understandingly will feel like paying obedience to St. Paul, for here in is portrayed the incarnation of perfect law, the Alpha of spirit passion, and the Omega of psychic life.

Now, Brother Francis, I feel that I may have wearied your patience and will bring this letter, so-called, to a speedy close. I have written my thoughts, though I put in that homely way which belongs to the illiterate.

My picture prints are for sale at one dollar each or six for five dollars. They are full size, 13x18 inches, made upon fine heavy paper, with names and affidavits of sitters as sworn to before Edwin S. Grece, of Detroit, printed in good type upon margin.

WM. N.Y.B. MEANS.

Williamston, Mich.

Letter, From Virginia Barrett

To the Editor:—Will you kindly do me the justice to publish in your paper the enclosed notice to the friends. I desire to say that, since Mr. Colby's letter to you requesting you not to publish my letter in which I spoke of the unjust arrest, the Fund Committee have decided to defend Mr. Colby alone, and we are to pay our lawyers if we want to be defended. They have simply backed down. All this I saw and felt would be the outcome of the Fund Committee. In the face of this I looked for disappointment. I desire to ask the friends through your paper, to give me a helping hand in this trouble. I need money to pay the law expenses. We have taken the case from the lower court to be tried by the Judge next week, or in March. If in the first court we are not freed, back-time a change in this manner is made, the lawyer's fees and other expenses must be paid. Any of the friends can address me at 14 Walton street, Toronto, Canada. I hold my Sunday meetings every Sunday, just the same. Private individuals are more interested and want to know more about it. I have always been faithful to my sister medium, and these are the same circumstances. I am the judge of the characteristics of the people here. However, I am pleased to see the interest that they have taken, and hope that they will clear Mr. Colby and aid the cause at large, as they have done. Although a missionary of the N. S. A., I do not wish, neither should my friends, that I should ask the N. S. A. to aid me, as its funds are very much needed.

VIRGINIA BARRETT.

## SELF DELUSION.

Ancient and Modern Phases Thereof.

Each week as we scan the columns of The Progressive Thinker (the greatest fulcrum for mental evolution of the age), we are reminded that it is fashionable for each writer to give the friend a passing kick.

But excuse me, it is not the premeditated fraud, who takes your dollar, and in exchange gives you a dollar's worth of gullibility, to brighten your perceptive faculties, of whom I wish to write; for they are merely light dust, set in motion by the momentum of evolution's wheels; as compared with the rubbish thrown in the gearing, by zealous, self-deluded authors, who are striving to weld together the two opposing forces, Science and Christianity, now warring for and against mental progression; that their names and vagaries may pass down the annals of time, augmenting the stumbling-blocks over which the poor deluded wanderer must blunder, in his hopeless search for truth. These authors pose, and write, and sow their literature broadcast, under the guise of Spiritualism, while in fact it is but a very shoddy article of self-delusion.

I have no wish to deride or discourage aspiration for true knowledge and wisdom, attainable from the higher realms of existence; but I do wish to assure the reader, that to attract the class of spirit intelligences possessing this knowledge and wisdom, we must first disgorge our minds of all of our pet theories, and solicit something new; something which we know that we don't know; instead of lugging our pack stuffed with ancient dogmas, which we have spent our lives trying to persuade ourselves that we know we did know, and dumping them at the medium's feet, demand that every article therein be verified, or they (the mediums) stand before the world indicted as frauds.

I deem it safe to claim that one mortal of strong, dominant will-force may away the sentiment of an inspirational discourse being delivered to a large assembly of mixed minds and beliefs. This I have seen verified on several occasions, by the entranced swaying and requesting him to desist from such incense-burning, as he was leading the medium away from the controlling influence. Perhaps Mrs. Dr. Warner, of Chicago, may recall an instance of this nature while occupying our rostrum here in New Boston.

Those wise spirit intelligences who have charge of our inspirational speakers realize the danger of having the utterances of their instruments adulterated with the vagaries of the vulgar, hence use all possible care and vigilance to either checkmate or counterbalance these unavoidable environmental influences. This being true, could we reasonably expect other than the echo of assembled vagaries, from the lips of a medium who is confronted by a mortal zealot, and overshadowed by his duplicate spirit band?

These same hungry authors, owl and bat like, prowl in the dark of the present and past, in search of the vagaries of provender sufficient to stimulate their mental energy. They close their eyes to the bright light of reason, to the very basic principles of mind swaying mind, to the fact that self may polarize self and conditions to the special benefit of spirits holding like beliefs and aspirations, as well as to the injunction of two thousand years ago, to look out for liars, on both sides of the grave. They have dwelt, pondered and yearned so long and so feverently upon the ideals of God, of Jesus, and upon their long train of indispensable dogmas, that to them each caricature and distortion in the face is a reality, and grown to be a part of their very being, and through their fervent yearning, they have attracted to themselves a spirit band of like zealous aspirants, just as naturally as the dog-fennel plant attracts the plant molecules which form its foliage, and blossoms, while their thought-mood repulses all spirit intelligences of scientific aspirations, just as the afore-named plant repulses the plant molecules which form the sweet scented rose.

This principle or law of mind attracting like minds, we see demonstrated almost daily here in mortal life. Suppose a Baptist minister wished to have the claim of Jesus' actual existence verified, and would call a meeting for that purpose; would not the great majority of his audience be Baptists and of his like belief? Would the experience of any difficulty in having his claims verified? And would not a person holding opposite views be debared from entering the hall? Most certainly so. But suppose Bob Ingersoll had been billed to express his views upon this same subject, would he have found any Baptists in his audience? No, no. Why not? Simply because Bob's thought vibrations are repulsive to minds whose brain vibration is attuned to the creedal scale.

Thus we find that like minds attracting like minds is a natural law, here in mortal realms. The laws and forces dominating spirit substance are merely a more radiated, higher sensitized order of the same laws and forces which manipulate material substance; simply an extension of the same laws and force, neatly fitted onto the outer end of the gearing and machinery which produces and operates material phenomena. Therefore, persons leaving the mortal, and passing under these higher sensitized environments, become more sensitive to mortal thoughts and yearnings, than even mortals themselves, whose seat of reception is shielded by the thick body covering, and whose vibration is still attuned to the more sluggish material environments.

To persons who have carefully studied and vigilantly observed the more complex unseen, unheard, and we might add, almost unthought-of forces, environments and conditions which keep the pendulum of inter-real communion oscillating to and fro, between

truth and error; to such persons, purported messages, direct from Jesus and his disciples, and their word-of-play-mates, whether oral or otherwise, are just a clear-cut, gilt-edged fraud as is the stuffed parrot bobbed up before the peep-hole in a fake materializing cabinet. The former is an indirect, and the latter a direct invention of the mortal brain.

The former is being embodied in so-called Spiritualist literature, to pass down the ages, freezing one of the wanderers' feet in the mire of Christian superstition, even after the rock of truth, which the latter, dust-like, will soon vanish before the breeze of knowledge.

Almost every community in the land has one or more poor, zealous fanatics, who see, and converses with either God or Jesus occasionally. The writer has more than fifty years' acquaintance with a good old lady, in humble life, who is slightly gifted with clairvoyant and clairaudient powers, and who occupies most of her spare time in smoking her pipe and reading the Bible. This good old lady often tells me of just having seen Jesus' face to face to face with him. She says he looks so kind and lovely, and that he always eulogizes her for her fervent prayers and devotion to God's word, and warned her that Spiritualism was the Devil's own work. Now, there is no more truthful, conscientious person than this grand old lady. To her, these apparitions are as real as mortal life is to mortal; and her testimony holds over as much as she stands face to face, and talks orally with her supposed Jesus; while our author's visitors are hidden behind the screen and converse through an interpreter.

Now I ask, if fervor, faith and credulity will generate conditions whereby earth-bound spirits of like belief can come in rapport with and thus impose upon this honest old lady, would not similar conditions produce similar results in the investigations of said authors? regardless of the knobs of distinction placed fore and aft their names? Do these ear-marks of book-learning afford any greater protection against mental aberration produced by thought contaminatives, than they do against physical aberration produced by yellow fever or small-pox contaminations?

I once had the honor of some thirty-five years' personal acquaintance with a very eccentric old gentleman, of fair build and social qualities. He was a skilled plasterer and brick-layer by trade, and a good consistent Baptist by credulity. To him the world was flat; always had been, ever would be, and no one except a fool would think it otherwise. But poor Uncle John left the mortal and started for heaven, while in his 87th year, nor has he ever been heard from since. Fervent thanks to scientists, past and present, for they by convincing humanity of the world's rotundity, have alienated the advocacy of the flat world from the pulpit, thereby permitting the human brain to gradually attain itself to nature on this particular point.

Therefore Uncle John is cut off from mortal communion, for want of some back-number brain—a brain that vibrates in unison with his, and with which he could come in rapport. Well, I am glad he is shut out, for could he find a circle forum of old-time beliefs, his old theory by devious means, and he and Jesus had just been down underneath examining the props which held mother earth in position, and such a communication would have added one more paragraph of conclusive spirit evidence to our author's impeccable testimony; thus giving them renewed letters of patent on the three cardinal points of Christianity, to-wit: A flat world; an outlet for heaven overhead and hell underneath, together with a sure Jesus, who had a pre-existence, and could remember the time he had with his father, long before the formation of our world upon which he was born, millions of years thereafter. Oh, what inconsistency! And still so long as these infernal delusions are advocated in literature, and passed down the ages as superior teachings, just so long will heredity pitch the vibratory scale of infant brain to respond to them as truths.

Suppose we were to send our small children away from home for educational course of fifteen years, in some high-school that was renowned throughout the land for its educational advantages and its wisdom in management; and at the expiration of that long term they would return, bright, intellectual-looking young men and young women; but alas, with minds and aspirations still absorbed in the frivolous amusements of their childhood days—the doll, the stick-horse—still clinging to the delusions of Santa Claus, his presents—these were the limit of their knowledge, of their aspiration, quizz them as you might you could not find one useful thing they had learned. Would we not feel that something was radically wrong, either with the management of the school or with the mentality of the children?

And still this would no more than parallel the idea of a baker's dozen of distinguished men of their day returning from a nineteenth-century schooling in the higher realms of knowledge, with minds still dominated by their earth-life delusions of a personal God, and his hybrid, half-god scape-goat, from off whose back all that is commendable must be received, and all that is damnable placed thereon, in exchange, the only boot required in the swap being a few complimentary words of praise. Wonderful scheme! Who ever heard of such self-sacrificing reciprocity being extended by a monopoly in these days. No wonder the promoter is looking around for a "receiver" to take charge of the plant.

I think all scientists agree that it is the different notes of vibration pos- sessed by the different species of plants, shrubs and trees, insects, fish, fowls and animals, that vouchsafes each specie its own peculiar qualities,

traits, habits or passions. This admitted, now let us reduce this Jesus conundrum to a scientific problem, that we may all see the fact; that it does not concern the people of this or any other generation, whether or no Jesus ever existed.

If he ever had an existence, and if he came by his existence through the fashionable modus-operandi of to-day, then he held no specie preference over ordinary men. If the Bible records him aught, his teachings were merely an interchangeable rehearsal of the conservatism, the fanaticism, the anarchism, and the idiotic, preached and prayed for thousands of years before his birth;—even before the order of the half-fledged mediums of to-day, who could not command a free hearing from our Spiritualist rostrum. To-day we have scores of magnetic healers, who are duplicating his most marvelous cures, and hundreds of mediums who are doubling the number of his spirit phenomena every day in the week.

But, on the other hand, if he really was sired by God, that fact rendered him a hybrid, a different specie of animal from ordinary man, therefore ordinary man could no more attain the vibratory rate of a half-god man than the thoroughbred horse could attain the vibratory rate of the half-ass mule.

VAN WILLITS, J.

New Boston, Ill.

## A CRITICAL REVIEW.

The Contending Forces in Spiritualism.

To the Editor:—I would like to be permitted to occupy a small amount of your valuable space in giving expression to some thoughts which seem to be surging in my brain this morning and which must be given out in some form or other. It is a painful fact that Spiritualism (the true kind) is in a life and death struggle with Spiritism, chaotic, selfish, disorganized, discordant Spiritism.

Spiritualism of the true spiritual kind ever seeks to harmonize, organize and spiritualize its adherents, while spiritism is a continual source of inharmonious, disorganization, disintegration and selfishness. Spiritualism builds up societies, National, State and local, and for the purpose of promulgating the truth, and for concerted action on the part of its members in bettering the condition of human life upon the earth plane; but spiritism comes in and by creating jealousy among mediums, by encouraging a spirit of inharmonious, by working through partially-developed mediums, it very often succeeds in crushing out the work.

Spiritualism or the influence of the higher order of spirit intelligences leads men and women into a spiritual life of thought; it helps them to see the good in their neighbors; to see good in all things; makes them charitable, loving, and willing to help the weaker portion of humanity; but spiritism, or the influence of spirits who are not themselves spiritually developed, holds its victims down on a low plane of thought; makes them selfish, uncharitable, ignorant and superstitious. They sometimes show this influence by fraudulent methods of obtaining money, making false claims for their mediumship, thus placing obstacles in the way of honest workers; others show it by an inordinate desire to make money, assuming a form of "commercial mediumship."

Others through jealousy will start scandalous reports about other workers; will work like "snakes in the grass" to break down the reputation and the work of others. They care nothing for the good of the cause, they care nothing for the feelings of other workers. Their sole ambition is to be considered "great mediums" themselves. They try to be considered "the only pebbles on the beach." In their opinion "there are no others."

This class of people are really the worst enemies our cause has to contend with. Why should a medium be jealous of another's work? Why should they try to break down what others are trying to build up? Their course shows plainly to all that they are not something. A true medium, a truly spiritual medium, is always glad to see good mediums coming out; glad to see the cause progressing; they will never try to break down the work of others, or place obstacles in their way.

If our organizations are not doing just the right thing, their duty is to try and make such alterations as seem to be needed, but not try to break them up. The great obstacle in the way of a better system of organization and united effort, is the prevailing preponderance of superstitious, priest-ridden, selfish and ignorant "controls" working through crude, selfish and poorly developed mediums. Yet all these have their work to do in breaking the ice of materialism and opening the way for a higher and more spiritual intelligence to come in and manifest.

A well-developed spiritual intelligence only seeks to lead and direct the medium, never forcing them in any course of life or conduct. But a poorly-developed, unspiritual spirit wants to take entire possession and "control" the medium.

WILLIAM E. BONNEY.

Blair, Neb.

Card of Thanks.

To the Editor:—I would thank all the friends who so promptly responded to D. W. Sprague's letter in a December number of your paper asking them to give me a happy New Year by sending an order for E. V. Wilson's book, "The Truths of Spiritualism," in sending their holiday presents, to which many responded and indeed made me a glad and happy New Year. Among the letters received were some from old friends who knew E. V. Wilson in the long ago, and his work, and I was especially glad to get them, and to know that though gone from us, his work still lives in the hearts of so many. I again thank all for their kindly remembrance.

MRS. E. V. WILSON.

No. 1 Union St., Valparaiso, Ind.















**THE QUESTION OF SENSATION AFTER DEATH.**  
My experiment will be a vivisection operation. I am going to dissect away from the animal the larynx in connection with the nerves of the body; and, having carefully done so, I will cut off the head and see if the animal will be able to make sounds after the head has been severed. I expect to be able to obtain a noise or yelp by pinching certain muscles or by the application of the electric cautery. It cannot help proving successful. The noise made by the animal will be sufficient evidence. Of course, the organs will be kept in complete connection with the brain and with the other machinery of the body which make ordinary noises possible in the animal. I think this experiment will settle conclusively any doubt we may have concerning consciousness after death."—Chicago Tribune.

**I LOVE THIS DEAR OLD EARTH.**

I love this dear old earth and would not leave it yet;  
I feel I owe it much and fain would pay my debt.  
I've had both weal and woe, and looked through tears of grief,  
And in my saddest times 'twould seem a great relief  
To close my eyes in sleep, and rest forevermore  
From strife of this dear world, upon some dream-land shore.  
I love it more and more as months and years I stay  
Upon its bosom, broad and full of life, and may  
Remain till ripe old age and helplessness shall claim  
My form, and call me back to earth and dust the same  
As when I was not thought or dreamed to be a thing  
To breathe and cry and laugh and grow and think and bring  
Forth fruit much like myself in evolution's plan;  
And should I thus remain, I'll still love earth and man.  
I see bright gold that earth has given unto man,  
To seek for, steal and hoard from others when he can.  
I care not for its gain or bright and shining face,  
But for its worth in things that help the human race.  
Food and raiment, shelter, sweet peace and comfort, too;  
For labor that should have reward—should have its due;  
For things brought 'else of earth but gold will bring or buy,  
I would not leave this earth and sun and starlit sky.  
I love the perfume of the flowers in the spring;  
I love the fragrance that the leaves in summer bring;  
I love the odor of decaying autumn leaves,  
And with the tiny snow-flakes the earth receives  
In winter time, come purest thoughts of love  
To clothe the dead with shroudings from above.  
From the blooming to etombing of all things  
I love this earth and all that nature brings.  
DR. T. WILKINS.

**CONSECRATION.**

Do you hear the music swelling,  
The music of the spheres?  
'Tis the harmony of nature,  
That in our world appears.  
'Tis the rhythm of all ages  
That has reached our spirits' ears.  
It has touched and thrilled and lifted,  
Like the billows of the deep,  
And our hearts and lives move ever  
With this sacred music keep.  
If we read the shining letter  
And the message comes to us,  
We shall know that we are chosen,  
That our spirits are not dust,  
But above all life's conditions,  
We shall make our shining way.  
We shall know our own divineness,  
Though we dwell in dust and clay,  
Have you heard the spirit calling,  
Ready to do all thy bidding,  
Ready, without a fear,  
For we know our souls are lit  
By the spirit's holy flame,  
One with all the grand immortal  
Who have left on earth a name,  
One with all who wrought and suffered,  
One with all who nobly died,  
For the cause they felt was holy,  
Though their lives were shed in blood,  
Each has had their part to walk in,  
Each has been guided by the light.  
Now it's ours to bear the banner,  
Onward in the cause of right.  
Do you hear the trumpet, brothers?  
Has it sounded in your ears?  
Thrilled your lives to nobler action,  
From your heart removed the fears?  
For no one can give us courage,  
'Tis the spirit's sweet behest,  
That must nerve our hearts to action,  
Will we falter where we are bidden,  
Will we idly stand and play,  
When our lives hold this commission  
And are passing day by day?  
Let us all be true to duty,  
Let us wear the martyr's crown,  
Let the spirit guide and lead us,  
And our own wills trample down,  
Wills that ask for ease and pleasure,  
Who have heard no spirit call.  
Such the nobler life and duty,  
That seems open for us all.  
But the spirit power is potent,  
It will have the completest sway.  
Through our hearts, our lives and actions,  
We will aid it day by day.  
Love divine, oh Love eternal,  
Love to save a ruined race,  
We shall know when we can live thee,  
And our selfishness efface.  
SARAH STONE ROCKHILL.

**EUROPE IN ASIA AND AFRICA.**

For the greed of gold and the lust of land,  
Armed to the teeth, the Christians stand,  
To rob the beathen with bloody hand.  
They have every devilish tool devised  
In the brains of the highly civilized  
To butcher a savage foe surprised.  
The desert can tell the way they pass,  
For the dead lie heaped in a horrid mass,  
Where the Maxims mowed them down like grass.  
You can follow their track on the fertile plain,  
For the rivers run with crimson stain,  
And the grass is wet with a dreadful rain.  
Oh, their hands are thick with their brothers' blood,  
And the butchered cry from beneath the sod,  
And the cannon smoke has gone up to God.  
But since they profess the Christian creed,  
They must palliate each atrocious deed,  
When murder has made a road for greed.  
Forgetting their slaughter a little space,  
To say, with a sanctimonious face,  
"We play for the love of the human race."  
—Bertrand Shawell.

**OUR PREMIUMS**

**And What People Think of Them.**

F. J. Seder writes: "I got two orders for your paper and books. I am very thankful for mine. I think every man and woman should read and think for themselves. I will say that the Baccylopedia of Death, and Life, and the Spirit World, L. and H. will open the eyes of readers, and they will see what great mistakes they have made in life. The Next World Interviewed is another grand book, by S. G. Horn. It is an interesting study, giving grand views of the invisible life. Then Ghost Land and Art Magic are worth more than all the churches and their church Gods. May you long remain with us. The paper is a welcome visitor each week."

Jos. Brent writes: "I received the premiums Art Magic and Ghost Land, which I consider invaluable to all students of the occult and the philosophy of Spiritualism. You are doing a great and glorious work in which I wish you God speed. Your paper is an eye-opener and provoker of thought and cannot fail of being a blessing to humanity."

Wm. M. King writes: "I write to thank you for the valuable premium I received with The Progressive Thinker—Art Magic. I find its contents very instructive and wish it could be placed in every home, for to my mind there is more genuine truth and good sensible reasoning in its pages than can be found in both the Old and New Testaments."

M. A. Crawford writes: "You will find enclosed an order for \$1.70 for your paper and the books Ghost Land and Art Magic. I can't well do without your paper; have been a reader of it since its infancy."

E. De A. Blakeman writes: "The beautiful book Art Magic arrived two days since. I find it intensely interesting, and very enlightening to my mind upon the important subjects treated. I would not part with the book for five times its retail price."

W. E. Jones writes: "I am much pleased with Ghost Land. I have read it twice and learned more from it the second reading than the first. I think that this is a very easy way to get good books. In fact, they cost us nothing."

R. S. Jackson writes: "I really do not understand how you can afford to give so much for one dollar and twenty cents—the paper order and Art Magic. As of one single copy of The Progressive Thinker is worth the subscription price for the whole year. It is past my comprehension how any progressive Spiritualist will try to keep house without it. As for me and mine, we should feel lost if we should miss a copy. I believe you are doing a greater work for the American people than all of the 120,000 preachers of this country, and it seems to me that it is the duty of every Spiritualist to strengthen our hands by becoming subscribers to 'The Progressive Thinker.'"

Mrs. L. S. Nagell writes: "I have received my Art Magic, and although I have not had time to read it all through, yet as far as I have gone, I have not only been interested, but found it very instructive. I think if this work could find its way into every home it would not be long before our philosophy would be understood and recognized in its true light, and take its proper place in the world. I shall make every effort to introduce your valuable paper and this instructive book everywhere I go."

W. H. Hatch writes: "Your generous gift, Art Magic, was received some days since, and I expect to enjoy reading it very much."

Geo. C. LaFontaine writes: "Art Magic I find to be a book of great value as an educator, and should be found in all well-kept libraries, and with your liberal offer I think it ought to reach out far and wide."

T. H. Skeithley writes: "I am constrained to express to you my appreciation of the grand work in which you are engaged. On the 24th inst. the postman brought me the door that splendid book, Art Magic, which is awarded to every regular subscriber to your invaluable paper, The Progressive Thinker, as a premium. I must say to you that Art Magic is indeed a grand book, and worthy of the appreciation of all who may read it. With my last year's subscription to The Progressive Thinker I obtained Ghost Land, and now I am in possession of Art Magic; and I am sure you will be able to give your subscribers a premium next year. To-day the Christmas number of The Progressive Thinker reached me, and I at once read Moses Hull's article on Christmas, and I shall file it away for future reference. The Progressive Thinker is well worth the subscription price without a premium, and I am much surprised that Spiritualists will consent to do without it. It is a real educator, and it is valuable to me. As Spiritualists we ought to keep in the front ranks. The phenomena of Spiritualism is all right, but there is more belonging to it than phenomena; we need to study the philosophy. We are in a wonderfully progressive age and if we march in the front ranks we must have progressive literature."

C. P. Mitchell writes: "I received Art Magic in good shape, and must say, that if the contents are as instructive and elevating to the mind as its external appearance is pleasing to the eye, it will prove to be a gem of much value."

J. T. Fletcher writes: "Enclosed find check for \$11, for the accompanying eleven subscribers to The Progressive Thinker and Art Magic. Send the extra copy to me."

G. R. Burroughs writes: "Enclosed please find P. O. order for \$1.20 for The Progressive Thinker one year and Art Magic. The Progressive Thinker is the greatest paper printed to-day for real knowledge and research in the mysteries of the long ago—just what we want to know."

Titus Merritt writes: "The last subscribers who obtained Art Magic are pleased with its perusal, and state that every Spiritualist and Free-thinker should subscribe for your valuable paper and obtain the book."

Mrs. E. Hinkins writes: "I have just received Art Magic. I have read a few pages and like it very much. I look forward with a great deal of pleasure for The Progressive Thinker which I receive every week. I thank you very much and wish you success in your grand work."

E. Dow writes: "I received Art Magic all right, and I think it is the best book I have read. I think it is a good book for anyone to have in their house."

Henry Newman writes: "I received Art Magic, and to say I was glad to get it hardly expresses my feelings. Many, many thanks."

Dr. N. J. Phillips writes: "I received the book, Art Magic, all right, and I think it fine."

R. L. Boyse writes: "I have read Art Magic. What a wonderful book it is! It is the John the Baptist of the New Dispensation."

**THE MILLENNIUM IS NEAR AT HAND RELIGION AND CRIME.**

**Signs of the Zodiac Play an Important Part.**

A CHICAGO MAN SEES IN THEM THE MILLENNIAL DAWN—GREAT THINGS, SPIRITUAL AND MATERIAL, ANTICIPATED NEXT YEAR—OCCULT FORCES AT WORK.

"A peaceful revolution," says the Inter Ocean, is to begin for humanity this year. The commencement of the long-expected and foretold "thousand years of peace" is close upon us, and Satan is to be bound. The coming of the millennium, as the book of Revelation, and the Czar of Russia, with his project for the disarmament of all nations, is to be regarded, at least tentatively, as one of the "144,000 leaders of men" mentioned in that book.

These are the predictions confidently put forward by Ernest Loomis, the Chicago man who is at the head of the "Home Silent Thought Brotherhood," and who foretold some exciting and remarkable events in connection with the late Spanish-American war. In making these predictions Mr. Loomis, who bases them upon historical and scientific data, declares that the reasons for believing in their truth and general infallibility are exceedingly numerous. "Occultists," he says, "deal with causes rather than with effects, and they know, thus, that the time is ripe for the peaceful revolution which the Bible predicts, and that great events could hardly help happening in the present year and soon afterward. Not only are we at the end of a thousand-year cycle, and mark only does this present year mark the termination of a century, but we are also at the close of a great 2,400-year cycle, as is shown by the complete changes of the equinoxes in the universal or Great Zodiac, and also of a still longer cycle, with the coming of the new era which follows the period of time just closing will naturally come the remarkable conditions and circumstances which have been predicted."

**REMARKABLE CONJUNCTION OF PLANETS.**

"A most remarkable conjunction of planets, such a conjunction has never before been witnessed, and which will never be repeated, will take place in the early part of next December, when nearly all the planets are in the zodiacal sign of Sagittarius. This is a distinctively religious sign, and, considered esoterically, is among other things, representative of the Centaur, or the human evolutionizing into the divine. Bearing this fact in mind, it is noticeable that the nineteenth chapter of the book of Revelation, which contains a prominent part of the subject matter of my predictions, speaks of 'armies in the heavens (or zodiac) sitting upon white horses' (signifying the Centaur or zodiacal sign Sagittarius), and which follow 'him that sitteth upon the white horse.' The nineteenth verse of this chapter speaks of the 'kings of the earth and their armies gathered together to make war against him that sat upon the horse and his army,' shown also by the planetary conjunctions. The twentieth verse tells what became of them. The twenty-first declares that 'the remnant of them were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth,' indicating that it was the sword of truth so often spoken of in holy writ, in which at the present day, wars, in the angel or messenger come down from heaven, having the key of the bottomless pit and a great chain in his hand, which is to lay hold of the dragon, that old serpent, which is the devil and Satan, and bind him a thousand years."

"There is not only documentary proof that sages and occultists years ago predicted that I would make these disclosures, but there are also living witnesses who will remember that these predictions were made."

**BASIS OF THE PREDICTIONS.**

It is as much upon the workings of this now scientifically recognized cyclic law, the law which causes history to repeat itself, and remarkable events occur at the end of every century, as well as at other well-known and recognized periods of time, and upon Biblical prophecy, that the new Chicago prophet of good things bases his predictions. We're in the passing events and happenings of the past few years he sees many indications of the working out of the Biblical prophecies, especially those contained in the book of Revelation, he declares his belief that the "coming Universal Church" which he proposes to found will have never yet been carried out in the world by making "religion scientific and science religion," and he believes that even inspired prophecies must work out in obedience to and sympathy with the universal cyclic law of nature, which brings heat and cold, darkness and light, times of prosperity and times of famine, in more or less regular alternations.

This blissful and millennial state of affairs is to be brought about according to Mr. Loomis, by means of "scientific devotion" and other occult practices, the observance of which enables a man to "become abundantly able to answer his own prayers" through the awakening of an infinite law, and its consequent forces within himself. It is in direct connection with this end, and for the reason of helping on the spread and promulgation of this new religion, that the Home Silent Thought Brotherhood, which has been put into active use in a downtown neighborhood, something similar to the Boston "Church of Silent Demand" in its character, it is to help in peacefully revolutionizing the world, and in bringing about the thousand-year cycle of peace and prosperity.

**SIGNS OF COMING CHANGE.**

In making the statement that all mankind has been slowly and surely, if unconsciously, preparing for the coming period of peace and prosperity and the fulfillment of Biblical prophecy, Mr. Loomis cites the general conditions of mental and physical unrest, the trades strikes and troubles, the formations of trusts and labor organizations, the various socialistic tendencies which have been so strongly exhibited of late, and the numerous and varied movements in the direction of change and altering conditions. The great era of peace could never be secured without this former period of transition and unrest. The law of cyclic development works always through these channels. The difficulty between Spain and America marked the beginning of the new era, a clearly defined epoch in the time of "wars and rumors of wars," he says, as mentioned in the book of Revelations, and the effort of Russia's Czar to bring about the disarming of all nations Mr. Loomis regards as a distinct, although perhaps unconscious, effort to realize Biblical conditions. All men

and all nature are to consciously or unconsciously assist in realizing these conditions, according to the beliefs and predictions of Mr. Loomis, and the occultists of this and other countries are to form a prominent part of the 144,000 chosen ones, which is a very student of the Bible remembers, as taking the part and fighting the battles of the heavenly armies against the encroaching hosts of the enemy.

According to Mr. Loomis, material and financial, no less than spiritual, prosperity and ease are to come, at least to an unusual extent, with the close of the present and the dawning of the next century, and especially is next December to witness a great stride toward universal prosperity, and the ameliorating and ultimate correction of all unpleasant or belittling conditions of labor, and financial care and responsibility. It will be a time of quick results, and the general settlement of Karmaic accounts. Money is to be exceedingly plentiful, so some of the Chicago occultists declare, every one is to have enough and to spare of all things, and the world, in a word, is to dawn with next December.

Chicago members of the Theosophical Society are loudly maintaining that there is abundant proof that their dead leader, Mme. H. P. Blavatsky, long ago foretold many of the events which the past year has witnessed, as well as predicting others which now seem likely to happen. Seventeen years ago, they declare, she predicted that "accounts in the East were going to detail in regard to some of the historic events which occurred last year, and asserting that the year 1899 would gradually but surely lead up to better times and conditions."

**STIRRING WORDS.**

**They Come From a Prominent Medium.**

THE NOTORIOUS DR. F. MILTON ARRESTED IN DENVER—THE GREAT MISCHIEF HE HAS WORKED.

The police raided the rooms occupied by "Dr. Frederick Milton" and arrested the "medium" and three of his confederates—"two women and a man." The man was "fixed up" to represent Sittling Bull. Both women were "fixed up" as spirits. The officers secured two hundred dollars' worth of paraphernalia, consisting of the usual outfit for materialization. Milton jumped his bail and vanished, leaving many a sorry dupe to mourn his sudden departure.

It is not necessary to repeat the disgusting tricks played upon his followers (which were numerous) by that charlatan; every device known to

**A DEVILISH MIND**

was brought to play to get money "and fool his victims." In many cases families are disgraced and women enslaved by the charms of a "medium" who is an agent of Catholicism. He was assisted by a woman who became a Catholic a few years ago, and by the son of a local Methodist minister, and others.

"Dr. Milton" was at one time in Denver and in the East as "Julius Wallace." He did up the South as "Harry Lane." He was in Pittsburgh, Pa., as "Wallace Kerwin," and at all times is known as an "Irish rascal," a "kiddie" and a "liar." In fact, he is a "kiddie" and a "liar" looks like a priest, but is far too ignorant and uncouth to be taken as one. My only surprise is that a man with the manner and general appearance of a "tough" can get an audience, especially as a teacher of Spiritualism. It certainly speaks ill of Omaha that such a slanderer would gain the following of his kind.

During my labors of four years in Omaha, I have seen good and true mediums come and go, and the want of support, while the Spiritualists (so-called) are an availing the city and bringing in crowds to witness this "soul destroying AND FOOLISH LIE."

on our beautiful philosophy" by such vampires as this "lying Jesuit," is now seeking a new field to set in his deadly work. Why can't some of the Spiritualists, must this thing continue? When are we going to unite in a body and defend our cause, and offer a pure and uplifting Spiritualism instead of vile deception practiced on the hungry souls who seek vainly to clasp a loving parent, a sister or brother once more to their aching hearts, but who instead embrace a lewd woman or a still lower man. How long must this evil continue? Why can't some one take the lead and form a strong body of sensible Spiritualists that will with one accord take decisive and active steps to stop this fraud, and in place of the mixture of

**TRUTH AND FALSEHOOD**

now given out in dollar doses, let the people have the illumination that the spirit world is striving to give. We have plenty of the truth to satisfy every craving of the soul. Let us hear from all or any one that may have formed plans to ferret those vipers from our ranks, and the police will help us. ANNE McD. GILLETTE, Omaha, Neb.

"Encyclopedia of Biblical Spiritualism: or a Concise History of the Principal Messages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his relations to Spiritualism. At its title denotes: it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. (Price, \$2.)

"Origin of Life, or Where Man Comes From." Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

Why I Am a Vegetarian: An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price 25 cents. Published by Frances L. Duxenberry. For sale at this office.

"Social Uplifting, Including Co-operative Systems and the Happiness and Enlightenment of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

**How They Sometimes Mix.**

Tuller Rhoades was a respected son of wealth and influential parents living in Wichita, Kan. Five years ago, when he was quite a young man, he ran away from home. Neither his parents nor any of his friends knew what had become of him.

In November he returned, and to the great surprise of all his former associates he proved himself to be a regularly ordained Methodist Episcopal minister of the gospel. To-day he stands an accused and confessed outlaw, with a record worthy of most any desperado who preys on the lives and property of others in the far west.

The ceaseless hounding of a revengeful woman, a Salvation army lassie, brought the outlaw-preacher to bay at last.

At the time of his arrest, the afternoon of Nov. 13, Rhoades, dressed in the familiar garb of the Methodist minister, was preaching on one of the back streets of Wichita. With him was a ten-year-old boy, his eyes being arrested the wayward as they came along, begging sinners to come into the fold and be washed in the blood of the lamb.

Earnestly and eloquently he pleaded, when, to the surprise of his impressed audience, an officer of the law pushed his way through the crowd of more than 100 people and placed the preacher under arrest.

He was charged with being an outlaw, and specific deeds which he had committed were set forth.

He was dumb for a while, but soon after he had been incarcerated in the county jail he made a clean breast of it. He confessed that he was guilty of the charges made against him. He had hoped by the good he might do in the ministry to atone for the evil he had done as an outlaw. But he had been found out.

A few days before his arrest Rhoades had come to Wichita from South Dakota. He told his parents and all of his friends that he had come from New York, where he had been studying for the ministry during his five years' absence, and had just recently been ordained.

He had not been in New York at all so far as can be ascertained. When he ran away from home he went direct to the wilds of the west and became a member of one of the worst gangs of outlaws that ever rode over the Indian Territory. It became known as the Williams gang. "Bill" Williams was its leader for nearly three years, and "Bill" Williams was none other than Tuller Rhoades.

Eventually the gang was broken up and the leader fled to Jamestown, S. D. There he became a repentant one night while listening to the appeals of the local Salvation army. He joined the army and became an earnest Christian worker as he had been a desperate outlaw.

In the Jamestown band of Salvationists at that time was a young lady, Irene Anderson, who aspired to the leadership. So plighted was she at Rhoades' promotion over her that she left the army and started out in search of evidence against him that might blacken his character.

Back to the Williams gang she traced him, and after she had succeeded in getting nearly his entire record as an outlaw the revengeful woman returned to Jamestown. Bound to run him down, she followed on his trail, and after a long search she located him in Wichita. In the meantime he had joined the Methodist church and became a regular minister.—New York World.

**GRAND MASS MEETING**

Of Spiritualists of Illinois and the Northwest, to be Held in Chicago.

At America Auditorium Hall 77 31st St., Feb. 16, 17, 18.

The annual mass-meeting of the Spiritualists of Illinois and the Northwest will be held in Chicago, Thursday, Friday and Saturday, Feb. 16, 17, and 18, 1899, under the joint auspices of the Illinois State and National Spiritualists' Association of the United States and Canada.

Harrison D. Barrett, president of the N. S. A., will be in attendance. Announcement of the full staff of workers will be made as soon as the Washington office forwards advice of the talent selected for the programme.

America Auditorium Hall, 77 Thirty-first street, has been engaged for the occasion. This step was decided upon after much deliberation, because of its reasonable rental, its seating capacity for fifteen hundred persons, its convenient reading parlor and committee rooms and the partiality of the National officers for the room in which that organization was born in 1893.

You are invited to co-operate in making the coming meeting an even greater success than the one in 1898. Interest all of your acquaintances to it. Talk about it; work for it; attend it.

Every Chicago society is asked to appoint two members as its representatives to aid the State Board in perfecting all preliminary details. The first meeting will be held at Tremont House, Lake street, near Dearborn street, Monday, January 23, 2 p. m.

The programme will be ready February 10. GEORGE B. WARNE, Pres. Illinois State Spiritualists' Ass'n. 3402 Prairie Ave., Chicago, Ill.

"Mediumship and Its Development, and How to Masterize to Assist Deceased." By W. H. Bach. Especially adapted to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

**Marvelous Manifestations of Spirit Power.**

To the Editor:—There lives near Anderson, Ind., a little ten-year-old girl who possesses wonderful psychic powers and whose gifts are worthy of mention. This child was born of Catholic parents, near Anderson, where her parents at present reside. Not long since, while this little girl was attending school, she by accident dropped her slate upon the floor, breaking it in several places, but when the child reached down to pick up her broken slate she discovered the following message written on one of the pieces: "Never mind the slate, sister, you will get a new one." Seeing the writing, and knowing she had no written on the slate herself, she caused another little girl sitting back of her of doing the writing, but was told by this child that she did not. However, she took her broken slate home with her, and then it was discovered by her parents, while putting the broken pieces together, that several messages had been written thereon, but each message was on a separate fragment of the slate. In due time another slate was purchased, but messages with names of their so-called dead friends were written on this slate also, while this child held the slate on her lap, and while, too, no visible hand or even pencil could be seen writing the messages; they came almost instantaneously, proving without a doubt the presence of an unseen intelligence. The writer hearing of this child's psychic powers, and being a medium himself, he and his wife called at the home of the child, where the child and its parents related the above. While there, both the writer and his wife received upon the slate intelligent messages from their arisen friends, which verified the report of the wonderful powers possessed by the child. I will here add, this child's parents are not Spiritualists; more, they know but little or nothing of the philosophy of Spiritualism, and at present I cannot give their names to the public, since it is their desire for me not to do so. It is quite probable, however, that the child will be at Lake Brady the coming season.

CHARLES J. BARNES.

Anderson, Ind.

**SURE RUPTURE CURE.**

Remarkable and Convincing Evidence of the Now Famous Rice Method and its Certainty to Cure.

**An Aurora Man's Experience and Recovery Will Interest Any-one Afflicted With Rupture.**

More than twelve years ago, a machinist in the tool room of the C. & N. W. R. Co. at Aurora, Ill., met with a unfortunate accident causing a bad rupture. He was given expert medical treatment and used what was considered a good truss but no improvement was noted. After frequent experiments with other trusses and treatments he got hold of a little pam-

phlet written by Dr. Rice, of Adams, N. Y., and as it was a new idea, the method was tried and improvement began immediately. In a few weeks the sufferer was entirely cured. This happened twelve years ago and is now given publicly in order to offset the popular notion that a surgical operation is the only way to cure rupture. Men and women who have been wearing trusses all their lives should write to Dr. Rice for particulars of his method. He makes no charge for advice. The machinist referred to above, Geo. D. Plummer, 28 E. State St., Aurora, Ill., is a prominent member of the Willard M. E. Church.

Mr. Plummer hasn't worn his truss for twelve years and as his work in the railroad shops is trying to his muscles his permanent cure of his bad rupture is certainly sufficient to interest other unfortunate who are going through life in misery. Write to Dr. W. S. Rice, 311 P. Adams, N. Y., and he will send a complete and detailed description of his method whereby you can cure your rupture at home without pain, danger, operation or detention from business. Write at once.

**TAKE NOTICE!**

The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," on sale, for the benefit of its treasury. The book retails at \$2 per copy, but the gifted author who generously presented these volumes to the N. S. A. has given permission for them to be sold at \$1 each. This book should be in every home as well as in the hands of every physician. Send for a copy to the undersigned.

MARY T. LONGLEY, Secretary N. S. A. 600 Penna. Ave. S.E., Washington, D. C.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

**KEEP IN TOUCH.**

Bear in mind that the order for the premium book must always be accompanied by a year's subscription to The Progressive Thinker. You will not be allowed to order the paper, and afterwards send for the premium. The two orders must come together. Each one can get the premium at any time by extending his subscription one year. On no other terms will the premium be sent out.

**CLUBS! CLUBS!**

In clubs of Ten Subscribers, at One Dollar each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this: a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your library.

**A LIBRARY.**

The Spiritualist who commences now to form a Spiritualist or Occult Library, by subscribing for The Progressive Thinker and obtaining Ghost Land and Art Magic, is offering his neighbor, who will advance ahead of him, and who will seek or borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

**THE DIVINE PLAN.**

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book, The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. "A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's true anatomy, and the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful book and you will be delighted with it."

Man the Microcosm—His Infinite and Celestial Relations and Spiritual Powers. Of this pamphlet by a Spiritualist of thought and experience, Lyman C. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, writes of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

**25 Cents. 25 Cents.**

In order to reach a class of new readers we will send the paper for 3 months for 25 cents, and also send free of charge the back chapters of that remarkable story, "Juno, or the New Woman," written by that remarkable spirit, Charles Dickens, through the mediumship of Carlyle Petersilea, of California. The story will interest you. You should read it. It has been running for several weeks in The Progressive Thinker, yet all new 3 months subscribers, as well as all new yearly ones will get the back chapters free, if they subscribe soon.











# Important!

**DR. C. E. WATKINS,**  
—THE—  
**FAMOUS CHRONIST,**  
OF BOSTON, MASS.

**QUICK CURES** **SMALL DOSES**

Send age, name in full and two 2-cent stamps and leading symptoms, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or of one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

**SPECIFIC NO DRASTIC MEDICINE DRUGS**

A Book on "Chronic Disease" Sent for 2-cent Stamp.

**G. E. WATKINS, M. D.,**  
400 Mass. Ave., Boston, Mass.

## GENERAL SURVEY.

(Continued from page 6.)

B. W. Sprague writes from Philadelphia, Pa.: "This society is a live one; always harmonious, and it knows how to work and does work, and the result is it makes a success. The Progressive Thinker is always on sale at the hall door, and has many friends."

Mrs. L. M. Pearsall writes: "Enclosed please find order for \$1.20, my subscription for The Progressive Thinker for one year and Art Magic. When I receive Art Magic I will have four nice premium books, and all for so little money, and I prize them very highly. I cannot do without The Progressive Thinker. I have taken it almost from the first number."

Mrs. Lora Holton writes: "I find the Spiritualists of Elgin, Ill., alive and deeply interested in the cause of Spiritualism when devoid of fraud. I held two test seances at Mrs. Wheaton's, 102 Ann street, and Mrs. Dr. Howard's, 208 Grove avenue, well attended and with good results. I will return there Feb. 27 and 28 to lecture and give tests, at the same places. I found The Progressive Thinker the favorite paper here, having many warm friends and fully appreciating the bold and fearless stand it has taken for truth."

Dr. E. D. Noble writes: "The West Side Spiritual Society have outgrown their present quarters at 46 S. Ada street, have taken the more commodious Occidental hall, corner of Madison street and California avenue, where they will continue the good work with Mr. Grupp at the helm as test medium. Good speakers in attendance. Meeting every Sunday at 2:45 and 7:30 p. m."

Correspondent writes from Buffalo, N. Y.: "Our good sister, Mrs. Augusta Armstrong, proved the truth of an old saying, 'A friend in need is a friend indeed,' when last Sunday afternoon she came into our little chapel, just as the chairman was about to dismiss the people without having any meeting, as our regular speaker was unable to be with us; but Mrs. Armstrong, true to her kind, generous nature, came to our rescue, and I assure you our meeting was not a failure. One of the members was heard to say, 'Did God or some good spirit send her to us?' We hold our meetings every Sunday afternoon and evening, and on the 8th of February we will have our fifth social season. So you see we are alive on the 'East Side.'"

Jennie E. Pike writes from New Hartford, Conn.: "I think a good Spiritualist speaker could create an interest here, as two of the churches are all broken up."

Correspondent writes from St. Louis, Mo.: "Again you are most welcome, Sar'Gs, to the columns of our esteemed paper. Earnestly have I wished that we might again be permitted to hear from his able pen, and profit by his helpful inspiration. I have, but recently commenced an investigation, and I considered the article on Planetary Influence alone worth the subscription price of the paper. J. B. Waterman's experience and impatient desire is shared by many who are making an honest, thorough and impartial investigation. If he follows the suggestion of our good editor to visit Chicago in pursuit of it, I hope he will let us hear with what degree of success. In my opinion the best and truest condition of genuine mediumship and spirit return would come through a medium who would be willing to be placed under the test condition of abstaining from whiskey and all other kinds of liquor for three days previous to the seance, and it is a condition that every clean, honest investigator should insist upon. Visit your mediums and find what their habit of thought is. 'As a man thinketh in his heart, so he is,' and by the mouth confession is made unconsciously of a person's moral standard. Intemperance is not confined to liquor alone, but includes in its wake jealousy, back-biting and all its kindred outgrowth. When these conditions are insisted upon,

Sar'Gs will have no more occasion to feel disappointed; neither will J. B. Waterman have a text to preach from, for the ranks under these conditions will be so weeded out that the sunshine of love can find entrance to insure a healthy growth of those remaining."

J. C. Bell writes: "I would rather be an intelligent infidel than an ignorant Christian."

B. Baker, of Montreal, Canada, sends us a large list of subscribers. He is doing a good work in endeavoring to get our cause established in that city of churches.

F. Corden White writes from Bradford, Pa.: "Rev. M. H. Houghton, the minister of the Universalist church, and all the directors have given consent to the use of their church by the Spiritualists, as their hall was too small."

Carrie F. Weatherford serves the Harmonical Society of Sturgis, Mich., for February. Will answer calls for week-night lectures or to attend funerals.

Mrs. J. W. Kenyon lectures and gives tests in Boston, Jan. 20; Feb. 5, in Lynn; the 12th and 19th, in Haverhill; the 26th in Worcester; March 5, open; the 12th, Boston; the 19th and 26th, Fitchburg; April 20, 26th and 16th Manchester, N. H.; the 23rd and 30th, Chelsea; in Portland, Me., May 21 and 28. She would like calls for May 7 and 14, and all of June. Address 40 Baker street, Lynn, Mass.

W. H. Evans writes from Toronto, Canada: "Spiritualism has been brought into prominent notice in this city since Mrs. Walte came here, and still more so recently since the arrest of one of its leading workers in the cause, who with several others have been charged with witchcraft, sorcery, etc., and committed for trial by the police magistrate. Altogether nine arrests were made. Among them were test mediums, psychometrists, phrenologists, palmists and the ordinary fortune-tellers. They will be tried shortly before a county judge. In the mean time they are still carrying on their usual avocations."

C. S. Tisdale writes from Joplin, Mo.: "I desire to say that I have concluded to move to Bozeman, Montana, about the first of February, and I hereby notify all members and officers of the Southwestern Missouri Camp Association that I have sent in a letter of resignation to the office of corresponding secretary, to the president of said association. All matters connected with this office should be sent to B. G. Sweet, Empire, Kansas. All mail matter for me should be sent in care of Dr. Owen Matthews, at the above place. Brother Matthews and myself have been petitioned of converting the high altitude and healthy atmosphere, together with the healthy sunshine and mild winters of Southern Montana, into a powerful center for scientific healing and occult and mediumistic training and development."

The State Sunlight Center Band musical and hop, at Hygeia Hall, Jan. 26, was a very enjoyable affair. About one hundred braved the storm. The exercises were very enjoyable. The cake walk was joined in by many, the petting French sisters taking the prize. After refreshments all joined in a social dance, Prof. Talmon leading. The president of the organization announced a card party at the Great Northern Hotel, February 23, at 8 p. m.

J. W. Roulo writes from Findlay, O.: "In justice to Farmer Riley I feel it incumbent upon myself to testify in his behalf. Mr. Riley held a seance at my home in Findlay. The circle was composed of twelve people, all perfect strangers to him. It was his first visit at this house, and he came alone, so of course, had no confederates, and the materialization was that could be wished for, the forms being recognized."

On Jan. 25, 1899, Miss Alice Henshaw Sterling, daughter of Col. A. W. Sterling, of New York, and Mr. George F. Curtis were united in marriage at the residence of Dr. Harlow Davis, 410 W. 23d street, New York City. The ceremony was performed by Dr. Davis, many admiring friends of the bride and groom being present. Mr. and Mrs. Davis are earnest and sincere Spiritualists and their many friends wish them a happy and prosperous future.

G. W. Kates and wife are engaged as follows: Oleana, N. Y., February 1, 2 and 3; Rochester, N. Y., March and April; Grand Rapids, Mich., May and June. They have some open time in April, July and August, and later. Address them 156 Melg street, Rochester, N. Y.

J. Frank Baxter, of Chelsea, Mass., will serve the first Spiritualist Society of South Bend, Ind., for the months of February and March, 1899.

The acting secretary at Rochester, N. Y., says that possibly speakers and mediums who will be in that section could find profitable temporary engagements during the absence of G. W. Kates and wife, April, May and June. Address A. S. Sisson, president, 55 Comfort street, Rochester, N. Y. Mr. and Mrs. Kates are not leaving Rochester permanently, but expect to return there for labor with the church they have developed.

Rev. L. A. Mabey, missionary for the state of Michigan, has been doing some excellent work at Sunfield, speaking to full houses. She writes: "My experience since I have been in the vineyard with the church they have developed."

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testimony to the truths of spirit return. E. H. S.

Mrs. J. H. Richards, of Marion, Ohio, passed to spirit life, Wednesday afternoon, Jan. 18, 1899, with a gripe, after a very brief illness. Her request after death, through spirit communion, was to be dressed in white and that a special ring might be left on her finger. She was a wife and mother and a Spiritualist, and leaves many friends. W. W. J.

January 9, Melva, the infant daughter of C. F. and M. D. Van Loven, passed to spirit realms. She was 3 months and 14 days of age, and died with acute pneumonia. A poem was improvised by Mrs. Irene Smith, who performed the funeral services.

Samuel Waugh was born Aug. 28, 1828, in Cumberland county, Pa. He passed on to his beautiful home beyond Jan. 22, 1899, from Ashley, O. He has been a Spiritualist over fifty years, and tried to live the teachings of our beautiful philosophy. He was a patient, endearing husband, kind and loving father and good, generous neighbor. He leaves a dear companion and four children. COR.

Passed to the higher life, on January 22, Mrs. S. B. Cramer, treasurer of the Beacon Light Auxiliary, who resided at 1135 Wrightwood avenue, Chicago. Our friend is known as an enthusiastic and earnest worker in the cause of Spiritualism. The funeral services were conducted by J. C. F. Grumblin, whose remarks throughout gave beautiful glimpses of spirit life, uplifting and blessing all present.

MRS. E. D. PINK.

With the passing away of A. B. Bradford, one of the most prominent men connected with the history of Lawrence county, and of this section in particular is ended. The news of Mr. Bradford's death at "Buttonwood," was received in this city with sincere regret, for he was one of the men whose places can never be filled. He was firm in his convictions and never swerved from the path of what he considered his duty. His talents were fully appreciated and he was a progressive man far in advance of the times, for he was a ready scholar, thinker and writer, many of his explanations of the phenomena sought for by the leading magazines of the country. The Courant-Guardian, New Castle, Pa.

Passed on to a higher life, from near Unionville, Mo., James W. Robards, aged 44 years. He has been a staunch Spiritualist for many years, ever ready to lend a hand, and speak a good word for the cause so dear to him. After three months of intense suffering the spirit was liberated, and passed on to the glorious invisible world, whose music is the gladness of the world. J. J. HOPKINS.

Passed to spirit life, in Chicago, on the North Side, Jan. 27, Mrs. Julia Oliver. She possessed in a marked degree very beautiful traits of character that endeared her to all who knew her. She was perfectly willing to go. She talked with her beloved husband and daughter several times about her passing out. She said, "I am not afraid to go; it is only 'over there,' where I will meet my dear loved ones who have gone before. It is only a step, and I will be with them. I want to stay for the sake of my dear little girl and my husband, but personally I want to go. What a consolation and happiness to know that I can return and see my loved ones and talk with them, and watch over and guard my daughter. I will come and see you often." And thus passed to the higher realms one of the grandest and noblest of women.

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**NOT ONLY CORRECTLY! DIAGNOSE BUT THEY**

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**BATTLE CREEK, MICH.**

South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

Spiritual Church of All Souls. Services at 7:30 p. m. in Garfield Hall, Garfield avenue, near Lincoln and Cleveland avenues. Mrs. Squike, pastor.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and California avenue, every Sunday at 2:45 and 7:45 p. m. Mr. Grupp test-medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

**Healing, Causes and Effects**

Dr. W. P. Pheon's latest book, is a presentation from the spirit side of life of the basic principles of Mental Healing and their relation to Vibration. The Esoteric under-current of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force.

Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena, along the lines of spirit power attraction, repulsion and overcontrol.

It treats of adepts, mediums, and their varied powers. It also has something to say of elementals, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abilities specified.

Astral conditions, with the process of going out on the astral currents are explained by one who knows. The subject of Fear occupies one whole chapter.

The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages, is proving its interest to its intelligent readers at fifty cents. For sale at this office.

**"THE LYCEUM."**

The Lyceum, devoted to the interests of the young, to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

**TESTIMONIAL.**

B. F. Poole, Clinton, Iowa—Dear Sir: The result in my case from using your Elixirs Nos. One and Two has been wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began using your remedies four weeks ago. To any one suffering with stomach, liver and kidney trouble, I heartily recommend them. Having suffered for eight years, and during that time tried many physicians and various medicines, I have derived better results from your treatment than all the others combined. I am most gratefully.

MRS. A. P. BLANVAULT, Frenchburg, Ky.

For 30 days I will send a sample package of Magnetized Compound for the face, for 10 cents, by mail. Clinton, Iowa. B. F. POOLE.

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**Homeopathic Medicines**

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**170 Euclid Avenue, Cleveland, Ohio.**

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Diagnosis of disease by lock of hair (NO SYMPTOMS REQUIRED), 5 2ct. stamps

Written Delinquencies, past, present, and one year in the future. \$2.00  
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All Life Delinquencies, including a Spiritual Horoscope. \$5.00  
The same to Foreign Countries. \$7.50  
Lock from miles read Psychometrically. \$2.50  
Six questions answered by mail. \$1.00  
Send lock of hair for all Psychometric Life Readings. No date of birth required for Spiritual Horoscope. Box 118, Oakland, Cal. 483

**A LIBRARY.**

Commence forming one now by subscribing for The Progressive Thinker, and securing Art Magic. The paper one year and Art Magic will cost you only \$1.20. Supposing the plan had been adopted by The Progressive Thinker when it was first issued. Then you could have had in your library at the present time eight valuable books. But it is better late than never. Commence now, if you have not done so already, to form a library by subscribing for The Progressive Thinker. A library in this fast age is absolutely essential. Add us in carrying out the Divine Plan.

**BEAR IN MIND.**

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not sent that way. Money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

**KEEP IN STEP.**

Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every one, and costs only 20 cents, a little more than paying for the postage or expressage. If you take no Spiritualist paper then you can not keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

**The Progressive Thinker.**

Every Spiritualist in this broad land can keep in touch with our cause by subscribing for The Progressive Thinker, and also obtain a valuable acquisition to their library at the same time—Art Magic. The paper one year and Art Magic costs \$1.20. The 20 cents only a little more than prepay the postage, so that the book is almost an absolute gift, being paid for out of the revenue of the office, thus each subscriber sharing the profits of the paper. Subscribe at once and get your neighbor to join with you.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian, can scarcely read it without spiritual profit. Price 15c. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., L. D. A very interesting and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"The Great Roman Anacanda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, Pa. A sharp and pointed letter to Bishop Hortmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome as the priesthood. Price 15c. For sale at this office.

"Bible and Church Degraded Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on "The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

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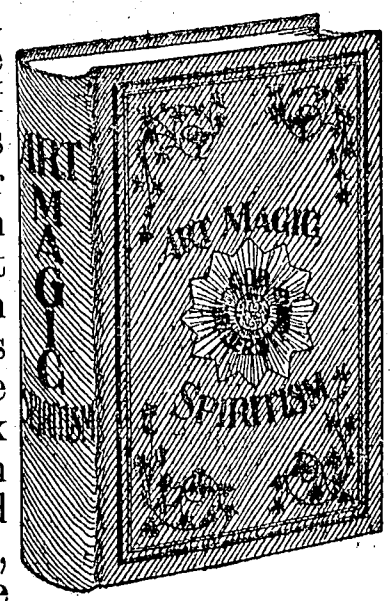






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Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an exact picture of the cover title of book that is premium for and most in Spiritualist published in This cut is third of the of the book printed on paper and pages in all, but as a pre be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.



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## .. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four copies per minute. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best served thereby. Many of the statements uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Dr. N. J. Phillips writes: "I received the book, Art Magic, all right, and I think it fine."

Reports come from Blue Earth City, Minn., that the Spiritualists there are ripe to be organized into a society.

Frank T. Ripley lectures and gives tests the first two Sundays of February at Ottawa, Ill. He is open for engagements the last two Sundays of February and March.

F. A. Studer, of Topeka, Kansas, writes: "Enclosed please find money order for The Progressive Thinker and Art Magic to the within list of six names. Now if other subscribers to your paper do as well as this, it will increase the circulation of the paper and help the cause very much." You are right, Brother Studer. If others would do as well as you have, great good would be accomplished.

The St. Louis Chronicle says: "Police Magistrate Poole, of New York, has discarded the old dog-eared, greasy Bible which hundreds of witnesses and prisoners have kissed. 'I'm not going to use the Bible any more,' he said. 'The Bible is nothing but a breeder of disease when used in this way. All sorts of bums and diseased persons kiss it, and it is dangerous to have about.'"

Reuben A. Swan writes from Mason, Mich., of a séance given by L. P. Mitchell, at the home of Jas. Swan. There were materializations of sixteen forms, nearly all of them being recognized by persons present. At a circle formed after the close of the séance, very striking demonstrations occurred, with trumpet and other trances.

Bertha Gehring trances speaker and test medium. Is open for engagements for the month of March. Terms reasonable. Also Alice Gehring, platform test and phenomenal medium, would like engagement for the month of March. Address Alice Gehring, 633 E. Market street, Indianapolis, Ind.

W. H. Leidigh writes from Villa Ridge, Ill., that Frank T. Ripley has done a good work there, and awakened much interest in Spiritualism. He says: "The next will be the need of a good physical medium to satisfy the demands of investigators."

C. M. Folsom writes from Springfield, Mo.: "I wish to speak of the cause here in Springfield. The Hovey Society is holding two meetings each Sunday. Mrs. Josie K. Folsom is their pastor. Her lectures are well received and her blindfold tests are beyond question. She has organized a Ladies' Aid, which is prosperous and doing much good for the cause and humanity. We can be addressed for engagements with societies and camps, at 1134 Robberson avenue."

E. M. Campbell writes: "The Nansals Spiritualist Association has elected the following officers: President, George Campbell; vice-president, Mary Jones; corresponding secretary, Elizabeth M. Campbell, re-

lected; financial secretary, Harry DeVore; treasurer, James Miller; trustees, James Waters and John Raine; librarian, Agnes Waters. I am pleased to state that we feel much encouraged at the progress of our association, which is steadily gaining strength in the addition of new members. Through the kindness of Brother George P. Colby, who gave several séances for the benefit of the library, are enabled to secure some valuable works for the department, an order for which has already been forwarded to the office of The Progressive Thinker. We have also been presented with copies of interesting books from other sources. Several home circles are held during the week and on Sunday evenings these combine; a collection being taken up at the close. This is one of the ways we have for raising funds to engage lecturers, and we hope in the early summer to be in a position to give a public reading. We find those who do best in this city who also give private readings; that is, they do better for themselves. We are waiting with much interest further developments in the case of the mediums arrested in Toronto for witchcraft. How can we longer boast of this advanced age, when it is possible for its people to retrograde so far? If Christ came to Toronto, he too, I have not the least doubt, would be arrested for performing like works."

Samuel Blodgett writes: "My method for stopping fraud in Spiritualism is to stop the frauds. I let Spiritualists conduct lectures, either inspirational or otherwise, and pay them for such service; but let tests be given to select parties without money and without price. Of course I know that we cannot prevent people from going around and giving public exhibitions, but I believe it best for Spiritualists to not endorse any such. Let them pass for just what the public takes them to be. No odium can be attached to Spiritualism for any frauds that may be perpetrated, if all Spiritualists refuse to endorse it. I would be a great departure, but it comes to me that Spiritualists cannot afford anything less. This will come very near curing fraud under the guise of Spiritualism, and nothing else will."

Cortland Ball writes from Indianapolis, Ind.: "More sublime thoughts were never uttered by any human being than those voiced by and through Mrs. Anna L. Robinson, of Port Huron, Mich., during the Sundays of January. Every sentiment expressed was precise, clear, and to the point. It was a chain of purity, love and truth. Mrs. Robinson's work was eminently satisfactory. She will be with us again next season for the months of November and December. Dr. Knowles, of Grand Rapids, Mich., will be with us during this month. I understand that he is a good platform test medium, and a strong, forcible speaker."

Mrs. R. W. Barton writes from Williamsport, Pa.: "I came here the last Sunday of November, 1898, to work for the society. I started at that time with twenty, in a hall that would seat one hundred and fifty. We have had a large hall, and have that filled every night, and cannot seat them all at that. We have a test meeting every Thursday night in the same hall, that is giving us new converts. We are very glad to work in this new field, for our labor has been in Minneapolis, Minn., where there are many in the work, and we were not doing the cause the good we are here. I love the new home field and hope to be there again."

Emma E. Hammon writes from Topeka, Kan.: "I have been speaking and giving tests for the past month for the Church of the Good Spirit, B. E. Chesney speaking mornings, and I in the evening. We have a fine choir. Mrs. Laura Payne, an inspirational singer and composer, adds to the harmony of the meeting. Mrs. Mary Tally, a fine healer, is president. This is the only society in Topeka that is able to pay its mediums for their work."

Mrs. E. Hinkins writes: "I have just received Art Magic. I have read a few pages and like it very much. I look forward with a great deal of pleasure for The Progressive Thinker, which I receive every week. I thank you very much and wish you success in your grand work."

Secretary writes: "Under the auspices of the Ladies Home and Aid Society the Spiritualists' and Mediums' Home is bravely overcoming every obstacle that has stood in its way, and the home is now an assured fact. In the coming spring a larger house will be secured to accommodate the many applicants who are coming from all parts of the country, as far east as New York and west to California. We shall need many things when we move into our new quarters, such as furniture, dishes, beds and bedding, carpets, rugs, etc., and we also solicit membership, we

want every Spiritualist in the United States and Ontario to join us. The membership fee is only 25 cents per year and 5 cents per week dues. If all will join our little band, we can in the course of a few years erect a home that will be a monument to Spiritualism. We accept men as members as well as women. Who will kindly lead the list and set the ball rolling? A roll of list, or alphabetically arranged, will be kept of all members of the home for future reference. Address all communications and send all donations to the Ladies Home and Aid Society, 3310 1/2 Rhodes avenue, Chicago, Ill. C. T. H. Benton, secretary; Jeannette Hanson, treasurer."

Mrs. Georgia Gladys Cooley writes: "The First Spiritual Church of the South Side will hold their next entertainment and Valentine party, Saturday evening, February 11, at 77 Third street. A grand program has been arranged including test mediums including Mrs. Cooley and Dr. J. M. Temple, who will give spirit messages. Come one, come all, and join us in our merriment and give a good cause along."

Geo. W. Johnson writes from Fresno, Cal.: "I take this occasion to thank you for the sensible advice given in The Progressive Thinker to return Spiritualism into the family circle for honest, pure work free from the selfishness and making it in public halls at so much per head admittance fee. I say shame on such a disgraceful work, and it should be abandoned by all pure-minded people. The greatest pleasure of my life is in receiving in my family circle loving messages from my friends in the spirit world, given through Hudson Tuttle's Dial Planchette. Give me the home circle all the time."

B. F. Schmidt writes: "The First Spiritual Church of Indianapolis, Ind., has just closed one of the most successful months' labors during this season. Anna L. Robinson, a most gifted speaker and medium, has been with us during the past five Sundays, and to say we enjoyed her work expresses very mildly indeed our appreciation of her many beautiful traits and qualities she possesses as a worker. Our members were desirous of engaging her for a full season's work, a compliment given our other speakers during nine years of our department effort in the cause of Spiritualism so near and dear to our heart. Friends of the cause, wherever you are, you can make no mistake when you secure the services of Anna L. Robinson."

The Ladies' Home and Aid Society writes: "Tuesday, February 7, from 2 till 9 p. m., Dr. C. T. H. Benton will give private instructions and drills for medial development, for 25 cents each, which is given exclusively for the Home. Bring your own state and pencil. Also, Wednesday evening, February 8, Mrs. L. J. Vaughn, test medium, assisted by Mrs. Lora Holton, psychometric and musical test medium, will hold a joint test séance for the benefit of the above home. Admission, only 25 cents. We earnestly request all Spiritualists of Chicago and vicinity to come out to these séances and help make this home a success."

Mrs. Jennie Rhoden, Dayton, writes: "I have all your premium books, as I have taken your paper almost from its start, and sometimes it has been a severe struggle to get the dollar. I can give up my paper, but I consider it an educator in every respect, and I like its straightforward manner. It speaks right out with the truth, and that is the way every Spiritualist ought to do."

Charles B. Gruber, of Baltimore, Md., writes: "I certainly am more than pleased with the notable paper which you edit, and should I live to become 999 years old, I don't want to miss a single copy. Am very much pleased with Ghost Land. Now I am awaiting Art Magic. The Progressive Thinker is just what I have been looking for more than half of my past existence."

Mrs. Lee Norie Claman writes: "I have just closed a month's work with the 'Police' Spiritualists' Church of Louisville, Ky. We had large audiences. The cause is growing wonderfully fast in the South. While there I had the pleasure of attending one of Mrs. Mary Mann's trumpet séances. She is a woman of education, refinement and culture. Her manifestations are genuine and absolutely true, and instructive as well as intellectual. I would suggest that any one desiring a good trumpet medium for a society would be well advised to attend one of her séances. Her address is 827 Eighth street, Louisville, Ky. I am open for engagements for the coming camp season or for services now. Will go any place where I am needed. My address for the present will be 1008 East 42nd street, Kansas City, Mo."

M. A. Crawford writes: "You will find enclosed an order for \$1.70 for your paper and the books Ghost Land and Art Magic. I can't well do without your paper; have been a reader of it since its infancy." Blakeman writes: "The beautiful book Art Magic arrived two days since. I find it intensely interesting, and very enlightening to my mind upon the important subjects treated. I would not part with the book for five times its retail price."

W. E. Jones writes: "I am much pleased with Ghost Land. I have read it twice and learned more from it the second reading than the first. I think that this is a very easy way to get good books. In fact, they cost us nothing." R. S. Jackson writes: "I really do not understand how you can afford to give so much for one dollar and twenty cents—the paper one year and Art Magic—as often a single copy of The Progressive Thinker is worth the subscription price for the whole year. It is past my comprehension how any progressive Spiritualist will try to keep house without it. As for me and mine, we should feel lost if we should miss a copy. I believe you are doing a greater work for the American people than all home field and hope to be there again."

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# IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

## THE TWO WORLDS, MAN-CHESTER, ENG.

### PERCEIVED CLAIRVOYANTLY.

We now turn our attention to the consideration of those phenomena of life, which are perceived clairvoyantly by such as are in possession of the rare gift of clear-seeing, which forms, when so present to the beholder, assume a configuration and actuality as real and tangible to the physical faculties as do the more ponderous materialized ones, of which we have been speaking to the physical senses.

Are these psychical presentations so perceived, the real and actual spirit forms of "the loved ones gone before"? They are not, for the same laws are operative in the production of these psychical forms clairvoyantly perceived as in the case of the materialized ones; with this important difference, that whereas the more external presentations are composed of physical substance, these more ethereal forms, built up of psychical substance, proper to the plane or state on which the phenomenal presentation is perceived and in exact conformity with its circumscribed conditions of life, and, when they have been utilized for the accomplishment of the end in view, these forms—like the more ponderous ones—are dissolved, and the substances restored to the reservoir whence they were drawn. Nor are

### THESE PSYCHICAL FORMS

so perceived, the veritable ones, in-drawn at the time of physical dissolution, except in cases immediately following the change from mortal conditions to spiritual states, and such as are recognized by the term "earth-bound spirits" for the indrawn form, consisting the human spirit during and after the change called death, being only a temporary or nexus form, in accord with its new state of life, soon commences to disintegrate, and its constituents, like those of the discarded physical organism of which it is really an integral though ethereal part, are restored to the source whence they were drawn; the more refined atoms being carried forward as the nucleus for building up a more spiritual form in a state of life and being of more discrete degree.

### WITH PHYSICAL SUBSTANCES.

Those psychic forms, perceived clairvoyantly, are not conscious of contact with physical substances, personal forms, and surroundings, but with the inner of which the more pronounced external forms are representative. When materialization occurs then these clairvoyantly-received forms become the inner and actuating ones of the more external, and it is then the beings are able self-consciously to cognize physical substances, with personalities and surroundings; but in each case the experience is, to the true spirit form itself, an abnormal one, and in exceptional circumstances only are they self-conscious simultaneously in the dual degree, of self-consciousness, varies according to the state of the true spirit form and the conditions provided both internally and externally.

### IN ALL CASES, FOR THE TIME OR STATE BEING, THE HUMAN SPIRIT-EGG REALIZES THAT IT IS ITS OWN ACTUAL SELF AND NO ONE ELSE; NOR COULD THIS BE OTHERWISE, BECAUSE IT IS ITSELF TO WHOM ITS OWN SELF-CONSCIOUSNESS BELONGS, NOR CAN ONE BE SELF-CONSCIOUS FOR ANOTHER.

### LIGHT, LONDON, ENG

### STATEMENTS OF PRINCIPLES.

In the United States our friends have a liking for breaking out into "Statements of Principles." In some cases perhaps, the old Adam of creed-making is at the bottom of it; but, in all probability, the prevailing impulse is a serious desire to put before the world a summary of spiritual truths; and this has its uses.

One of the best of the latest statements is one by that brilliant and original original thinker, Solon Lauer. It is as follows:

### 1. SPIRITUALISTS UNITE IN AFFIRMING THAT

### "THERE IS NO DEATH."

What seems so is transition, and they affirm that this truth is demonstrated by a vast body of phenomena occurring throughout all human history, as well as in our own midst to-day.

### 2. SPIRITUALISTS AS A BODY BELIEVE THAT

"The infinite and eternal energy, from which all things proceed, is Spirit, and is blind force, and that the nature of the human soul is

### AKIN TO THIS DIVINE ENERGY.

While repudiating the personal theism of the creeds, they believe that this "Divine Spirit" is "in all, through all, and over all," that in this infinitely varied universe,

### "All are but parts of one stupendous whole.

Whose body nature is, and God the soul."

### 3. SPIRITUALISTS INCULCATE A CODE OF ETHICS BASED NOT UPON THE ALLEGED REVELATIONS OF MOSES, OR JESUS, OR PAUL, BUT UPON THE MORAL SENSE WHICH IS INHERENT IN THE HUMAN SOUL. THEY HOLD THAT ALL ACTS AND THOUGHTS HAVE NATURAL AND INEVITABLE CONSEQUENCES, WHICH EXTEND NOT ONLY THROUGH THIS MORTAL LIFE, BUT ALSO INTO THE LIFE BEYOND; SO THAT THE SOUL'S STATE, IN THIS WORLD AND THE NEXT, IS DETERMINED NOT BY MERELY THEOLOGICAL BELIEF, NOT BY THE ARBITRARY DECREE OF A PERSONAL DEITY, BUT CHIEFLY BY ITS OWN VOLUNTARY THOUGHTS AND ACTS.

### 4. SPIRITUALISM GENERATES ALL BOOKS,

### SACRED OR SECULAR,

so far as they prove spiritually helpful and uplifting; it does not accept any book of any revelation as perfect or infallible in its teachings.

### 5. SPIRITUALISM HOLDS THAT

### TRUE SALVATION IS GROWTH

in character; and hence that any individual is a savior who is supremely helpful in promoting that growth.

### 6. SPIRITUALISTS BELIEVE THAT THE LAW OF EVOLUTION, WHICH PREVAILS THROUGHOUT ALL NATURE, PREVAILS ALSO WITH THE HUMAN SOUL. IN THEIR PHILOSOPHY ETERNAL PUNISHMENT HAS BEEN SUPPLANTED BY ETERNAL PROGRESS.

As to the matter of a harmless creed as we have seen; but not all could accept even it. We will not specify, but there is a grave stone of stumbling in it. And that is just the worst of it. Every statement of principles or creed could only be true for a section. We had better steer clear of a tempting tendency. The less we solidify the better.

### HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

### IS MARRIAGE A FAILURE?

In order to discover the meaning of this question we must first ask ourselves another, namely, "Has marriage a merely human or divine origin? Is it really a truth that marriages are made in heaven?"

Let us ask of Mother Nature first

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**SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM**

VOL. 19 CHICAGO, ILL., SATURDAY, FEB. 18, 1899. NO. 482

**A COMPARISON  
Of Spiritualism and Unitarianism.**

**THE CLAIM IS MADE THAT  
EVERY TRUE SPIRITUALIST  
MERGES INTO UNITARIANISM.**

It seems to me that some people's Spiritualism is too much of the head and not enough of the heart; too much philosophy and not enough religion; too much science and not enough humanity; too much iconoclasm and not enough reconstruction; too much howling about frauds and chasing after phenomena instead of having an abiding faith in the correctness of the knowledge that has satisfied them of the truth of the ability of spirits to communicate with mortals; too much weakness, bigotry and fanaticism by those who deny it in their opponents in religious beliefs.

What is the sense or good in throwing away the Bible because it records the history of religious savages who supposed they were talking with God and had all sorts of obscure crudities mixed with their church doctrines? Is there not mine after mine of wisdom and good doctrinal principle in the Bible? What is the sense or good in denying that there was such a man as Jesus? Because priestcraft has cunningly added much fable and fiction to his history, shall the fact be denied that he lived and died a good man teaching good precepts? Really, if Jesus cared to return to earth to-day I believe there is only one church that could so heartily welcome him, and in which he would feel at home, and that is the Unitarian Church. True, a very few other people, among them a few Spiritualists, would also find his company acceptable. I am not fond of churches and church doctrine or polity, for I believe that there are two classes of religionists: the Churches and the Christians. The Churches follow Churchianity, man-made schemes and doctrines for their own aggrandizement. Christians follow the narrow path marked by the sun of truth, guided by the admonition to be good and to do good. They are mainly Unitarians, and this is their faith, and mine:

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Leadership of Jesus.
4. Salvation by Character.
5. The Progress of Mankind, onward and upward.

I am interested in true liberal Christianity to carefully read the works of William Ellery Channing, the apostle of Unitarianism, and a nobler work has not yet been written by man. I will enumerate a very few points of Unitarian belief in which all Spiritualists ought to concur:

Unitarians believe that he who doeth wrong shall suffer for the wrong that he doeth; and that every one shall receive for the things done in his body, whether they be good or evil.

Unitarians believe that heaven is a state or condition of the human spirit or soul, and that hell is also a state or condition of the soul or spirit, made so by the life in the physical body.

Unitarians do not believe that Jesus was God, but a son of God, a good man, our elder brother, who labored during his short life for the betterment of mankind.

Unitarians do not believe the Bible to be the word of God, but that it contains the word of God, same as any other good book, and was inspired just as religious books and such like are inspired now-a-days.

Unitarians believe that the Divine Spirit is with and in all souls, manifested in the voice of conscience and in all goodness, and especially in the religious life.

Unitarians believe that human nature is not ruined but incomplete; that man did not fall, when Adam fell, from a supposed primitive state of goodness, and is not tending downward, but is divinely guided from lower to higher forms of moral and spiritual life. That men often inherit both the good and the evil traits and tendencies of their ancestors, but that man is an imperfect creature and liable to sin, and that he is not responsible for the sins of his ancestors, and that the essence of sin is the failure of the higher nature of man to rule his lower nature.

Unitarians believe that the certainty of retribution cannot be evaded or transferred. No sin can escape punishment. "The way of transgression is hard," not merely the results of sin, but the terrible degradation and suffering that sooner or later follow wilful transgression, either here or hereafter, are the real "hell." While the consequences of the good or evil conduct of one are often shared by many, demerit and penalty, like merit and reward, are strictly personal and untransferable. Penalty is not arbitrary, but is involved in transgression and follows naturally from it in accordance with divine laws. God is everywhere and constantly acting through natural law. The object of these penalties is not merely to "vindicate law," but also to correct wrong tendencies, to discipline and to save. Retributive suffering becomes remedial when it arouses the conscience to a deeper sense of the guilt of wilful transgression. It thus prepares the soul to be touched and awakened to a higher life, or "regeneration."

Unitarians do not believe that Christ suffered vicariously for us, suffered as a substitute for us, to obtain Divine forgiveness. Such substituted expiation is morally impossible, because neither merits nor penalties can be transferred. Jesus died a martyr to his principles.

Unitarians believe that salvation means moral and spiritual health. Salvation is not a deliverance from the penalties of wrong-doing, either here or hereafter, except as those penalties may be escaped by the new spiritual life. It is deliverance from the power of sin, rather than from its punishment. It is living in a present heaven of love and duty, rather than escaping into a place of safety hereafter. Salvation, in the highest sense, is the development and final perfecting of character. Right

character is not a mere "condition" of future salvation. It is itself salvation here and now. Jesus became Savior, not by having suffered the penalties of our sins in our stead, but by awakening in us a new spiritual life. "The Kingdom of God" or "of Heaven" is the reign of God here and now, as well as hereafter; the divine or heavenly state of things in human society and in the individual life.

Unitarians believe in the Christinity of Christ as a spirit and life rather than a system of speculative doctrine. Christianity is better expressed in character than in creed. That the important question is not so much, What do we think about Christ, as, How much of his spirit have we? The true confession of Christ is made in life, not in profession. The real denial of Christ is faithlessness to his spirit and life. Faithfulness to his spirit and life is not disbelieve in doctrine, but faithfulness to the Christly spirit and life. Right beliefs are important in various degrees; but belief is an involuntary mental act, in which we are not responsible for anything but sincerity and diligence in seeking the truth. Faith is a voluntary moral act and state. Religion is loyalty to God, manifested in reverence for truth and goodness and in righteous life. That the religious spirit and life are more important than any forms, is the doctrine of Spiritual Religion. The true Church of Christ consists of all who are trying to be Christlike.

Unitarians believe that Inspiration is universal, a Divine Illumination in all souls, and an impulse and guidance toward truth and goodness. Inspiration is needed in every soul to interpret and verify the teachings of those who are inspired in a higher degree. According to its degree inspiration confers authority, but not necessarily infallibility. The Bible is not all equally authoritative; some parts are not at all authoritative. "The word of God," in the Scriptural use of the phrase, means never the Bible as a whole, nor the mere letter of a text. But any moral or spiritual truth, whether given in the Bible or elsewhere, is "God's word."

Unitarians believe in immortality as the future life of discipline and endless progress. There is no reason to suppose that death either causes the remission of penalties, or shuts out opportunities of repentance. But that progression and repentance goes on after death as before. Many acknowledge their personal experience and knowledge of communion with the departed, under favorable conditions.

In conclusion, it appears to me that the Unitarians, the only church with which I can ever conscientiously affiliate, have very ably and successfully proved that the Bible nowhere teaches Trinitarianism and its train of kindred evils, that Jesus taught pure Unitarianism, and that there is nothing to warrant the orthodox church in assuming itself to be the Unitarians, and endeavor to have the Unitarians removed from the Christian fold. Unitarianism is rational, reasonable, and the only common-sense code of morals and ethics I have yet found. For, to my mind, the great trouble with the world of to-day is, that our philosophers too often fail to practice what they preach. What does the Spiritual philosophy amount to if its precepts, except knowledge of communion, are not carried out and lived up to; and when they are so lived and practiced, Unitarianism is the result.

With brotherly love to all, and with the kindly admonition: Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, of there be any praise, think on these things, I remain, fraternally,  
Ney, Ohio. U. G. FIGLEY.

**GOD PITY.**

God pity the doctor who cannot compete  
With a quack for a medical fee;  
But must have some laws, with teeth  
and with claws  
To keep the pretenders away.

God pity the men that make all the laws  
That would send a person to jail  
For taking a fee for curing the sick,  
Where the licensed doctors all fail.

—Anonymous.

God pity the sick—the ones who should kick—  
Who, hearing each day their cold  
graves,  
Are bound to let ill and powders and pills  
Do the work for medical knaves.

God pity the mind so narrow and blind  
As to offer a cold bill,  
To make man a tool for doctors to rule,  
Or science (?) to cure or to kill.

God pity the fate of any poor State,  
Afflicted by laws so impure,  
That people may lie at death's door or die,  
Unable to choose their own cure.

God pity the clan that fixes the plan  
To take both lucre and life,  
Like night-prowling thugs, with poisonous  
drugs,  
And with a legalized knife.

The powders and pills may lighten the  
ills,  
The knife trim off the decay,  
But give us the right our sickness to  
fight  
"In any old manner or way."

—DR. T. WILKINS.

G. R. Burroughs writes: "Enclosed please find P. O. order for \$1.20 for The Progressive Thinker one year and Art Magic. The Progressive Thinker is the greatest paper printed to-day for real knowledge and research in the mysteries of the long ago—just what we want to know."

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E. Dow writes: "I received Art Magic all right, and I think it is the best book that I have read. I think it is a good book for anyone to have in their house."

**PECULIAR SUIT.  
A Kansas Medium Sues a Negro.**

Fort Scott, Kas., Feb. 3.—A peculiar lawsuit has just been filed in the State Court here.

The plaintiff, a spirit medium of Paola, Kas., seeks to recover \$100 damages from Benjamin Bruce, a colored man of this city, who she alleges employed her to chase the spooks and "hants" out of two houses and then failed to furnish the houses to operate in.

The bill of particulars, filed by Attorney C. E. Cory for the plaintiff in this suit, is as follows:

"The plaintiff alleges that she is a clairvoyant and is especially skilled in dealing with dissatisfied spirits and restless hants, spooks, ghosts, and goblins from houses. In August, 1898, the defendant employed her to come to Fort Scott to remove the hants from two dwelling houses belonging to him. At the defendant's request she came to Fort Scott ready and willing to remove said hants or any other spooks or spirits at the request of the defendant.

"She prepared by a great deal of study and meditation to perform her part of the contract.

"After coming here she discovered that the houses were not owned by the defendant, and that the owner of them would not permit the plaintiff to use her art on the hants and spirits investing the same.

"Plaintiff alleges it is more difficult to remove a hant from a dwelling house than from a church or schoolhouse or public building. Plaintiff has been engaged in work for the defendant ever since last August, and has been hindered by the defendant from going to the relief of other persons annoyed by hants.

"Wherefore, plaintiff asks that she may have and recover from said defendant the sum of \$100 and costs of the suit.

"Plaintiff also asks that defendant be enjoined from employing any one else to deal with or handle said hants."

In spite of the apparent absurdity of the suit a great many of the colored people of this city think the suit is all right, and look upon the clairvoyant as a wonder worker, of whom some of them tell the following, as they assert, true story:

Last summer the spook huntress was employed to remove a hant from a dwelling house near La Cuyne, Kas.

After spending several nights in the haunted house she succeeded in capturing the spirit, which proved to be the ghost of a young woman. To its capture the spirit stated it had been murdered years ago and was lying in an unmarked grave not far from the house, the location of which it minutely described.

The next morning the wonderful woman led a party to the spot where the spirit said the grave was located, and after digging down a few feet the workmen found a skeleton just as the woman told them they would.

The body had been thrown in the hole in a cramped position, and upon instructions from the clairvoyant the grave was made longer and the bones placed in a more comfortable position and covered up. Not even the oldest settlers knew of the unmarked grave, and all look upon the woman's performance in pointing it out as something remarkable. However, they claim that her work was successful, as the house from that time on was free from the "hant."

**An Editor's Premonition.**

Isador N. Choyenski, the aged and eccentric, although unusually able man whose life ended last Tuesday, died as he had lived—at war with his environment. For many years he criticized life and all life means, and when the end came he unsurprisingly criticized death. It was through his newspaper, Public Opinion, that he expressed his thoughts, and when he finally realized that death was upon him he determined that his paper should die with him, and that through that paper he would send to the world in which he moved his last message.

While the old man tossed on his bed of fatal illness he composed his last editorial, his summary of his life and his protest against the end. A few days before the end the aged editor knew that his life was closing. He finished his editorial and on Saturday last it was published in the concluding issue of Public Opinion. This remarkable message of a dead hand is as follows:

"The last lines, for print, which I wrote upon this earth are these: On Friday morning last, as it was just 6 o'clock as we opened our eyes, there stood before us in the open doorway a tall, gray-bearded man, the very picture of Father Time, and he held a huge black sign in his hand, reaching from top to bottom of the door, upon which was written in bold white type, German script, 'Marked for death.' It was a fine greeting for a pleasant morning; but we opine that the Germans should not have been so cruel, and not have shown themselves so inhuman. We saw all the doctors the evening before, and why not have given us a chance to put our life in order? It is a cruel, wicked world; we had our struggle. Good-by." — San Francisco Oath.

**AT BEDTIME.**

When my good nights and prayers are said,  
And I am warm tucked up in bed,  
I know my guardian angel stands  
And holds my head between his hands.

I cannot see his gown of light,  
Because I keep my eyes shut tight,  
For if I open them I know  
My pretty angel has to go.

But while my eyes are shut I hear  
His white wings rustling near my ear;  
I know it is his darling wings,  
Not mother folding up my things.

—Selected.

**ALONE WITH MY  
CONSCIENCE.**

**A Reverie of the New Year.**

Outside the storm is raging; my fire has burned low; it is past the midnight hour; I find I am growing chilly, as though some icy hand were laid upon me; I look, and behold before me stands the skeleton of misdeeds, of unkindness, of neglect.

I arise to confront this awful being, but courage fails me, yet many questions are asked in the deep silence within. The major question I have offered myself come back to this inner monitor there in the shadowy darkness.

But what have I done? I ask myself, as I quietly sit by the warmth of my own fire and watch the last dying embers as they in silence smoulder away.

Then I find courage to address this awful vision as it stood before me in the gathering gloom; this dreaded vision that was to me so real, and as my tongue loosened and found voice to utter even the word I asked:

"Skeleton of the past, I find I am in the presence of a dreadful Reality, and, I pray, why are you here and what is your mission?"

And the low, slow words that were spoken seemed to benumb and horrify me, and I stirred the few dying coals, that I might have one gleam of light.

The voice said: "Have no fear, for I am your Conscience. You see I am starved, for you have neglected me; I am chilled because, as those dying embers, you have burned me outtime."

"I am cold for the lack of the warmth of loving thoughts for your fellow men, with which you should have made my life glow; I thirst because you have not been to me the fount of living waters. I am naked because you clothed me not with the raiment of wisdom, but you instead garbed me with idle thoughts of worldly pleasure. You have fed me with falsehoods, you have quenched my thirst with that which dances and sparkles; but fear not, I am your friend and will follow you alway."

"You and your conscience ever will go hand in hand, and I stand beside you to-night before the dying embers of another year which has faded rapidly away. Can it be said of you that the new year will be made bright and that Conscience will be clothed and nurtured into loveliness, or will you make of me your companion, that which you now behold? You must choose, for I am your ever present Reality as well as Companion!"

But I could only weep, and in agony of soul sit gazing upon this awful image as it presented itself so clearly to my vision.

In humbleness of spirit I called upon the Unseen Forces to give me courage to deal with or handle said hants.

In this great hour of need, and resolved to shake hands with my conscience, and to deal more kindly with it hereafter in the years of the future.

I would clothe it with beautiful thoughts, I would nurture it with knowledge, and give it to drink of the everlasting love for all humanity, and it should sit on the throne of wisdom. It should walk with me in all the beautiful paths of life. I would nurse it and fan the spark of Love Divine. My conscience shall be the altar where I shall confess, and forgive shall be the word of mine and my conscious mind worship and sing the song of praise throughout the eternal ages.

So it was good to be alone with my conscience!

MRS. MARIA BITTERS.  
Rochester, Ind.

**THE VIOLET'S MISSION.**

Placed in a sunny window,  
A tiny plant was seen;  
One sweet, wee, modest blossom,  
Among the living green.

Cared for, loved and tended,  
A source of constant pleasure  
To one whose joys were few.

The weary weeks passed slowly,  
To the lonely watcher there;  
But the tiny, lovely violet,  
Threw its sweetest on the air.

A solace to its guardian,  
At twilight and at morn,  
Announcing by its fragrance,  
A new, sweet blossom born.

The winter days grew brighter,  
And with tender care,  
The little English-violet  
Exhaled its perfume rare.

At last from pure exhaustion,  
It began to fade away;  
With mournful eyes, its owner  
Saw it drooping day by day.

Its tendrils slowly withered,  
And vanished one by one;  
Its mission now was finished—  
Its little life had gone.

So sweet had been its presence,  
'Twas rendered up with pain;  
I wonder, if in Summerland,  
'Twill rise to bloom again.

MRS. J. E. BUCHANAN.

**End of the World.**

Great subjects are the order of the day in England. One of these, which is handled with as much eagerness as if it were quite new, instead of being heavy and well worn, is that of the end of the world. It is discussed these last days in trains and omnibuses, at dinner tables and in drawing-rooms; and everybody is very sure that it is near at hand. But the only practical suggestion in connection with the impending "clap of doom," which has come to public notice was made by a velvet-eyed infant, who, being present at one of these discussions, suggested, gravely and eagerly: "Mamma, if we are all to die so soon, we'd better finish this new jam at once." This new version of the maxim, "Eat, drink and be merry," though it may not suit many for the imagination of the modern infant does at all events considerable credit to his brain.—Ex.

Henry Newman writes: "I received Art Magic, and I was glad to get it, hardly expressing my feelings. Many thanks."

**THE HOME CIRCLE.**

To the Editor:—I think it is very promising that you are giving such prominence to the importance of holding private and family circles. I believe it will be the best means of eliminating much fraud from our ranks, as it will develop the powers of those who sit, fortifying them against all that is false and proving a mental and spiritual growth to them. I have seen the good results of such building-up processes, and hope you will keep the matter agitated.

Since lecturing for the spiritual society of Avery I have been staying with Brother Samuel Fish, an old-time Spiritualist of Milan, who has been very sick, but is recovering through spirit influence, operating by mental and magnetic treatments. The private circles held here with Mr. Fish, his daughter, Miss Celine, and granddaughter, Miss Muriel Darrow, have proved very profitable, mental and physical communications have been given and the wonderful influence enjoyed, along with vocal and instrumental music, has helped to strengthen the healing power which Mr. Fish has received, and it is hoped that he will be long spared for usefulness.

I am ready to respond to calls for service as speaker wherever needed. Terms will be made satisfactory wherever I can assist in building up the grand cause of Spiritualism.

Milan, O. J. H. TAYLOR.

**MY SPIRIT WIFE.  
Correspondence and Her Portrait.**

To the Editor:—I have been asked by a number of the readers of your most valuable paper to publish the last letter I wrote my spirit wife, and the answer she wrote me in a sealed envelope. My letter was as follows:

Battle Creek, Mich., Dec. 23, 1898.

Dear Love Wife Cynthia:—I am going to write you again. How nice it is to correspond, so we can know each other's thoughts and wishes. I am going to Chicago to-morrow. I want you to meet me at the Bangs Sisters. I very much want to get your spirit likeness. I want you to do your best to help me get it. I don't mind how transparent or spiritual it is, only so it is natural, so when our children see it they can and will say: "That is mother."

I want the blue eyes and brown hair, the hair dressed away as you used to dress it to please me when we were living in the old home. Oh, those happy, happy days. I went to-day and got two pinkies, one red, the other white, knowing they are your favorite flower; I will bring them to you. I have a great desire to have them represented in your portrait. I don't know but I am asking too much; we never know what we can do, till we try. It is by trying that I have found out so much of the spirit world. Tell me in your answer to this if you think I can get your portrait. I have no business in Chicago, only to get your portrait, and have you answer this letter.

Your loving husband,  
J. W. DICKINSON.

Following is her answer, written in a sealed envelope, written without pen, ink or pencil:

Dear Love Husband John:—How happy I am to come to you once again in this grand and beautiful way to-day. I have been with you right along, dear, and received all your kindly thoughts of me, and I assure you each one finds full reciprocation in the heart of your companion in the higher spheres. It is indeed lovely to be able to correspond in this way, dear. We should feel doubly blessed in the knowledge that is ours, for I see so many individuals in ignorance and doubt, that are miserable. Now, my dear, in regard to my spirit likeness, I have found all the conditions so harmonious at this time, that I have impressed you to this move, and I certainly will come to you in life-like likeness of my form as I was when here, yet enough of my spiritual lines and advancement to show my happy, satisfied condition. I appreciate your sentiments in the presentation of the pinkies, John, the reflection of which I have transported to my spirit home.

John, I want to give you my own likeness now, and after a time your likeness as a companion-place to leave to our children. I am sure this will serve to bring them new thought in the spiritual thought. It is my great desire to have each one know of the life in waiting for them in the great beyond, that mother is waiting and watching for their coming, to again receive them into mother's fold. How happy we shall all be in this reunion, and until then, John, I thank you for this grand Christmas light. I think you have brought me so much pleasure, as I know it has you. I extend love to all the dear ones, and to you, my dear companion.

Your affectionate wife in spirit-life,  
CYNTHIA.

John, I want you to sit for my portrait this time. I find conditions perfect for the best results.

When my wife passed out, she was sixty. She had her share of wrinkles and woman's faded beauty, that all women have at that age. She comes to me in her portrait as young and fair as she was in her palmist days, showing to me beyond a doubt that we do not take our infirmities with us into the other life. The pinkies I took her were very tastefully placed in her hair, just as I wished them. My acquaintance with the Bangs Sisters has been very pleasant and satisfactory. I take pleasure in recommending them to the public as honest and fine mediums.

DR. J. W. DICKINSON.  
Battle Creek, Mich.

J. T. Fletcher writes: "Enclosed find check for \$11. for the accompanying eleven subscribers to The Progressive Thinker and Art Magic. Send the extra copy to me."

F. J. Seder writes: "I got two orders for your paper and books. I am very thankful for mine. I think every man and woman should read and think for themselves. I will say that the Encyclopedia of Death, and Life in the Spirit-World, Vol. I. and II., will open the eyes of readers, and they will see what great mistakes they have made in life. The Next World Interviewed is another grand book, by S. G. Horn. It is an interesting study, giving grand views of the invisible life. Then Ghost Land and Art Magic are worth more than all the churches and their church gods. May you long remain with us. The paper is a welcome visitor each week."

There ought to be one room in each house set apart for meditation. Sit there in company with your own soul for a short time each day. Your only outlook will be an upward one. You will soon find that the world has been shut out, with all its cares and troubles, and the quiet reflections which the place suggests will lead you to wisdom and strength. Nothing is better or more healthful than that kind of self-communion with God and with your larger self.

When the Christ was weary He retired to some lonely spot. The world pressed too heavily on His heart, and He found relief in solitude. We may well follow such an example, and in sweet intercourse with heavenly things find strength to bear the ills which have fallen to our lot. 'Tis to be alone is not to be lonely, for you have the best of company, even that of Christ and his holy angels.

GEORGE H. HEPWORTH.

**Stop Paying for It.**

To the Editor:—While reading No. 481 of The Progressive Thinker, my attention was called to that which Brother Samuel Blodgett has to say relative to fraud in Spiritualism, a part of which please permit me to quote. Brother Blodgett says: "The method of stopping fraud in Spiritualism is to stop paying for it." In this Brother Blodgett's idea is correct, and especially so when a medium on or off the rostrum is known to have perpetrated a fraud, and to which I say, Amen! Brother Blodgett further says: "Let Spiritualists employ lecturers, either inspired or otherwise, and pay them for such service, but let tests be given to select parties without money and without price. This, it seems to me, would be discriminating against honest and capable test mediums, and besides that, it would, as a rule, be the means of barring many liberal-minded church people from hearing or receiving tests given by a reliable medium. Would it not be better for the cause of Spiritualism, to have a well-developed test medium give tests, notwithstanding it is done to a mixed audience, and the undeveloped and unreliable kept off of the public rostrum until able to give tests that can be fully recognized and appreciated by both the Spiritualist and the non-believer. It is a well-known fact that liberal-minded people, members of some one of the many branches of the Christian church, are seeking every avenue possible for the proof of spirit return and continuity of life, and a simple but effective test given from the rostrum to such people, often strikes the right spot, and as a result that one joins our ranks, becomes a worker, studies both the phenomena and philosophy of Spiritualism and the means of bringing many others into the light and knowledge of this the grandest truth that has ever been given to the world.

Canton, O. E. R. KIDD.

**The Bible.**

To the Editor:—As there is quite an agitation in the ranks of the Spiritualists of late on the subject of The Bible, I, for one, wish to go on record as to my views of the same.

1. I do not believe in a personal God at all.
2. I do not believe that the writers of the different books constituting the Bible, were dictated by inspiration from a Supreme Being in the least. Imperfection, which is nothing, cannot inspire a personality.
3. I believe the writings of the Bible are records of the views as to their theories of worship and of a God, of the various writers, and the people in the different periods of time in which they were written.
4. I believe that the immoral writings and teachings as recorded in the Old Testament are not only scandalous and obscene, but filthy and abominable, and that it is not a fit book to have a place on the shelves of any respectable family in the land, especially Spiritualists.
5. I believe that all lessons of morality and humanity recorded in the New Testament are worthy of note.
6. It is surprisingly strange that so many of our professed Spiritualists, and some advanced thinkers too, still cling to that obsolete, antiquated, musty old book, called the Bible, and take it for authority, when there is not the least evidence of inspiration from a Supreme Being connected with it from beginning to the end.

C. P. MITCHELL.  
Moline, Ill.

**Christian Scientists Speak.**

Senator Hanna's bill to drive out Spiritualists and others not graduates of reputable colleges has aroused the Christian Science people of Kansas, and they have issued this protest:

"Liberty is the largest word in the language," says Colonel Ingersoll. More and more is freedom the motto of all parties. Nowhere in all the world should there be larger liberty than in selecting the person whom one desires to submit his body and health to for cure in any way. Any so-called law that restricts the freedom of any person to employ just whom he or she wishes for medical attendance is radically wrong. Any so-called law that would consign the Lord Christ to prison for healing, because He did not have a Latin sheepskin, is wholly indefensible. Think of sending St. Peter and St. Paul to jail for making the lame walk because neither saint had gone to medical college—and you will laugh. The only justification of the "medical bill" of Senator Hanna or any one like it is to prove that physicians are infallible and immaculate. So far is this from being true that the so-called "science" of medicine is merely "nescience"—non-sense largely; experiment from day to day with life.

Man the Microcosm—His Infinite and Celestial Relations and Spiritual Powers. Of this pamphlet by a Spiritualist of thought and experience, Lyman O. Howe, speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.



## CHRISTIAN PROSELYTISM WILL BE BARRED.

Missionaries of All Christian Sects Will Be Excluded From the Soudan.

### BRITAIN'S NEW POLICY—INSTITUTIONS OF CONQUERED RACES ARE TO BE RESPECTED—EXAMPLE FOR OUR RULE.

General Lord Kitchener has begun his term of office as dictator of the Soudan by closing that vast dependency of Great Britain and Egypt to missionary enterprises for some time to come. Both the Roman Catholic and the Protestant missionary societies had made preparations to resume without delay their operations in that portion of Central Africa which they were forced to abandon some fifteen years ago by the derelict insurrection.

But Lord Kitchener has now announced that he cannot for the present permit any missionary work in the Soudan, and that he is determined to have time to organize the administration of his vast satrapy upon a solid basis before allowing missionaries to re-enter the country.

Not only has his action in the matter received the full approval of the English government, but the latter has likewise, through the agency of Lord Cromer, its plenipotentiary in Egypt, assured the native chiefs and sheiks at Omdurman, at Berber, and at other important cities on the Upper Nile, that there will be no interference by the English with their Mohammedan faith and religious customs, which will be strictly respected. Lord Cromer even went so far as to promise the people of the Soudan that these pledges, which he was making to them in the name of Queen Victoria, whom he justly described as ruling over a larger number of Moslem subjects than any other monarch in the world, comprised the application of Mohammedan sacred law, and as a guarantee of English good faith in the matter, informed them that the money which the British people, from the Queen's foundation and endowment of the great college which is to constitute the most appropriate and worthy memorial of General Gordon at Khartoum had been subscribed on the express understanding that it would be devoted exclusively to the technical education of the natives, and that there should be nothing in the course of its instruction that might be calculated to wean them from the faith of their fathers.

In one word, England, having undertaken the gigantic task of evoking order, and prosperity out of the chaos and bloody anarchy for the last fifteen years, has resolved to set up in that portion of Central Africa which is watered by the Nile, not a Christian form of government, but a Mohammedan one, as being best suited to meet the requirements of the situation and to restore peace and happiness to that great territory which has been so rightly described as "The Bad Soudan."

This may be said to indicate an entirely new departure in the policy of Great Britain. It is the inevitable outcome and result of nearly three centuries of experience on the part of England in dealing with Asiatic and African races, and inasmuch as John Bull is admitted to be a success in the most difficult art of governing non-Christian countries, since of all the Oriental and African colonies of the other European powers his alone are prosperous, flourishing, and contented, it is a step which must commend itself with quite particular interest to the people of the United States at the moment when they are about to undertake the task of administering the government of the Philippine Islands, inhabited for the greater part by some of the most fanatical of heathens.

Broadly speaking, there are two methods of dealing with dependencies, either colonial or vassal, that are populated by Asiatic or African races. The one is by means of the imposition of the purely Western laws of the imperial power, which have as their basis Occidental civilization and the Christian faith, and that involve the more or less compulsory conversion of the natives to Christianity; the alternative is to endeavor to rule the people by means of their own ecclesiastical as well as civil, manifesting respect and consideration for their religious beliefs and prejudices, carefully avoiding all attempts to impair their regard either for their own laws or for their own faith, and trusting to time and to association with the white races ultimately to bring about the necessary degree of enlightenment to enable them to distinguish between the respective merits of Christianity and the faith in which they may have happened to have been reared to be Buddhist, Mohammedan, Shintoist, Brahmin, or Confucian.

It is the first of these two methods that has constituted for the last four hundred years the keynote of the colonial policy of the Latin races. They endeavor to force upon the Asiatic and African races that populated their transpontine dependencies Christianity, as well as laws and customs which were entirely foreign to the traditions of the people and that showed no principles in which they were reared or even for climatic conditions. The result is that today Spain has lost every vestige of her once immense colonial empire, while the colonies of Portugal, of France, of Germany, and of Italy are a source of expense instead of revenue to the mother country and are of no possible benefit to the latter's industry or trade. In one word, they are not colonies, but rather military stations, which are held only by means of costly bodies of troops, who are incessantly in the almost continuous revolts on the part of the natives. Thus, in the Philippines, there has not been a year in the hundreds that the islands have been in possession of the Spaniards where fighting has not been going on against the latter, and the same may be said of Portugal's dependencies on the eastern and western coasts of Africa. It may, therefore, safely be assumed that the Latin methods of dealing with Orientals are a lamentable failure, and that the only policy for the United States to adopt in connection with the Philippines is that of Great Britain.

England's ways and means are the outcome of long experience, though, curiously enough, it is only lately that the British people themselves have had their eyes opened to the methods employed by the conquerors in India, in the Straits Settlements, and in other Asiatic and African dependencies. This is due to the fact that the authorities both at home and abroad have been to a certain extent terrorized by what was known in English government circles as "Exeter Hall," which used to be the headquarters of the extreme evangelic element, that element which preaches the eternal damnation of all those who do not belong to the Christian faith, and who are convinced that it is an imperative duty to proselytize the heathen, if not by persuasion, then

by compulsion. I can remember how, some fifteen or twenty years ago an ingenious, and to the Mohammedans perfectly satisfactory, scheme was presented to the English Cabinet Ministers of the day for exercising a species of control and supervision of the harems in India and Egypt, which are now to all intents and purposes beyond the jurisdiction of the authorities, and in consequence thereof the scene of many an unpunished crime. It was submitted among others to both Sir Charles Dilke and to Mr. Chamberlain, who were then in office. "An excellent scheme," they exclaimed, "and thoroughly practicable. But what would Exeter Hall say thereto? It could never be carried in the face of their opposition."

It is due to this influence, now apparently at an end, that the English authorities in India and other Oriental dependencies of Great Britain have observed a considerable amount of discretion in permitting the people at home to become aware of the extent to which they not only tolerated but actually fostered and encouraged those diverse faiths which are regarded by Exeter Hall as heathen, and yet which have in their origin the same object as Christianity—namely, the imposition of moral restrictions to the evil passions of mankind and the amelioration of the human race. Few save those who have been in the Orient are aware of the fact that English Christian soldiers take part in religious processions that have for their object the glorification of a Mohammedan saint; that British redcoats are often called upon to do sentry duty at the stable door of the Holy Cows of the Brahmins, and that the most severe penalties are inflicted by the English authorities in the Oriental dependencies upon any white man, be he civilian or soldier, who fails to show proper regard for native beliefs and prejudices, or who offends the latter by, for instance, entering a mosque without removing his shoes, or by forcing his way into some Buddhist shrine, or by bringing some high-class Brahmin into contact with a dog or any other animal which is regarded as unclean.

It was not, however, until Lord Kitchener won his victory at Omdurman and returned to England envied with all the glory and popularity of the conqueror of the Soudan and the avenger of Gordon that the British government has plucked up courage to make the public through him understand what has really been its policy in dealing with the various races ever since the great victory in India—namely, the broad-minded regard, consideration, and respect for creeds, customs, and forms of civilization that are different from those of the Occident, and yet which in their way are far more adapted to the people who have been reared thereto than are Western forms of civilization and religion.

Of course, this policy on the part of England does not imply the toleration of customs and religious practices that are opposed to the laws of humanity. The practice of the Indian possession of the practice of burning the widow alive on the funeral pile of the dead husband. She has likewise done away with the open slave market, and punishes severely those mutilations which are among the most odious forms of Oriental slavery. But she tolerates the plurality of wives as well as domestic slavery in her Oriental dependencies; she respects the sanctity of the harem, which English authorities did not believe even when the head of the British Empire was the head of Mohammedanism, of Buddhism, and, in fact, of almost every other known faith, is in its origin, charity and consideration for one's fellow-creatures, and what greater form of charity can be shown than a regard and kindly consideration for the conscientious scruples, the traditions, and the prejudices of one's neighbors, white, yellow, or somber, providing they do not transgress the broad laws of humanity? There are due and commendable elements in almost every creed that has for its object the amelioration of mankind, and as a rule points where they are found to conflict with the laws of humanity are the result of dogmatic errors and of corruption of the original faith which are the inevitable outcome of the personal views and prejudices of the countless generations of clergy.

Reading the other day a work on missionary enterprise in India, I find the following phrase in a report upon the question of Lord Lawrence, one of the most eminent and famous Governors-General who have ever been intrusted with the administration of the Indian Empire: "The number of actual converts to Christianity in India," he declares, "does not by any means give an adequate result of missionary labors. There are thousands of persons scattered over India, who, through the dissemination of Christian truth and principles, have lost all faith in Hinduism and Mohammedanism, and yet who hesitate for one reason or another to adopt Christianity."

That is to say, they are led to abandon the faith which had until that time served to them as a moral restraint and as an incentive to good, which was in fact the basis of their civilization, and, being disinclined to adopt Christianity with all its obligations, are left to all intents and purposes without any moral restrictions whatever. Lord Kitchener, and with him the English government, are of opinion that a conscientious Mohammedan or a devout Buddhist is an infinitely more satisfactory man to deal with and a more estimable member of society than an individual who may have been led by missionary enterprise to abandon the faith of his fathers, and yet who declines to subject himself to all the requirements of Christianity. It is just because the people of the Soudan are Mohammedans that the English authorities are the greatest fanatical followers of the Prophet that Lord Kitchener prefers for the present to rule them through the laws of the faith in which they have been reared, instead of permitting this means of government to be either impaired or destroyed through the efforts of missionaries, Catholic or Protestant.

Among the greatest obstacles to the propagation of Christianity in Asiatic and African countries is the question of polygamy. The latter has from time immemorial been a custom of the country throughout Asia and Africa irrespective of creed. For the Shinto Emperor of Japan, the Confucian ruler of China, the Buddhist King of Siam, and the Moslem ruler of Persia, Tur-

key, Afghanistan, Egypt, and Morocco each maintains large harems and a plurality of wives in the same way that their forefathers before them kept seraglios for hundreds upon hundreds of years. The missionaries may succeed in shaking the faith of the people in these various Asiatic and African empires in their respective forms of faith. But this question of polygamy stands in the way of their acceptance of the obligations of Christianity.

One of the last and most characteristic interviews that General Gordon had before leaving England to meet his death at Khartoum was with the present Primate of the Church of England, then Bishop of London, whose opinion he was anxious to have as a singularly broad-minded prelate on the question as to whether polygamy could be tolerated by the Christian Church in Africa and in Asia. Incidentally he pointed out to the clever and sagacious Zulu chiefs had years before pointed out in the same way to Bishop Colenso, namely: that neither the Old Testament nor yet the New contains any word that condemns polygamy, the only reference to the subject being the commands conveyed by the Apostle Paul in one of his epistles that Bishops should be the husbands of one wife.

Dr. Temple, now Archbishop of Canterbury, explained to Gordon that, whatever the interpretation which either he, Bishop Colenso, or the Zulu chiefs might give to the scripture, such a thing as a plurality of wives was contrary to the laws of the Christian Church. Gordon's face fell when he heard this, and he exclaimed with sadness: "Well, then, it is hopeless to look for the conversion of the Soudan or of any of the various races of Africa, or even of Asia, to Christianity, since it is impossible to expect a man to mark his entrance to the Christian Church by discarding his superstitious wives, the mothers of many of his children." That is why the missionary efforts of the Mohammedan Church are so much more successful in Africa than those of any Christian denomination. Mohammedanism, like Buddhism, Confucianism, and Brahmanism, is particularly suited to the customs, the traditions, and, above all, the climatic conditions of Asiatic and African countries, and this being the case, it is, from a purely administrative point of view, better to take advantage of what is beneficent and edifying in these non-Christian faiths than to promote in any way their destruction, since the latter seldom involves any bona-fide acceptance of Christianity, and, above all, of the obligations of the latter.

One word in conclusion on the subject of missionaries, which I am all the more anxious to add, as I should be grieved if anything that I had written were misinterpreted as a depreciation of their noble and oft self-sacrificing efforts—efforts in the furtherance of which they have frequently shown their readiness to shed their blood and to offer up their lives. I do not question their earnestness, or, like many other laymen, Catholic or Protestant, who have lived in the Orient, I am tempted to question the policy of their work, and whether the results are either satisfactory or commensurate with the cost. It is needless for me here to go into statistics or to weary my readers with figures. I would recommend any one interested in the matter to examine the annual reports that are published. They speak for themselves, and show how little has been achieved in the direction of the propagation of Christianity.

There is one more point to the fact that Western forms of Christianity, with the Occidental civilization which they involve, are not altogether suited to Oriental or African races. That there are obstacles, such as, for instance, the question of polygamy, I have just shown. But it may be asked whether it is not due in a certain measure to the class of men who are engaged in missionary enterprise. True, they are earnest, and both their piety and their self-solute devotion to their work command respect. Moreover, when they possess a humanitarian point of view which they achieve beyond all praise. But while they may appeal to the lowly and to the poorer classes, it is doubtful whether they possess the intellectual caliber to combat those who in these Oriental and African countries are the leaders of thought and of doctrine, and to whom the people at large look for spiritual guidance. It may be doubted whether one in a thousand of the missionaries who are sent out to China, to India, to Japan, to Siam, to Morocco, is acquainted with the various intricate points of the native faith from which they are expected to recruit their converts.

The only missionary that I have ever known to achieve any success of a phenomenal nature in the Orient was a certain Russian of the name of Nicholas, who immersed himself for no less than fifteen years in one of the principal Buddhist monasteries in China for the purpose of obtaining a profound knowledge of the creed which he wished to combat, and to the point of view of intellectual equality the leading divines of one of the three principal churches of the Orient. Some of the Jesuit missionaries, too, in China have qualified themselves for their work before entering upon their duties by extensive studies of the Eastern creeds.

But as a general rule the missionaries who are sent out to the Orient not only are ignorant of the religion of the people whom they are expected to convert, but are also considered as masters of the faith which they are sent to propagate. It would be difficult for any one to recall at the present moment the name of any celebrated divine or theologian enjoying a national fame who has forsaken his native land in order to carry the doctrines of Christianity to the so-called heathens. And yet it is precisely this kind of a man that is needed in order to meet on a footing of intellectual equality the great Oriental authorities of the Mohammedan and Buddhist Churches of the Shinto and of the Confucian faiths. Faith, piety, and inspiration are not sufficient to convert a people the civilization of whom, as well as whose religion, antedates our own by hundreds—nay, thousands—of years. Profound learning and intellects of the loftiest order are required for the task.

And even these may fail. Those who, like myself, have been much in the Orient, as I think, agree with me that there is but one way to achieve the conversion of the native—namely, to preach by example. If, during our life among them, we give evidence by our modes of existence of the possession of a higher degree of civilization than their own, they will, in course of time, be led, first to investigate, then perhaps to adopt those fundamental principles of a civilization which we show to be superior to their own, and those fundamental principles are Christianity. That is the only efficacious method of converting those who worship the divinity under a different name.

## THE COMING CRISIS.

A Radical Change is Demanded.

To the Editor:—A spiritual crisis is on, what does it signify? What the outcome will be depends upon the wisdom of those who are alive to the spirit that inspires reformatory movements.

If Spiritualism is a broad and comprehensive sense is not all-inclusive, it is unworthy of our efforts; if recognized as an all-inclusive reform it must lead, at least be ever ready to assist in all important reforms.

If Spiritualism leads, it should aim to eliminate all objectionable methods, by adopting better ones. That there are at this time many objectionable attachments, who will deny? That there are causes for our present divided position and condition is beyond question to every careful observer.

To all outward external appearances we are not as strong and prosperous as we were ten years ago, but what a spiritual point of view we have grown rapidly in the right direction.

We have discovered the tendencies have called a halt and begun to shake off the packs that were being placed upon us. No one point in spiritual growth and reform is as important as liberty, political, mental and spiritual. Old, outgrown, rusty, unreasonable, taxing methods, forms and pretenses, entailed upon us through the influence of incompetent, half hatched leaders and the universal desire of all material leaders, to be prosperous and to pay the bills, (with the rank and file to pay the bills), have led us up into conditions which we now have to face. It is folly to deny that a crisis is upon us, and that a radical change must come. Plain, inexpensive common sense methods must supplant the old churchy, outgrown ones. Can this be ignored or denied after the experience of the last decade? The tendency of the past ten years has been towards adopting fashionable churchy methods and esoteric spiritual forms; we know they are soulless and a farce; every step in that direction has weakened and divided our efforts.

Spiritualism has been treated as a pious show, upon our rostrums; some of our camps have turned into fashionable watering place resorts, seemingly, others are struggling for the same notorious position. Sharp commercial competition and a strife to make popularity and dollars, are to be met with on every hand.

If the above is a severe arraignment of the present tendency, who will contend that it is not in a general sense true? Does any well-informed Spiritualist believe that Spiritualism will ever accomplish its divine mission by continuing in its present conventionalized and as well as its material, its rank and file, and labels both the individual and the occupation.

Dr. Talmage says: "After God has made a nature he never eradicates the chief characteristics of its temperament." Most truly appreciable to his own nature, for he personifies the old woman's statement, "what is born and bred in the bone will come out in the marrow." Conversion plants new principles in the soul, but the temperament of the flesh remains the same. Paul was the same Paul after his conversion, and so Talmage after his conversion is the same Talmage. He has given to the spirit-world the same old tunes that Talmage loves: "Antioch," "Coronation," "Mount Pisgah," and "Old Hundred."

The same old military heroes will be there, Joshua, Caleb, Gideon, David and Samson. One wonders what has become of Grant, Sherman, Sheridan, and all the other brave men. The exclusion of these heroes leads one to examine with a critical eye the contents of the Doctor's remarkable sermon, and to the solution is found—a constantly recurring statement is discovered: "Our departed Christian friends," "departed Christian reformers," "departed Christian musicians," "departed Christian heroes," "departed Christian chemists," and so on.

Let us consult our encyclopedias and lexicons for the meaning of the word Christian. We think the best authorities give the following definition: "Proclaiming and belonging to the religion established by Christ." Further search we find that "religion is a system of doctrine and worship." Now, who is to tell us which doctrine we should embrace in order to enjoy the privilege reserved for the honored few. Whether it be Catholic or the Protestant religion, whether it be the Baptist, Methodist, Presbyterian or Episcopal doctrine, it is hard for the uninitiated to know. Without doubt the reverend gentleman can differentiate and parcel out the "sheep from the goats."

"Oh, ye of little faith," take courage: the beauties and knowledge of the higher and purer Spiritualism is leavening the loaf. There is hope for even Brother Talmage. The truth shall make him free.

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## and better with our Brothers and Sisters.

This would mean Brotherhood, which signifies a higher order of spirituality than some are able to comprehend. I do not like to have Spiritualists classed as beggars, but they will be just so long as we continue our present methods. Now if our present course had, or could prove the best, it would be wrong to suggest a change. My point in this paper is to face the facts, and to at least induce some to consider the real necessity for a change, for a broader and more universal work.

Since my last communication in October, Prof. Geo. Herron, from Grinnell College, Iowa, has delivered a course of eight lectures in our city to as attentive and appreciative an audience as I ever saw in Chicago; he is to repeat the course in February and March; also a second course in a larger hall, Willard Hall, proving too small. His subjects are "Between Caesar and Jesus," and "The Ideals of Great Cities and Great Citizens," or "Municipal Ideals." Prof. Herron is able and extremely interesting. He is fearless, and I hope all the thinkers, especially the reformers, will hear him. Such an opportunity hardly comes once in a lifetime. I am 73 years and past and never had such an opportunity before. His first course will be in book form this month for those who cannot hear the course. The writer has no personal interest in his work, but a deep general interest, and advises all to secure a copy of his book. Price \$1.00.

The subjects treated by Prof. Herron and his manner of treating them are unobjectionable; our present Christian civilization is challenged and thoroughly considered; the great issues of the hour are the subjects considered in all his efforts.

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# SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 19

CHICAGO, ILL., SATURDAY, FEB. 25, 1899.

NO. 483

## DAUGHTERS' PORTRAITS

Painted by Spirit Artists.

To the Editor:—Allow me to record a chain of circumstances and facts in which both mortals and spirits were mutually interested and equally benefited through a mortal carrying out wishes and requests of spirit friends, those friends being his ardent children. Their wishes were gratified, their fondest hopes realized, their father and mother delighted and made happy, all through spirit instruction, and to-day mortal friends possess a valued and valuable prize, with which they, under no circumstances whatever, would be willing to part. One of the mortals to whom I refer is Mr. William B. Slutter, the proprietor of the Conrad Hotel of this city.

Mr. Slutter, like many of us, has near and dear friends on both sides of life and among his earth friends he has a sister living in Hershey, Pa., who has been well for some time; therefore he during the latter part of 1898 decided to make her a visit, but a day or so before he started for the West, he went to Minerva, Ohio, on business, and while there called on and had a private sitting with Mrs. Mattie Tiffany, and during this sitting his father and two of his daughters, then on the spirit side of life, made mention to him of his contemplated visit to his sister in Hershey, Pa., and also urged him to go, his daughters insisting that when he did go he must be sure to go to Chicago and have a sitting with May and Lizzie Bangs. Upon arriving in Chicago on his way to visit his sister, he called on those ladies and had a sitting with them for written messages, at which he received quite lengthy messages from his spirit friends, upon blank paper he personally folded and placed in an envelope, sealed the envelope and then placed it with his own hands between slates he took with him for the purpose; and among the messages he received from his ardent dear ones, was one from his spirit daughters, Stella and Gracie, requesting him to sit for a portrait of themselves, saying they were so anxious for him to do so, because he and dear ones at home could then readily see how they, Stella and Gracie, looked at the present time on the spirit side of life. He being anxious to reach the home of his sister, did not sit that day for their portraits, but upon his return to Chicago he did so and the result was far beyond his greatest expectations, since he received upon the same canvas the portraits of his darling daughters.

I will now endeavor to explain, for the benefit of the many thousand readers of *The Progressive Thinker*, the preparations made by the mediums prior to the sitting. First, a piece of white canvas, framed and such as is commonly used by artists for oil paintings, was procured, and the frame when complete measured 22 by 28 inches. The canvas was then placed under a table in the room where they sat and in plain view of the then covered over table as well as of themselves. The covering was a chenille curtain and hung down on either side of the room was perfectly light. This completed the work so far as mortals were concerned. After sitting and chatting with the mediums for about an hour the signal was given to one of them that the work of painting the portraits was done and the portraits completed. The curtain was then removed from the table, and upon the canvas that three hours before was perfectly blank there was plainly to be seen and artistically executed, a bust portrait and almost life size of each of his daughters, Stella and Gracie. While they were children at the time they passed to the spirit side of life, they have grown to be lovely young ladies. Their features, eyes, nose, mouth and shape of head resemble closely the small portraits their parents have of them. The perfection of execution in which the portraits of those lovely, lovable and loving daughters were executed, and the short time in which it was done, show plainly and prove conclusively to any reasonable mind, that no mortal hand did it, and when seen by anyone who is an artist or by a lover of art, the longer such a one looks at them the more beautiful they become.

For several days after Mr. Slutter arrived home with the portraits he told no one of his having them, with the exception of his own family, since it was his desire to sit again with Mrs. Tiffany to see whether his daughters would come and speak of their portraits. In this he was not disappointed, they did not alone speak of their portraits, but they made mention of many other incidents connected with their father's trip to Chicago and Hershey, Pa., and also told him that the portraits as executed by the spirit artist were correct likenesses of themselves. Stella resembles her father and Gracie her mother, and it was just so before they passed to spirit life.

To conclude. Knowing of the chain of circumstances connected with Mr. Slutter's getting both the messages and the portraits, and believing they would make an interesting reading for the readers of *The Progressive Thinker*, I asked permission to write them up for publication, which privilege Mr. Slutter kindly granted me, and since doing so I submitted my article to him to read, thinking, perhaps, I had made some mistake, but he tells me it is all correct. Canton, Ohio. E. R. KIDD.

If we spent more of the time doing the things we can that we devote to wanting to do the things we can't, we should find that we could do more things.—New York World.

Why I Am a Vegetarian. An address delivered before the Chicago Vegetarian Society. By J. Howard Moore, Price 25 cents. For sale at this office.

## GODS OF THE OLD TESTAMENT ALL HUMAN BORN

A Lecture Delivered by D. W. Hull, at Liberal, Mo., and Reported Expressly for The Progressive Thinker.

"Your fathers did eat manna in the wilderness and are dead."—John 6:49.

In his day, Jesus was a radical; what we now call infidel. He did not believe in hitching the world to dead men's ideas and holding it back to the past. His face was ever turned to the future and he labored for the progression of the race. Inspiration of the past had served its purpose, but it was useless for the present. The manna which fell yesterday had served its purpose, but it could not be kept over. Every day requires its own inspiration; no other will do. The inspiration of yesterday, smells of age and breeds worms. If not worms it at least breeds priests and the priesthood is ever at war with the prophet, because the prophet has his face set toward the future, ever trying to bring the people up to higher ground, while the priest always uses his efforts to tie the people to the past. But we cannot gauge our deportment by the inspiration of the past, because new conditions have come to us and our requirements are changed from what they once were. You cannot replace the oak in the acorn from which it grew, nor can you expect it to thrive in the meagre elements through which it germinated. During his entire ministry, Jesus never once used the word Jehovah, and I am certain from the conversation at the well with the Samaritan woman (John 4:24), he did not believe in him as a Supreme Deity. To him God was impersonal and omnipresent, which we soon see was present, which we soon see was present, which we soon see was present.

"God is Spirit," says he, or more properly, "spirit is God," as the Greek reads.

The Samaritans and Jews believed him a personal being, and located at some particular point in Palestine, but disagreed as to whether it was on Mount Zion or one of the mountains in Samaria. The Jews believed he traveled with them in a box when they journeyed in the wilderness for forty years. That this was the theory of the Jews, that they believed he was located in the temple at Jerusalem, is shown from several scriptures. In Psalms 5:7, we read: "In thy fear will I worship toward thy holy temple." In I Kings, 8:44, Solomon in his prayer asks, "if thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city thou hast chosen, and toward the house that I have built for thy name, then hear thou in heaven their prayer." (See, also, Heb. 12:22). Daniel worshipped him with his windows opened toward Jerusalem. Dan. 6:10.

I have held several discussions with theological gentlemen who undertook to maintain that "the Bible was inspired of God." I have always asked them to point to the chapter and verse in the Bible where such claim is made, but have never yet had the good fortune to find a man who could point it out. It is true that in I Tim. 3:16, that "all scripture is given by inspiration," but none of the various other translations, as far as I have read, sustain the translation. The "is" is generally left out, but for the sake of the argument I am willing it should be foisted in there. There is no evidence from this, that the scriptures are inspired. Only men are inspired to write scriptures. As scriptures imply that that had ever been written by either Hebrew or Greek, the Christian scriptures having been yet written, this passage proves too much. The Bible was a collection of books, one of which (Job) certainly was a Pagan production, belonging to the Hebrew Library. There was no particular sacredness about them, more than there was about any other library of books. In fact, with the exception of Leviticus and Psalms, they were not regarded as books at all. Down to the captivity everything was given by inspiration, but after the exile was excluded from this library. All about them, among the Egyptians, Chaldeans and Persians could be found books teaching them something of a future life, rewards and punishments after death, etc., but they did not select them.

Jesus undoubtedly had his reasons for ignoring the Jehovah God of the Old Testament, which will appear a little later in my discourse. To him he was no god at all, if that be the appropriate word.

And in justice to the Old Testament, it should be stated that Jehovah was not the infinite, but just a tutelary god of the Hebrews, as Chemosh and Milcom were among the Ammonites, Ashtoreth among the Zidonians, Baal among the Babylonians, and other gods among other nations. Neither the Hebrews nor the titles of any of their deities. Go and tell your minister that, and see how dignified and grave he will look over the matter and how contemptuously he will refer to any one having the presumption to thus treat the subject, but mark, he will never once try to prove that my statement is wrong. Above all gods in the Hebrew or other mythologies was a great Infinite Causation, entirely beyond the comprehension of the human mind, whose name was as unspeakable as he was incomprehensible, and who was never referred to except by clearing the throat, thus "Eh-met and pointing with his index finger out into infinite space. For this reason the index finger is represented by the letter J, or yod, in English and numerous other alphabets, and from which cause some people gave our deity the name God.

But even this word never referred to the Infinite, but to ruling or guardian spirits who to them were Almighty. In no language that I am aware of has

there been a word to represent the Infinite. He was as unnamable as he was incomprehensible, and the ancients were careful to exclude that of which they could know nothing from their conversation. There were numerous gods, but they were often earthborn and apotheosized kings or princes who ruled over some nation or tribe on the earth, and as they were considered and revered as almighty and powerful while here on the earth, they were considerably more so after their apotheosis, when they became the gods of the kings who succeeded them and were thus revered by the people.

Many of Homer's gods were earthborn, so were Osiris and Horus of the Egyptians, and their sepulchres have been lately found by Egyptian excavators, and even Set, the evil genius of the Babylonians, also under the title of Satan, or Satan of the Hebrews, one of the first Egyptian kings, has been unearthed, and we may at any time be privileged to go to the British Museum and take a look at the corpse of the old gentleman in black from whom we have feared such a roasting when we leave this world.

Thus it appears that the Hebrew and so-called Christian Church has been fighting a dead devil for about four thousand years. The word Satan in the Hebrew scriptures means adversary, and is most often so translated, but it sounds so much like the Babylonian and Chaldean Set, that theologians seized upon it as a useful word in their business.

Zoroaster is admitted to have been a reformer here upon the earth at one time. The Greeks and the northern nations represented the forces of nature, the sea and the rivers, by deific names, but beside that they each had earth-born gods. Jupiter was Jee or Jove Pater, the God Father, and yet he himself was a son of Kronos or Saturn, the God of Time.

The Babylonian mythology was the parent of the Hebrew mythology and probably the offspring of the Egyptian mythology. The Hebrews inherited their circumcision, their sanctuary with its ark containing the tables of manna, dividing its week in seven days, corresponding somewhat to the four quarters of the moon, and its year into twelve moons of 300 days, adding an extra moon every third year, from the Babylonians. The seventh day was the sabbath, the seventh year was a sabbatical year and the fortieth year was a sabbath of sabbaths or year of jubilee. In fact, no law has been more faithfully copied than the book of Leviticus from the Babylonian institutions.

Set were the adversaries of Jehovah and the one of them became in later days the incarnation of a power which they considered nearly almighty and opposed to their deity.

In the Old Testament and some places in the New, the words God and Lord refer to an angel or spirit of some earthborn person. This I shall now attempt to demonstrate.

THERE WAS A PLURALITY OF GODS.

If there was more than one God their power is divided, and this we shall attempt to show after a little while was the case. If their power was divided they each were short so much of omnipotence. In the first chapters of Genesis these several Gods are referred to under the Hebrew term Elohim, which tell us is the Hebrew for the plural number. The English text shows us there were several of these gods. Instance the following:

"Let US make man in OUR image and after OUR likeness." Gen. 1:26.

"Ye shall be as GODS, knowing good and evil." Gen. 3:4.

"Behold the man has become as ONE OF US." Vs. 22.

This polytheism is recognized all through the Bible. In the song uttered by Moses after crossing the Red Sea, he asks, "Who is like unto thee, O Lord (Jehovah—Heb.) among the Gods?" Ex. 15:11. Jephthah in arguing the case with the Ammonites, asks, "Willst thou possess that which Chemosh the God of the Gilead possesseth? So whithersoever the Lord (Jehovah—Heb.) our God shall drive out before us, then will we possess." Judges 11:24.

In Psalms 136, the Septuagint reads, "Jehovah said unto Adonai, sit thou on the right hand until I make thy foes thy footstool." The first commandment reads, "Thou shalt have no other Gods before me." Ex. 20:3. Again: "Ye shall not go after other gods, of the gods of the people which are around about you."—Deut. 6:14.

In Deut. 13:10, other Gods were referred to as rivals of Jehovah, as follows:

"If there arise among you a prophet or a dreamer of dreams and give thee a sign or wonder and the sign or wonder come to pass, whereof he spake unto thee, saying let us go after other gods which thou hast not known; and let us serve them, thou shalt not hearken unto the words of that prophet or that dreamer of dreams. . . . And that prophet, or that dreamer of dreams shall be put to death; because he hath spoken to turn you away from the Lord (Jehovah—Heb.) your God."

"If thy brother, the son of thy mother, or thy son, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods which thou hast not known, thou shalt not hearken unto the words of that prophet or that dreamer of dreams. . . . And that prophet, or that dreamer of dreams shall be put to death; because he hath spoken to turn you away from the Lord (Jehovah—Heb.) your God."

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Amid the Flowers and Trailing Vines of California, He Is Inspired to Send Forth Interesting Thoughts.

and the feeling of dependence where they want somebody to tell them what to do. There is plenty to do and plenty of money through which to do it, but it must not be done in a dream.

Every heart feels lighter, every man feels more elevated, every man feels better and larger as a result of this mass meeting, of this assured, and goes home filled with confidence, with a surplus of vigor and enthusiasm that must be given to the world.

And thus spreads the message unto all the world.

DR. T. WILSON



# A MOST WORTHY OBJECT.

## To Liquidate the Indebtedness of the Waverly Home for Mediums, at Waverly, Mass.

A Humanitarian Call to Which Every Spiritualist Should Yield Speedy and Generous Response.

### AN APPEAL

By the Board of Directors of the Veteran Spiritualists' Union, for the Waverly Home.

The Veteran Spiritualists' Union was organized and incorporated under the laws of Massachusetts in 1891, being authorized by law to hold property to the amount of five hundred thousand dollars.

It is a national institution—national in its membership which extends from Maine to California; national in the bestowal of its bounties, having the first years of its existence sent out checks and postoffice orders to needy Spiritualists scattered all over the country to the amount of more than six thousand dollars.

The Union has no competition in the work it proposes to do.

Other charitable organizations doing a quick relief, local work, have the best wishes of the Union whose objects and aims are different, being broader or national in character.

Three years ago the Union started its movement for a home, relinquishing the quick relief work to local societies, believing the time had come for the Spiritualists of this country to do something more substantial and enduring for our poor.

Out in one of the suburbs of Boston—Waverly, it purchased for sixteen thousand and five hundred dollars a

GRAND OLD MANSION, surrounded by four acres of beautiful land covered with oak, pine, cedar, apple, pear and plum trees, with shrubbery and rose bushes.

The Waverly Home was not established for Massachusetts or New England Spiritualists only, but for our worthy speakers, mediums or others in our ranks anywhere in this country who have devoted their lives to Spiritualism but who in their declining years become needy, having no home of their own. It is the universal testimony of all who have seen it that it is a most beautiful place.

The wisdom of the purchase will be seen when it is known that the Boston Elevated Road has since extended its tracks to within two minutes' walk of the home and established a five-cent fare to Boston, thereby enhancing the value of the property until, in the opinion of good, conservative judges it is worth to-day

TWENTY THOUSAND DOLLARS.

This establishment is the property of the Union, every individual member thereof owning an equal undivided part. No heir of any individual can ever inherit and divert this property from its original purpose, but it goes on and on and on forever, the property of the Union to be used for charitable purposes.

A GRAND MONUMENT to the altruistic sentiment of our people.

But we have a debt which must be paid before its doors can be opened. We appeal to the Spiritualists of America to help pay this debt!

Every dollar subscribed goes toward its payment! The officers have no salaries, but gratuitously devote their time and money for this worthy object.

Every dollar that has been paid is represented in Waverly by substantial value that all can see by paying the Home a visit. We invite you to look at it. Go over its grounds. Look at what

YOUR CONTRIBUTIONS

have paid for. Contemplate the fact, Spiritualists of America, that this property is for you!

Join us; become one of us; give us your contributions.

It is an assured success ever since the purchase; we have made our payments as they were due.

Reader, what better work can you do than help on this cause with your money?

We have men and women among us who are nearly ready to cross the silent river. They have ability that used in the mercantile walks of life, would have brought them a competence. But with heroic devotion they espoused an unpopular cause. We are reaping the benefit of their grand works. They are poor. Justice demands that we

TAKE CARE OF THEM

the last days of their earth life. Will you help us do so? Contributions may be sent to the clerk.

Any person a Spiritualist may become a member of the Union by sending the clerk one dollar a year for general membership, or twenty-five dollars for life membership.

MRS. J. S. SOPER, Clerk,  
67 Huron Ave., Cambridge, Mass.

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Will you help do so?

The Veteran Spiritualists' Union asks

for Mill street to Lexington, or North street to Lincoln, will disclose a variety of scenery hardly to be surpassed in Berkshire County or among the White Hills of New Hampshire.

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The home of the Union has been fortunately purchased at such a time and under such circumstances as to insure the doubling of its commercial value in the next five years. It is but seven miles from the State Capitol, within two minutes' walk from stations of two trunk steam railroad lines, and with surroundings that insure the rapid rise in real estate value, while electric cars will soon run along its border. Upon this property is the Agassiz Moraine, pronounced by him, whose name it bears, as the oldest relic of the glacial period in New England.

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## AN IMPORTANT SPIRIT MESSAGE.

## CALVIN'S CONFESSION.

As Received by the Shakers, In 1842.

To the Editor:—The following is a communication from John Calvin, the Geneva Reformer, given at the Shaker Community, Shakers, Albany County, N. Y., in the year 1842. The medium's name has been lost, but it has been in the possession of a people noted for their veracity for over fifty years. It was given at a time when there was a great outpouring of the spiritual world to all of the communities of the same faith in the country.

HAMILTON DEGRAV, Shakers, N. W.

## THE CONFESSION.

In my youthful days I did not possess a greater degree of temper than the generality of my youthful companions. I was educated in the learning of that day and received the title of Doctor of Divinity. This was my profession, but it was far from my works, which were influenced by a high mind and a high heart. I was not a hypocrite, but I was not a true Christian, and the gospel of Christ, as I called it, that my name might be sounded far and near, and the nations might know that John Calvin was a great minister of the religion of Christ.

But this was in a dark age of the world, and but very few then on earth knew anything about the gospel of Christ. The few who openly declared the truth, suffered great persecution from the hands of those who were in the prevailing spirit of the times, that as people increased in authority, so did their pride and ambition, and consequently their darkness. Under the influence of this spirit, all feelings of humanity were lost. They thought no more of taking the life of a human being than that of a dumb animal.

This was the case with me. I could at one time behold with composure a scene of burning mortals, and at another preach with boldness in the name of our Lord and Savior, and strive to justify the cruel acts of persecution by calling what I esteemed the ordinances of God and declaring that all who would not come to that way deserved to suffer death.

But the spirit of truth caused those who possessed it, not to fear the devil nor his crew. Such there were who openly testified their faith, and boldly declared against the abominations of anti-Christian darkness. They were laid down the truth, and the glorified God in so doing. And the more the power of good struggled for liberty of conscience, so much more did the power of evil strive to subdue it. The more bold the testimony of those proclaiming against anti-Christian doctrine, the more enraged were anti-Christians and inhuman in their treatment. The light of God found no room in their souls.

As to myself, my pride and my ambition increased as my name was sounded abroad. I thought only of honor and fame, and I was very conceited there was no other on earth that understood the gospel of Christ so well as John Calvin. By this, my friends, you may see the consequences of cherishing a haughty, self-sufficient spirit, unrestrained by superior power.

For my ambition and zeal in supporting what we blind anti-Christians considered the religion of Christ, I was ranked among the bishops. The spirit of persecution raged to its summit. Papists burned reformers and reformers burned papists, and heretics and reformers burned heretics, i. e., the real Christians. If any there were, and as the work of destruction went on, each party strove to justify itself and condemn the other. As I was an advocate of the reformers, and in the height of my authority, I could execute upon papists or heretics whatever designs my haughty ungoverned temper might lead me to.

Many of my fellow mortals fell victims to my wrath, and with boldness I then justified the deed to my own satisfaction, and that they were the same spirit. And there were not wanting those who testified against such proceedings regardless of consequences. One John Gruet ridiculed my boasted reformation, saying that it was not reformation but deformation, and John Calvin was a new pope. This man was accused of denying the Christian religion. We called it Christian, and those who refused to conform to it had to feel the vengeance of those who did. He was also accused of denying the immortality of the soul, which was false. But false accusations served the same purpose as the true, if they only aided in "condemning heretics. Hence he shared the fate of others.

Michael Servetus, a Spanish physician, I deemed my greatest enemy. As he was an open, liberal turn of mind and possessed great influence, I knew he could do me great injury if he opposed my sentiments, and this he did with a free mind. For he was bold in his inquiries denying the truth, I hated him as much as I could. I hated him as much as I could in writing some errors in my own writings on religious matters. I considered this a great insult, and from that time determined he should suffer the fate of a heretic. Accordingly at the first opportunity he was arrested and cast into prison. He soon made his escape and was concealed for a time among the papists. I strove to persuade them to execute him as a heretic, and contented that he was a most wicked man and deserved death wherever found. The authorities of Geneva went on with his trial and condemned him to be burned in a slow fire. As they could not obtain his person they burned his effigy, and several of his books. I have been thus particular in relating this, to show how inconsistent it was for us to claim to be reformers of the Catholic religion while acting so did and foolish and being more cruel than they were.

While after this, Michael was passing through on his way home, and I caused him to be arrested and imprisoned. Soon false charges were brought forward to condemn him. There he was, away from home, surrounded by a pack of wolves. For though he had friends in the place, no one ventured to plead his cause for fear of sharing his fate. I hoped he would change his feelings and come to oppose my sentiments, knowing that I united with me, it would greatly strengthen our cause, while if he continued to oppose, it would have great influence in the opposite direction. Michael possessed a firm mind and noble disposition, and therefore could not be turned from his principles, except by truth and sound reason. Of this I possessed a great deal. In my own opinion, but very little in the hands of others. Therefore I had him executed.

Like many others, I strove to justify this abominable deed. And even in this enlightened age of the world, some will try to justify such wicked deeds, because they were done by reformers. O that they could know the truth of

God in relation to such evil deeds; they are the fruits of a haughty temper. I am thankful the time is near at hand when they will see and know that their boasted reformation will be of little consequence to them when they are brought to judgment. Let that be in this world or the next, they will find said reformation to be nothing but a cloak to cover their lusts. And when the time comes when their cloak will drop off and leave them without a cover for their abominations. When that time comes, I shall rejoice and be more zealous in pulling down the anti-Christian forms and plans than I ever was in building them, and I can now do it in a spirit that knows neither body nor soul.

AN ALARMING DREAM. The spirit of persecution always exists in those who possess a high sense. This spirit having no bounds among us, was ever ready to defend itself in the most cruel and abominable ways that could be invented. After a time those bold enough to testify the truth were fewer and a cessation from those cruel acts afforded me time to reflect upon most scenes. But I was so veiled in darkness and so puffed up with pride that I could not think aright as I now can. I thought myself a true teacher and propagator of the Christian religion.

As I saw my days drawing toward their close, I began to think some of eternity, and to prepare for death. My reflections on the past and thoughts of the future, awakened a sense of guilt. The more I thought, the more I feared death. Michael Servetus occupied my mind more than any other person I had ever dealt with. I saw something in that man beyond my comprehension the first time we had an interview, though I regarded him as an enemy for opposing my sentiments.

As my day dreams increased, so did the dreams of night, till I realized that there was no peace for the wicked. Some of my dreams were quite terrifying. About a year before I left the world, I dreamed a horrible vision, which I will relate to give you some idea how much I felt while in the body on account of my anti-Christian darkness. Had I not been so veiled by this darkness and completely bound by pride, I could have done a great deal of good in the world, though it would have cost me my life. Yet it would have made far better conditions for me in the world of spirits, had I opened some of the feelings and reflections of my soul to those around me.

I then looked upon the north side, and found these words thereon: "But longer will I strive with the wicked inhabitants of this world, for the earth is found written on the west side: 'Behold upon this side shall thou receive light and peace first, and from this side shall it flow to the other three.' Upon the south side was written, 'For the mercy of God endureth forever and ever.'"

Feeling weary I sat upon the stone rest. I queried in thought why this stone was placed there, and why it had not been discovered before, as it was in such plain sight. I also tried to solve the meaning of the writing and to surmise who could have placed it there. I thought so intently on these things, I soon forgot where I was. The earth began to tremble as with the power of an earthquake, and a voice from the stone spoke to me: "O, John Calvin, in darkness hast thou arisen, and in darkness shalt thou fall!"

At this the stone opened and I fell into utter darkness. I seemed to be falling for the space of an hour, and at times the roar of thunder, the awful screaming and mournful noises that filled the darkness were indescribably terrifying to me. While falling I exclaimed: "O my God, my God, where am I now?" The thunders answered: "In the same darkness in which thou hast always been, only heretofore thou wast rising, but now thou art falling." This was the sound I heard mingling with the terrifying screams. Then did I cry and mourn because of the peril I was in.

After I ceased, I did not know which way to turn, nor how I should ever get out of that gloomy place. It seemed to me that I could not get a great distance. There I stood, in deep despair, fearing to step lest I fall again, while the roaring and terrifying screams seemed to be drawing nearer and to increase in number, till my fear became so great I thought each moment must be my last. Again I exclaimed: "O, my God, what shall I do?" The thunders answered: "In the same darkness in which thou hast always been, only heretofore thou wast rising, but now thou art falling." This was the sound I heard mingling with the terrifying screams. Then did I cry and mourn because of the peril I was in.

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teror, as I believed that I knew in a measure what my situation would be after my entrance to the spirit world, for I regarded what I had experienced in feeling and dreams as symbolic thereof. Yet I had resolution to keep them concealed from every mortal but myself. In my last sickness, my bodily sufferings increased my terror of mind, and my terror of mind increased my bodily sufferings till separation came. Then I felt in their full severity the terrors of a guilty conscience.

My sufferings were not diminished, but increased, for I found myself in the darkness. I had dreamed above in this silent darkness, without any sound excepting what I made myself. I wandered around upwards of a hundred years. At length I was blessed with sufficient light to perceive that I was yet on earth. This light increased till I could perceive people, animals, birds and trees quite distinctly. But they were all alike to me (those of a kind) and all seemed to flee from sight as soon as I saw them.

Soon found myself in a more horrible situation than ever. Darkness again gathered around me, filled with loud thunder, mingled with terrifying screams and doleful noises, such as I had heard in my dream. But with such augmented terror as cannot be described to mortal ideas, nor will those things ever be experienced except by those who indulge in a haughty temper, and do not repent of it in this world. At times those dreadful clouds would seem to return. In this situation I passed another hundred years. In the latter part of this period I was covered with one of those clouds of darkness quite unexpected in perfect silence. I was not long in this before I heard a female voice. I quickly turned in the direction from whence it came and saw a small light. Every word that I heard came like flames of fire, for they were the living truth of God.

Another voice said to me: "Behold the little spark of light in this situation I passed another hundred years. In the latter part of this period I was covered with one of those clouds of darkness quite unexpected in perfect silence. I was not long in this before I heard a female voice. I quickly turned in the direction from whence it came and saw a small light. Every word that I heard came like flames of fire, for they were the living truth of God."

I attempted to cry for mercy, but in vain, for I could not utter a sound. Then said the voice, "You would not use your voice to cry for mercy when it was in your power, and now, when you wish to do it you cannot. Remember your sufferings are not yet ended, for great is the tribulation you have prepared for yourself. I say you, for so it is. Righteous are the judgments of the Lord Almighty, and righteousness will they be executed on every soul that merits them."

This was I left to wander again, and I pondered seriously on what I had heard, till I began to feel that I was willing to do anything to find again that little spark of light I had seen. I had not traveled far before I found myself chained and surrounded by burning flames. Then were my sufferings increased. It seemed to me a long while that I was in that condition, and I could do nothing but weep and lament in bitter anguish at my deplorable state. I could hear no voice but those rejoicing in my sufferings.

After being in this condition several years, I heard a voice say, "For what dost thou cry?" I answered, "For mercy." Then said the voice, "How canst thou receive mercy?" I answered that I did not know, and I entreated the voice to tell me. I was asked if I would be willing to receive it in any way it should be made known to me. I replied that I would, for I did not think I could be in a more deplorable situation than that in which I was.

He then asked if I was willing to confess all my dark crimes to him. I said that I was. He told me I might follow him. I saw not the spirit, but my chains were immediately loosened, and I followed the sound of his voice through the flames for a long time. We came to a dark place, and then I saw a small light of the spirit which guided me. After traveling a long time in the darkness, the spirit stopped, opened a small door and we entered a very small room.

The spirit said: "Now you may confess your sins in my hearing, if you will." In obedience I began my confession. After I had opened about one-quarter of my life, the spirit told me I might stop. I saw a fountain before me, and the spirit bade me wash in that fountain and wait his return. In this manner I had to go through the confession of my whole life, washing at every quarter.

When I had finished, he told me I must labor for sorrow and repentance, and allow myself exceedingly ere I could be allowed any further peace. I was left in that little room a long time, and saw no one but the spirit, whom I found to be the apostle Peter. He came to me every twenty-four hours, and inquired concerning the state of my feelings.

At length he asked if I was willing to ask the forgiveness of all whom I had ever injured, or vented my feelings upon. I said that I was willing to do it with all my soul. He then said I might go with him and do it. It seemed to me as if I were going to a great distance. There I stood, in deep despair, fearing to step lest I fall again, while the roaring and terrifying screams seemed to be drawing nearer and to increase in number, till my fear became so great I thought each moment must be my last. Again I exclaimed: "O, my God, what shall I do?" The thunders answered: "In the same darkness in which thou hast always been, only heretofore thou wast rising, but now thou art falling." This was the sound I heard mingling with the terrifying screams. Then did I cry and mourn because of the peril I was in.

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Peter: I was willing to do anything required of me for I plainly saw that to be the only way I could make any spiritual progress. He conducted me into the next meeting, and great was the mortification I felt. Before the meeting closed my pride was pretty well abased, inasmuch that I wanted to unite again with them.

After this I did not see Michael for two or three years previous to the commencement of this spirit manifestation on earth. For Michael had traveled a great way beyond, and is still in advance of me. Thus I was gradually led along slowly, rising from one degree to another.

I am exceedingly thankful for this gospel of light which has done a great deal for me and for a great many others. My spirit has been so subdued that I can love and bless those whom I formerly cursed and willingly took their lives. And they can love and bless me who formerly refused to show them the least degree of mercy. Michael and I love each other with the tenderest love, which is the will pleasing in the sight of the divine spirit.

About two years before the beginning of this manifestation of spirits on earth, Michael and I were called upon to go and gather the anti-Christians that left the world and were searching for light. I esteemed it a great privilege to go in company with so good a man. We had a great work to do, and an innumerable multitude of spirits to speak to, for great was the work in the spiritual world at that time. I have been in this labor nearly all the time since.

I have now satisfied my mind, believing the account I have given will be interesting to many, and hoping it will be a warning to those who are beset with a haughty temper and a proud spirit. I close with love to all, and will you receive it from a friend.

JOHN CALVIN.

## MORE ADVICE.

How to Effectually Settle the Counterfeit Business.

"Seize upon truth wherever found, On Christian or on heathen ground; Among your friends, among your foes, The plant's divine where'er it grows."

Unknown. In my article in The Progressive Thinker of February 18, on this theme, fearing to encroach too much upon valuable space, I did not fully unfold my plans, or say all I wished, and will therefore conclude the subject (for the present at least) in this article.

Every society should have a board of examiners and no medium should be allowed upon its platform who could not stand a satisfactory examination by the board. The members of the board should be selected from their special knowledge of the medium operandi of fakirs. Each member of this board should carefully read at least the book I mentioned in my last article—"Instructions in the So-Called Physical Phenomena of Modern Spiritualism," and it would be well for them to read all information obtainable on the subject in addition. Particularly another book which I will briefly review in this article.

Since writing my last article, reviewing the above-mentioned book, I have seen a new one, called "Spirit-Slate-Writing and Kindred Phenomena," by Wm. B. Robinson, from the press of Munroe & Co., publishers of the Scientific American, New York, which sells at \$1. It contains 149 pages and 66 illustrations, exposing 14 tricks in slate-writing, nine in spirit photography and a large number of cabinet and other tricks—in fact nearly everything in fakirdom excepting the most vital of all, viz, the subject of counterfeited materialization, which it does not directly treat at all, nor does it expose all the little detective dodges and other things more to the late profession. However, between a reading of this book and the one first mentioned, any intelligent person should be able to detect any fraud before the public—no matter what his or her phase of fakism. Mr. Robinson was associated with the magician Kellar and was also the right-hand man of the more noted magician and illusionist, Herrmann. In his book he not only describes and pictures the tricks of bogus mediums, but also exposes many of Herrmann's famous tricks and illusions, making them very simple—one has the paraphernalia. Mr. Robinson's address is No. 50 88th street, New York. The book can be obtained of him.

In conclusion, I wish to show a few well-meaning but thoughtless writers how ridiculous they are making themselves and the cause they advocate, appear to an intelligent public. We frequently hear the cry, "Exposing these grand truths and thereby damaging Spiritualism," or words to that effect. Did they ever ask themselves the question, "Can a truth be made less than a truth by exposure?" Of course not. A truth is exposure. And the more it is exposed the brighter it will shine. The Anti-Spiritualist Association made more converts to Spiritualism among the clergy in six months than had been made from that class in half a century. Why? Simply because, as expositors, they had to investigate, and they soon discovered truths that baffled them.

One scientifically demonstrated fact will have more influence upon the general public than a thousand jumped-at facts which fail to convince more than a few uncritical, unsentimental, unphilosophical observers. It is human nature for the average skeptical reader upon, picking up a Spiritualist paper and reading a wall of lamentation because there are expositors in the land, to at once jump at the conclusion that we really have deceptions which we feel will be exposed and that we are striving to shield them. Who can blame the skeptic for his erroneous conclusion? On the contrary, if we heed not the exposure, and smile at his vain attempts to prove the phenomenon false, the people will at once conclude that we have truth or we would not display so much confidence in it. We would then cease to be called "fanatical ignoramus," "the scoffscourings of the earth," etc., as have been frequently called in the past.

Let the exposures go on, for they can no more dim one ray of spiritual truth than they can blot out sun from the firmament. By E. D. Babbitt, M. D., L.L.D., a most excellent and very valuable work by the Dean of the College of Fine Forces, and author of other important volumes of Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"The World Beautiful." By J. H. Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, 3, 4, each complete in itself. Price, \$1 per volume. For sale at this office.

"The Prophets of Israel." By Prof. C. H. Cornall, of the University of Cincinnati. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 50c.

## PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to the higher life, Jan. 20, 1899, Mrs. Sallie Westfall, in the fifty-third year of earth-life, at Rockford, Mich., after a long and lingering illness. She passed away firm in the belief of meeting her friends in spirit life. Dr. P. T. Johnson, of Battle Creek, Mich. spoke words of encouragement to the friends.

Mrs. O. Hodges, of Battle Creek, Mich., passed on to the spiritual realm, Feb. 10, in her 84th year. She was a pioneer to Michigan and a pioneer of Spiritualism. She leaves two daughters who mourn her departure. Services were conducted by Dr. P. T. Johnson, who under the controlling spirit, gave words of cheer to all.

Mrs. Mary Heart passed to spirit life Feb. 26, after a long struggle. She was 50 years of age. She leaves a dear mother who misses her presence. Dr. P. T. Johnson, of Battle Creek, Mich., conducted the services.

Mrs. Sarah Eastwood passed to spirit life, Feb. 22, at the home of her niece, Mrs. Chas. Stafford, in Forestville, N. Y., at the age of 80 years. Cancer was the cause of death. She was loved by all who knew her.

MRS. J. D. STAFFORD.

Mr. Alfred Cooley, of Heart Prairie, Wisconsin, passed to spirit-life, August 11, 1898, aged 63. He was a staunch Spiritualist for many years. He had been a subscriber for The Progressive Thinker since nearly the first number.

LAURA C. AUSLEY.

Juanita, the well-known Gypsy medium, passed to spirit life Feb. 21, at the age of 30 years, at Colfax, Cal. Juanita was born in Buffalo, N. Y., and was highly esteemed by all who knew her. She had been sick for nearly three years with catarrh of throat and stomach.

Mrs. Elvira Wilmer passed to spirit life, from her home, 2552 Cottage Grove Ave., Chicago, Feb. 24. She was a believer in spirit return and by special request, C. O. Henderson conducted services.

C. C. H.

Mr. Stephen Pond passed to the higher life, at the home of his son, at Morrison, Ill., Feb. 7, 1899, aged 90 years. He had been a life-long Spiritualist and was rejoiced to make the change. Services were conducted by Dr. J. A. Bailey, of Clinton, Iowa.

COR.

Passed to spirit-life, Mrs. Sarah Wheeler, of Wheeler, Iowa, N. Y., aged 70 years. She was an old-time Spiritualist and had realized the consolations found in his philosophy as she was the last of a family of ten to pass to the other life. She leaves on this side sons and daughter who will miss her physical presence, but the sublime faith that cheered the departed mother in her sorrow in parting with dear ones, is the light that falls about the pathway and into the souls of her children. They will know she will minister to them as conditions will allow and send them loving messages from "the morning land." Funeral services were conducted at the late residence of the departed by the writer. MATTIE E. HULL.

Mr. J. M. Harding passed to the higher life, Feb. 13, 1899, at Garden City, Texas. Many friends of Mount Pleasant Park, Clinton Iowa, will remember him as one of the old campers, and a member of the association for many years.

A FRIEND.

Passed to the higher life Feb. 28, at the residence of her husband and parents, Clarendon Hotel, Joplin, Mo., of cerebro-spinal meningitis, Mrs. Gertrude Alberta Myers. This was the third death in this sorely afflicted family within two weeks. Mrs. Myers was a medium and has done more to convince the public of an after life than any other medium Joplin has ever known. The service was conducted by the undersigned, and never has there been a sadder task for a teacher than the one assigned here, to speak words of consolation at the death of three beautiful mortals called away in the flush of youth and young womanhood in the short space of two weeks. Only the angel world who warned Mrs. Myers of her death, can give hope and comfort to those left behind. After her baby passed over Mrs. Myers was sitting in her room when the strings of her guitar twanged twice. Immediately she was impressed to say: "There will be two more go out of the family a week from that day." Her brother was buried and one day later she was carried to lovely Fairview, the resting-place of Joplin's dead. She sleeps by her babe and brother, sweet sleep of peace for the weary body, joyful awakening for the soul into the new birth. Galena, Kan. SARA C. SCOVELL.

Dr. W. H. Nelson was born in Alexander, N. Y., March 18, 1822, and passed quietly from earth life, of heart failure, Feb. 18, 1899, after an illness of many months.

He became a resident of Paw Paw, Mich., in 1874. October, 1887, he moved to Marshall, Mich., and in October 1892 he returned to Paw Paw, where he had since resided. He was a successful clairvoyant and a magnetic healer of world-wide repute.

He was possessed of strong individuality and nobility of character; and his was one of the gentlest, tenderest hearts I ever knew.

"What is loving and excellent is permanent. It never dies, but lives and loves forever."

The following was written to him by a friend, and is voiced by many: "Few reach the human heart so closely, or breathe more consolation into it than you, my valued friend. Old and young, rich and poor, received blessings from your hand and cultured mind."

He was a contributing member of the N. S. A. and charter member of the P. P. V. S. A. He has been a subscriber for years to The Progressive Thinker.

Hon. L. V. Moulton, of Grand Rapids, conducted the obsequies at the residence, Thursday afternoon, the remains lying on a couch, partially covered with a slumber robe, amid a profusion of flowers, surrounded by his ever-devoted wife, three daughters and many friends, and the quiet face of the dear one looked so peaceful as if he had just fallen asleep.

The body was taken to Detroit Wednesday and incinerated Thursday forenoon at the Detroit crematory, according to his special request. C. N.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75c. For sale at this office.

## FREE MAIN

PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF RESULTS OF RECENT SCIENTIFIC RESEARCH REGARDING THE ORIGIN, POSITION AND PROSPECTS OF MANKIND.

DR. LUDWIG BUCHNER, Author of "Force and Matter," "Energy in Nature and Science," "Physiological Pictures," "Six Lectures on Darwin," etc.

"The great mystery of existence consists in perpetual and interrupted change. Everything is immortal and indestructible. The material world as well as the most exalted of the celestial bodies—the sun and stars—the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing; but Being itself remains eternally the same and imperishable. When we die we do not lose ourselves, but only our personal consciousness. We live on in nature, in our race, in our children, in our deeds, in our thoughts, in short, in the entire material and physical contribution which, during our short personal existence, we have furnished to the culture of mankind and of nature in general."—Buchner.

THOMAS PAINE'S "Was He Junius?" By Wm. Henry Burr. Price 15 cents.

The Religion of Spiritualism, Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Saylor, agnost and noble man. Price 15c.

Real Life in the Spirit-land. Given inspirationally by Mrs. Maria M. King. You will not be weary while reading this excellent book. Price 75 cents.

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March 11, 1928.

which is immortality, upon which they

O beloved friends, you who have grasped the teachings, you who have dared proclaim the truth and call it

THE CHURCH OF THE SOUL.

do you suppose that name would mean anything if it did not include all this range that has been mentioned, and do you suppose Spiritualism itself would be a light upon the world if the one upon the platform said nothing about the next state of existence, and told you nothing beyond or before that? Nay, you would even then have still to receive revelations and know of the soul's immortality.

By the light of this truth, by the love that we bear you, our beloved congregation, by the truths that are being scattered all over the world, be comforted, be true, be sure and have the foundation deep and high and wide, and let the soul life illuminate itself until, like the sweet music of Apollo that came from the skies, it shall charm even the angels, and those who are in sadness and doubt upon the earth shall find in the melody of immortal life something that will adjust every human life and every human heart to the divine symphony of immortality.

## BOSTON LETTER.

### Preparing for Anniversary Celebrations.

The Boston Spiritual Temple (Berkeley Hall Society), of Boston, Mass., will celebrate the fifty-first anniversary of modern Spiritualism on a large scale, Sunday, March 20, in the Old Fellows' Hall. They have engaged at a large expense for that occasion that eloquent speaker from the West, Mrs. Mary Ellen Leach, who will make her first appearance before a Boston audience of Spiritualists. They have also engaged that popular speaker, Mrs. C. F. Fannie Allen, the Hon. H. D. Barrett, president of the N. S. A.; Dr. Dean Clarke, Mrs. Jennie K. D. Conant, the medium of the Banner of Light; Miss Lucette Webster, Boston's sweet singer; Mr. E. Warren Hatch, violinist; and Master Charles Hatch, pianist; and many others to be announced later. This will be the first of a series of celebrations, and the committee intend to make it one of the best.

Among other societies to celebrate, that the writer knows of, is the Massachusetts State Association of Spiritualists, which will celebrate all day Thursday, March 30, in the Old Fellows' Hall. Last year in grand style they celebrated the jubilee in grand style and was second to none, not excepting the Rochester Jubilee that was held. It is the intention of the committee of arrangements to make this year's celebration as fine as last year's.

They have for speakers this far engaged the Hon. H. D. Barrett, Dr. George A. Fuller, Mr. F. A. Wiggins (his first Boston engagement this season), Dr. Dean Clarke, Mr. A. P. Blinn, Mrs. Carrie F. Loring, Mrs. H. G. Gertrude, Mrs. Alice Waterhouse, Dr. Conant, E. W. and G. L. Hatch, Mrs. Hattie C. W. and many more to follow. These meetings will be opened free all day.

The First Spiritualist Ladies' Aid Society will celebrate Friday, March 31, all day, at 241 Tremont street. They will have a host of speakers and mediums, and as usual will have a fine celebration. This society is the oldest in the State and has in years past held large celebrations, and this year will be no exception.

The Helping Hand Society will celebrate their anniversary Wednesday evening, March 29, in Gould Hall, No. 3 Boylston place. They will also have a long list of speakers and mediums, and a good time is expected then.

On Sunday, April 2, the Boston Spiritual Lyceum will celebrate the anniversary in Berkeley Hall in the afternoon. This will be the closing meeting of anniversary week, and a large programme of children and adults will be expected. George A. Fuller, M. D., will be the speaker, during March and April, and H. D. Barrett is the speaker for May.

We had a two months' treat during December and January, when we had for the speaker in Berkeley Hall your able citizen, Prof. Wm. M. Lockwood. He never made such an impression as he did this year. Chicago should be, as I suppose it is, proud of such a man. His friends were so pleased with his work that they presented him with a gold headed walking stick as a small token of their esteem. The presentation took place at the Helping Hand Society, before a large number of his friends. The Professor was taken by surprise, and it was a few minutes before he could speak. We are looking forward for a return engagement next season.

HATCH.

### RIDICULOUSLY SILLY.

The Christian National Reform Convention, in session as we write in Boston, announces by resolution, that "Jehovah is angry with the American people because Christ's name does not appear in our National Constitution."

If we are to judge by the record the Jews made of this tribal God of theirs, he is exceedingly petulant, but as he declared himself a "jealous God," and directed his pets to have no other, we are suspicious these fanatics misrepresent him. We are the more inclined to this conclusion because of the fact told in Ecclesiastes 7:3, "Anger resteth in the bosom of fools," while Paul, I Cor. 4:10, writing of himself and associates, said: "We are fools for Christ's sake."

Now is not that just what is the matter with these National Reformers?

### A COLD BATH.

A Marysville, Kan., paper says: "A hole was cut through eighteen inch ice up in that county (Marshall), the other day for the purpose of baptizing seven converts, who froze to the ice when they were taken out of the water." Was not that too much of a good thing?

"Social Upbuilding, including Co-operative Systems and the Happiness and Enlightenment of Humanity." By E. D. Babbitt, LL. D. M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Universe." What Force? The Beginning of Creation. What Matter Is? The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Life. The Substance of Matter. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"A Happy New Year; or Fifty-two Letters to the Banner of Light." By Abby A. Judson. Full of sweet-toned spirituality. Leatherette binding, scarlet and gold, 178 pages. 75 cents. For sale at this office.

# OUR ECLESTIC MAGAZINE

Valuable Thoughts and Information Selected From the Secular Press.

## SPIRITS CAN RETURN.

Dr. Lyman Abbott Explains His Hopes for Futurity.

DR. HILLIS'S PREDECESSOR IN PLYMOUTH CHURCH CREATES A DECIDED SENSATION IN A PRAYER MEETING.

Dr. Lyman Abbott made a profound impression upon those who were present at a recent prayer meeting at Plymouth Church by his views relative to possible communion with the spirits of those who have died. It was his last prayer meeting in the church, and consequently there were few of the members absent.

He spoke of the last supper and of Christ's great desire to be with the twelve apostles at that time.

"He wanted a last quiet conference with his personal friends," said Dr. Abbott. "He wanted to give his last utterances, not to the world, but to his friends."

Referring to the fourteenth, fifteenth and sixteenth chapters of St. John he pointed out that they contained practically no reference to the past, no appeal to emotionism, no reference to the impending tragedy of the cross.

"He throws them from the past into the future," continued Dr. Abbott. "The gist of his message is: 'I am going away from you and you are not going away from me. I will be more with you than before.'"

### SPRIT TRANSCEENDS THE BODY.

"We are beginning to get some little hint in modern studies that the spirit transcends the body—that it runs beyond this present life, and rises above the horizon of its corporeal limits. How far we can trust personal psychic science I do not know—certainly enough to know that the spirit of man exerts an influence beyond the reach of his hand or the sound of his voice, even while on earth."

"I do not know—who does?—what I can do outside the realms of corporal presence. I know that I can pray for help, strength or guidance for another and by some spiritual reality reach him. There is a spiritual presence which runs beyond the physical. I believe there is a spirit which death does not quench, but releases and makes efficacious."

"I derive my belief partly from the Bible, partly from the testimony of others and partly from my own experience."

### DISCREDITS SO-CALLED SPIRITUALISM.

"I do not believe that those who have died have gone far away from us. They are not beyond us. If our eyes were open, you know, but that we could see those who have gone from us and yet have not gone from us?"

"The more this faith comes to me the less I believe in what men call Spiritualism, the less satisfied I am with rappings and physical demonstrations. I love to think my mother follows me with her eyes as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indefinable influence that sometimes comes into my life is from her."

"I would not substitute that for table-tipping or table-rapping. Men may ask me if I am not afraid I am Spiritualist, but I think it is just the other way. Those who are gone are ministering angels; for that very reason I decline to go back to the inadequate physical manifestations."

"All this may be the result of imagination; I am not certain. I do not know, but of one thing I am sure—there is a real presence of the Christ. He is not dead, though the world does not see him."

"I may know him; I may expect to see him. How many times I have longed to clasp his hand to look up in his face, to have him sit down beside me."

"At other times I am glad he is not on earth, not to be seen or heard or handled."

### A COMMUNITY OF SPIRITS.

"Where there is a community of spirits it transcends all community of words. There is no husband or wife, child or mother, who does not know the experience of being closer to a soul in silence than in talk."

"Christ is present certainly as a wonderfully increasing memory. America is fuller of Christ to-day than Palestine ever was. There is more of Christ's influence in the church and state and home than when he walked on earth and we cast out."

"In closing his talk Dr. Abbott spoke of the Protestant misconception of two doctrines of the Roman Catholic Church. He denied any belief in the real bodily presence in the eucharist, but affirmed that in the mass Christ was really present in spirit. He said: "There is the real spiritual presence of a living Christ on the altar. The table is a sacred memorial service. I believe there is."

### A COMMUNION WITH THE DEAD.

I believe that next Sunday morning some, perhaps many, of those who have departed will be there to share that holy communion with the living church.

### PART HIS FAITH, PART HIS HOPE.

"Part of this is my faith, part my hope. In time to come, when I cannot sit here, I hope to be here in thought at least, perhaps in the same living in-corporal presence, and when the time comes that I bid farewell to the earthly church I hope to come back, with Father's permission, and in the spiritual presence commune with you."

Dr. Abbott upheld the religion and the essential elements of the Christian religion and theology.—Times-Herald, Chicago.

The Chicago Evening Post, in anent remarks of Dr. Abbott, says: "Spiritualism has acquired a champion of wide influence and power in the person of Dr. Lyman Abbott—not the grossest form of Spiritualism that is identified with table rappings and other theatrical and spectacular features, but the form that is really spiritual and beautiful. The

so-called common phenomena of Spiritualism could hardly appeal to a man of Dr. Abbott's intelligence and finer sensibilities, but many people who repudiate them can meet him on the ground he takes without doing violence to their common sense and their previous religious teachings.

"There is certainly a beautiful thought—a thought of wonderful influence for good that must appeal to everyone whose affections lie deep—in the following extract from his remarks in Plymouth Church, Brooklyn: "I love to think my mother follows me with her eyes as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indefinable influence that sometimes comes into my life is from her."

"In holding to such an idea as this Dr. Abbott truly says he is not adding Spiritualism so much as Spiritualism is adding him. It cannot offend even those who do not believe, wherein it differs from the more material idea of Spiritualism, and when it is accepted by a man of Dr. Abbott's standing in the Christian world it must at least command the respectful consideration of everyone. The thought that loved ones who have passed away are yet near by, trying to exert an influence for good, should have a tendency to make all better and purer."

## SPIRITUALISM.

It Is Growing in America.

PRESIDENT BARRETT, OF THE NATIONAL ASSOCIATION, TALKS OF BELIEF IN PHENOMENA, IN THE CHICAGO CHRONICLE.

The attention of the world was first attracted to modern Spiritualism fifty-one years ago, when the little Fox sisters listened, awestricken, to a series of taps on the dining-room table of their home in Rochester, New York. At first they were disregarded as the raps continued on the table with great intensity when the little girls placed their hands upon it, superstitious persons began to regard the phenomenon as an ill omen and considered that the children were calling forth such knockings without moving a finger were possessed of the "evil spirit." Scientists became interested in the matter and, taking it up, endeavored to prove scientifically that the "Rochester raps" were slaps from another world, which, in time established a so-called Spiritualistic science, from which was deduced a philosophy that later developed in the Spiritualist religion of to-day, that has so great a following and is of such manifest interest to the world at large because of the mystery attached to it.

Step by step Spiritualism has advanced in its fifty-one years of life, each plunge ahead being so marked that the evolution of Spiritualism is traced as follows: Spiritual rappings or slaps were followed by the development of clairvoyance and clairaudience. Trance speaking came next hand in hand with inspirational speaking, when the person "inspired" spoke prose and poetry never written or thought of before. Independent writing, or inspirational writing as it is usually termed, was the following step in Spiritualistic advancement. Then came automatic writing, where little children who have never attended school have been known to write "messages," and even compositions in several different languages. Slate writing succeeded automatic writing, after which came spirit painting on slates of scenes, flowers or persons. Then came platform trances, from which resulted psychic interpretations. The last form of the evolution of Spiritualism is materialization, which is considered the least because it is so easily duplicated.

### MANY FORMS OF BELIEF.

There are many forms of religious belief among Spiritualists, but on two points most of them are agreed. First, that the Bible was not written by the command of God, but was written as an early day history by ordinary men, who received no greater inspiration than did Carlyle when he wrote his "History of the French Revolution," or De Maurier with his tale of "Fanny." Secondly, they claim that the spiritual manifestations and minor miracles of Christ's day sprang from the same origin as those of the present day and were nothing more or less than the beginning of the Spiritualism of the nineteenth century. Hence, the miracles of Christ's day are referred to by Spiritualists as "ancient Spiritualism," while the belief which they adhere to is called, "modern Spiritualism." There is much difference of opinion among Spiritualists as to the life of the person "who has passed to the other side." Some believe that the spirits of the dead remain on this earth and live out their lives among us in an invisible form. Some think some special place in space has been allotted to them, where they shape their future destiny according to their life on earth, and many believe they journey to some one of the planets, or all of them in time. Heaven and hell, with most of them, are conditions of mind rather than places. They do not believe in long drawn out lives, but think by long continued good living the sins can be atoned for. There are other branches of Spiritualists who believe in the orthodox faith of future existence.

### HARRISON D. BARRETT, OF BOSTON.

President of the National Spiritualists' Association and editor and publisher of the "Banner of Light," the oldest Spiritualist paper in the United States. Mr. Barrett is of high education and leans more toward the psychic and philosophical problems of Spiritualism. In some of his religious side of Spiritualism Mr. Barrett said: "The Spiritualists, among whom I am one, believe in life, love, wisdom and power en-throned in the universe, all of which we call God. We think truth should be the end of all mankind, for it reveals the infinite. Truth leads us to know of the immortality of every human soul. We believe that eternal progression is the destiny of every person and every object. Spirit communion, through which we come in conscious relation with our friends, is one of our strongest and most cherished ideals; the same as is sympathy, that refining element in human life that makes us feel for each other's woes and the entire brotherhood of the race. And we believe firmly in love, pure and holy love. Not love that tends to baseness or degeneracy, but love among men, among women and children, such as we mean when we say 'I love you.' The love that is the lever by which the children of men are lifted to higher thoughts and more true and upright positions. We who believe thus are simply 'Spiritualists.'"

"The 'Christian Nationalist' professes to take Christ as the test of all mediums, and lay great stress upon the ethics of Christ. They hold closely to the Bible, but believe in the return of spirits to this world. They treat God as an individual rather than as a universe."

"Then there are the 'Theosophical Spiritualists,' who are at the half way station between Theosophy and Spiritualism. They mix the explanation of the spirit of man with the return of spirits and forget to say what the spirits do and where they go and how long they have to wait around before reincarnation occurs."

"The 'Phenomenal Spiritualists' form another brand in the religion. They find nothing outside of manifestation and seek no higher. The four forms I have mentioned are the leading divisions of Spiritualism."

"Spiritualism is loaded down with fraud for mercenary purposes. I believe that in every line of Spiritualism there is truth and miracle, but I am sorry to say that the majority of mediums, able and in some one respect most gifted, profess to accomplish what they are not given the power to perform. For an incident take slate writing. There are from twelve to fifteen persons who hold it in the slates. The frauds bring this slate to the corner of the table. In such a case the medium by some sleight-of-hand work will either remove the slate from the frame and substitute one already prepared or else will noiselessly write a message with a piece of lead which is pressed under his finger nail. Another way is to prepare slates in quantities with written messages by some chemical process, which does not show up at first. The calligraphy gives several slates. He first carefully washes them in water, then holds one in his hand, places one under his foot and perhaps puts one on the table by his side and one on the mantelpiece, while the medium sits across the room."

### SOME OF THE FRAUDS.

"In ten minutes or so the slates are opened and found to be covered with writing, the characters being brought out by chemically written characters. Another device in prepared slates is to cover the writing with a fine rubber canvas that cannot be detected. While the slate is held under the table the rubber is cut off by the medium's finger nail or ring."

"There are many tricks the test mediums practice. A body of people who give tests will employ one agent for all of them. This agent will collect a list of people and investigate the private history, obtaining names of friends and relatives who are dead. When a stranger calls on one of these mediums he is told that business is so pressing he cannot be seen until the following day. Meantime the agent is called on for facts and a good hearing given the next day, the medium adding to what he obtains from the agent what he himself gathers from his knowledge of physiognomy and mental telepathy. There is also a test, changes a book secretly circulated called the mediums' 'blue book,' in which correct names and dates are stated. Thus are many tests duplicated."

"When people are photographed surrounded by their spirit friends the plates are prepared first and a space left for the person's head and shoulders. Many of these plates are kept on hand and the variety is large, so a person can be photographed with merely one spirit or with a whole crowd, according to his desire."

"The test séance is the worst fraud of all and employs the most cunning. Frequently a trap door is placed under the cabinet and when the medium calls for spirits they come up through the door from a hole below, which is usually very small, but always neatly carpeted to keep the garments clean. Or the trap door will be behind the piano or otherwise conveniently situated."

"The medium and her manager are as carefully searched by people called 'sleuths' as ever a captured prisoner is searched before being confined in jail. But the right person is examined. One of the searching party coming from the audience will have the spiritual garb under her skirts and the paraphernalia of gauze will be left in the cabinet unseen by the others."

"I have seen genuine cases of materialization, but they are rare, very rare. I can detect a fraud in an instant, just as I can recognize the genuine. There have been many extraordinary instances of materialization at the Scientific Institute of Sweden, a station fifty miles out of New York City. There was no chance for confederates or for the medium to talk for the spirits, for we not only bound her to a chair, but gagged her as well. In this situation she has frequently caused spirits to materialize before the professors of the institute and their assistants. There are instances of genuine slate writing as well as the genuine in all other branches of Spiritualism. But we do not hold that one medium can do all things."

### "THE GREATEST PHENOMENON OF MODERN SPIRITUALISM WAS WHEN D. D. HOME, AN AMERICAN, VISITING IN LONDON, WAS CARRIED BY THE SPIRITS FROM A FOURTH-FLOOR OPEN WINDOW AND FLOATED 180 FEET OVER A LONDON STREET AND BROUGHT BACK TO THE PLACE FROM WHICH HE STARTED, BUT THROUGH ANOTHER WINDOW. THAT WAS SOME TIME AGO, IN 1855. WE HAVE MORE MODERN MIRACLES, BUT THEY ARE NOT QUITE SO STARTLING, PERHAPS."

"I have a friend who took his own life in 1892 and was writing the medium printed some pencil dust on the floor and threw the slate upon it. In ten minutes or so he picked up the slate and on it was written a message of love, with the signature, 'Your Sister, Anne.' It is a fraud," he cried. "I never had a sister Anne."

"The medium told him it was not a fraud and to write to his parents and tell them so. He did so, and received word that there had never been anyone named Anne in the family. One day a medium remarked to him, 'There is a brunette woman following you, who calls herself your sister, Anne.' He then went for a slate writing and received the same message as he had before and with the same signature. On seven different occasions that same message came to him, until he was disgusted, as he did not think it genuine. One day in 1892 he was visiting in New York and told her of the message he had told her of, without telling the name. 'Did you ever have a child who died?' he asked her. 'Yes,' she replied, 'a little girl, who only lived a few hours.' The next question he asked was, 'Did you have a name picked out for her?' His mother said, 'Had she lived I should have called her Anne.'"

### STRANGE OCCULT KNOWLEDGE.

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followed my directions. I was unavoidably delayed half an hour and when I arrived at the hall the place was crowded. I never delivered a better lecture before in my life. When I had finished a medium stepped up to me and said, 'While you were talking I saw standing by your right side an old man with a long white flowing beard, seemingly an oriental, and evidently your guide, while to your left stood a handsome blind woman of more than mortal beauty.' Two days later I received a letter from my sister telling me the four of them had gone to the medium as I requested. She wrote, 'We were unavoidably delayed for an hour. When we formed the circle it seemed as if my soul left my body and I journeyed through space until I saw you. You were standing in a large room upon a platform speaking. I saw standing by your right side an old man with a long white flowing beard, seemingly an oriental and evidently your guide, while to your left stood a handsome blind woman of more than mortal beauty.' My sister used the exact language as did the medium after my lecture."

"One of my sisters has been dead a good many years. I saw her one day at a séance in New Orleans and she told me my mother was very ill. I asked if she would die, and Olive replied not if I went to her. She told me all about my people, whom I had not seen for years, and how the old farm appeared then. Olive had a strawberry mark on her left cheek that annoyed her greatly in life, and when she had finished telling me of the home she raised her hand and pointing to her cheek said, 'It's gone now, Harry,' and disappeared. I wrote home and learned that things were just as she had told me they were and my mother not expected to live. I took the next train home and remained with her until her recovery."

"I could cite instances where spirit friends had permitted people to take place of events about to take place that they might be prepared for great sorrows. I know of cases where lives and fortunes and home circles have been saved by spiritual messages. We were just as she had told me they were and my mother not expected to live. I took the next train home and remained with her until her recovery."

### THE OLD ARMCHAIR.

"I love it, I love it, and who shall dare To chide me for loving that old arm-chair?"

As I sit and dream of the days long gone,  
When life was bursting from out its dawn,  
When the sun of boyhood was beaming bright,  
And the heart, yet a stranger to care,  
Was light,  
I can see it modestly sitting there,  
That household treasure, the old arm-chair,  
And the kindly eyes and the sweet old face  
All seamed and wrinkled, yet full of grace,  
Of the aged mother, long since at rest  
In the old churchyard, and within my breast  
The heart grows tender and thrills with love.

### RECIPE FOR A HAPPY DAY.

Take a little dash of cold water,  
A little heaven of prayer,  
A little bit of sunshine gold  
Dissolved in morning air.

Add to your meal some merriment,  
Add thought for kith and kin,  
And then as a prime ingredient,  
A plenty of work thrown in.

Flavor it all with essence of love  
And a little dash of play;  
Let a nice old book and a glance above  
Complete the well-spent day.

—Good Health.

### TAKE NOTICE!

The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," on sale, for the benefit of its treasury. The book retails at \$2 per copy, but the gifted author who generously presents it should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualists or Christians, who scarcely read it without spiritual profit. For sale at this office.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has done and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

"Mediumship and Its Development, and How to Measure to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

### ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM: OR A CONCISE HISTORY OF THE PRINCIPAL PASSAGES OF THE OLD AND NEW TESTAMENT SCRIPTURES WHICH PROVE OR IMPLY SPIRITUALISM; TOGETHER WITH A BRIEF HISTORY OF THE ORIGIN OF MANY OF THE IMPORTANT BOOKS OF THE BIBLE.

By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

# FATS

If you suffer from Epilepsy, Fits, Spasms, St. Vitus's Dance, St. Vitus's Dance, etc., have children, relatives, friends or neighbors that do so, or know people that are afflicted with New Discoveries, Epilepsy, will PERMANENTLY CURE them, and all you are asked to do is to send for a FREE Bottle and try it. It has CURED thousands where everything else failed. My 90-page Illustrated Book, "Epilepsy Permanently Cured," FREE. When writing, please give name, age and full address. All correspondence professionally confidential.

W. H. MAY, M.D.  
May Laboratory, 34 Pine St., New York City.

### Cold Mine Seen in a Dream.

A dispatch from Youngstown, O., says that D. B. Balcom, agent of the Pittsburgh and Western railroad at Wayland, will resign his position and go to Montana to prospect for gold, in pursuance of a dream he had, in which fabulous amounts of the yellow metal were spread out to view.

Balcom, after a hard day's work, retired and dreamed that he was taken by a guide to the top of a mountain range in Montana, near the border line of British Columbia. The sun was just rising and his guide pointed to a certain spot which was literally covered with gold.

The dream so impressed Balcom that the next day he drew a map giving the mountains, valleys and rivers as they appeared to him, and the spot where he had seen the gold.

Balcom has never been in Montana and knows practically nothing of its surface, yet the map is a perfect reproduction of that section and is pronounced correct by experts, who have prospected there.

Balcom has taken carbon copies of the map and one is in the possession of an official of the Pittsburgh and Western railroad here.

As soon as Balcom can arrange his affairs he will leave for Montana and he expects to make a rich strike.

### TAKE NOTICE!

Bear in mind that the order for the premium book must always be accompanied by a year's subscription to The Progressive Thinker. You will not be allowed to order the paper, and after words send for the premium. The two orders must come together. Each one can get the premium at any time by extending his subscription one year. On no other terms will the premium be sent out.

KEEP IN TOUCH.

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your library.

### CLUBS! CLUBS!

In clubs of Ten Subscribers, at One Dollar each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets out of the club. The names must be sent at one time. Now is the time to act. Just think of this offer, to each subscriber—a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every post-office in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. Ten yearly subscribers, ten Art Magics, \$10.

### A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker, will receive a valuable book free to the one who gets out of the club. The names must be sent at one time. Now is the time to act. Just think of this offer, to each subscriber—a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every post-office in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. Ten yearly subscribers, ten Art Magics, \$10.

### THE DIVINE PLAN.

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# 485

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you are paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Transcribed at the request of a band of ancient philosophers. Price 30 cents.



## QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

A. Buerstatte: Q. Since 1881 have had various phases of mediumship, and have talking in unknown tongues and automatic writing in a strange language. I send specimen, and ask for an explanation. Is there any medium who can translate it?

A. This phase has been recently discussed in this department. Of the hundreds of specimens sent from widely remote localities, there is a remarkable sameness, as though all were written after a well defined system. Yet their value appears to be only that of practice of the hand in gaining control. In most cases this proves a failure, for the hand as it were falls into the habit of writing these characters and year after year does not improve. Translations, have been made, ostensibly, but it would be far more profitable to write in a language understandable, and if this phase cannot be outgrown better to discontinue the seances for a time.

L. H. Kittbridge: Q. How many different religious beliefs or sects are there in the world?

A. It is difficult to determine the exact number of sects, which will appear from the fact they have been estimated all the way from 1,000 to 3,000. The difference depends on how slight a variation in belief is recognized as sufficient to constitute a sect. In the early centuries of Christianity there appeared to be even greater diversity and conflict of opinion than at present, and the recognized method of settling such differences of belief by physical means instead of discussion, emphasized the antagonism.

Most of these sects had their day and like stranded monsters lie along the coast line of the stream of time, grotesque, pitiable in the nature, the shame, the degradation they have wreaked on credulous humanity. The dead sects weary of outliving the living. Alas! they form an appalling commentary on the ignorance, credulity and weakness of mankind.

"Astra" gives several instances where others have seen a spirit attending her, her exact counterpart, and asks an explanation of this "double".

A. It is to be explained not on the theory of "double appearance," a manifestation which these instances do not parallel. "Astra" is a medium for the best form of spiritualization, that is, etherization. This spirit, so like herself, is present with her almost constantly, for she is not only a cousin, but a spiritual sister in harmony of mind. Entering into "Astra's" sphere, she is at times made visible, unconsciously to herself. This explanation covers a multitude of instances which have been observed and recorded.

Warren Miller: Q. (1) What is the condition of the spirit of one entranced? What, while entranced, is the condition of the spirit while in trance, is as various as the profundity of that state. It may be in the beginning able to communicate its feelings through the physical organism. It may go on until it depends almost entirely on its spiritual senses, and has no control over its physical body. The thoughts, ideas, impressions, etc., retained in that state, may or may not be retained by memory on its return to the normal physical state, dependent on its relations to the physical life. Fever and all diseases which produce unconsciousness, affect the mind through its dependency on the state of the physical body. Related as it is to that body, it is not only refused expression through the brain, but its activity is paralyzed or distorted. When, as at death, the separation comes, the physical condition is reflected on the spirit, and for an indefinite time. Yet it is surely thrown off.

C. G. B.: Q. I am sitting for a trance speaker. I want to know if I can succeed, without education. I haven't any.

A. Education does not affect the state of trance, but the character of the trance and its value depends on the training—education of the mind entranced. You would not take a half-trained violinist to an Ole Bull, and expect a perfect music. You would feel that you dishonored the musician if you did not take the best instrument. The world is exceedingly foolish and ignorant, but a lecturer going out with nothing but his desire to speak, and imperfect trance or inspiration to assist him, will find it better informed than himself.

Inspiration is a wonderful assistance, but it is not alone the royal road to knowledge, and it comes not for the asking. It demands devotion, concentration of purpose, and sacrifice, and the toll of having it at its best estate, is equal to that of education on other lines.

The school of the trance and inspirational speaker is the circle. Before the circle the employed speaker can test this value of his utterances. He can become developed, and learn the true value of his gift. If he is able to interest and interest the circle, it may be enlarged, and out of it grow the public meeting, when the inspirational speaking will be judged at its real value.

If he takes his spirit guides as teachers, and avails himself of every source of information, with the humility of a child, and infinite patience, he may hope to achieve success.

J. S. Arthur: The adhesion and rejection of paper when rubbed is purely an electrical manifestation.

After "sitting for 18 months for physical manifestations," it would be well to sit passively, without any expectation, and passively receive what may be found expedient for your spirit friends to give. The feeling of loss of strength, and swelling, indicates a phase of mental mediumship rather than physical. Take in some new members to your circle.

Student, Ponca City, O. T.: Q. By what exact method can clairvoyance be induced in a subject, sensitive and easily put into the hypnotic state?

A. As clairvoyance is a higher state than that of the hypnotic, it is essential

to carry the subject beyond suggestion, and have him independent in his spiritual perception. This will be accomplished by successive steps. The subject should be hypnotized or magnetized at stated times, each time the impression must be left that the next trial will go further.

A sensitive in this condition will develop in clairvoyance more rapidly by sitting in a circle, when a strong spiritual influence will be excited, to carry the subject beyond the control of physical conditions.

If the magnetizer, however, depends on himself, he must patiently await the awakening of the spiritual perceptions. No formula of passes is of the least value, except as concentrating the mind and sustaining attention. The state cannot be forced.

A. L. Studer: Q. What causes reflex action?

A. What is known as reflex action in the nervous system, comprises those movements which are not recognized or controlled by the direct thought, but the movement of the mind, the thinking, etc. If the head be cut off from a turtle and a coal of fire touch its foot it will withdraw just the same as though not injured. In this case the nerves of sensation only reach a ganglion of the spinal cord, and communicate with the return motor nerves which cause the muscles of the foot to contract. No impression reaches the brain. So in case of the heart, the impulse goes to and returns from the spinal cord, and the proper power does not receive the impressions, nor transmit the force, which comes from appropriate ganglia in the spinal cord. This is reflex action. It is the much talked of, most ignorantly talked of "subconscious self." The automatic action of the spinal cord, sending up no messages or only scant and imperfect ones to the central brain. A great share of physical activity is referable to this reflex action, another large portion is referable to the same mingled with a more or less controlling consciousness. For instance, breathing is under partial control, yet is compulsory. There are sufficient nerve fibres ascending to the brain to give it this partial cognition and control.

It is true that many mysterious psychic phenomena may be explained by this "subconscious self," this action of organs, unrecognized by the consciousness, but when applied to the phenomena of Spiritualism it is a ridiculous speculation.

T. A. Parkinson: Q. What specific new psychic or moral elements have been introduced by Spiritualism in the past fifty years, which alone or combined with the teachings of Christ, constitute a new religion for this age?

A. Spiritualism affirms that spiritual beings are originated and sustained by law, in contradistinction to the old belief in their miraculous character. That of itself overturns all the past with regard to Spiritualism. So far as the morality of Christ is concerned, Spiritualism makes it its own. Yet it can never unite with any system of religion to make a future religion. Its mission is the destruction of ignorance and superstition, which is the foundation of all religions. Its adoration is for man, its aim his perfection.

## GREATLY NEEDED.

### A History of American Spiritualism.

As fifty years have passed since the electric rappings at Hydesville, N. Y., and as a great movement with millions of devotees has evolved therefrom, is it not quite time that we had a careful, consecutive and well-written history of American Spiritualism? Such a volume is certainly demanded, and it should be written while some of the old pioneers are yet living in their bodies. These were witnesses of the beginning of phenomena that at first startled and has since converted the brainiest portion of the world to a knowledge of a future existence. The fact itself is above all price.

Mrs. Britten's book, "Nineteenth Century Miracles," was useful in its time, though its first three chapters were devoted to Spiritualism in Germany, France and Great Britain, and its last chapter to American Spiritualism, a reversal of the order of time. Spiritualism, conceived in heaven, was born in America. Here it passed through the struggles, trials and persecutions of all great reform movements. It is now a power, a mighty power, modifying old theology, and building for itself a temple immortal. Its history should be written carefully, critically and conscientiously. And who shall do it? Harrison D. Barrett, the efficient president of the N. S. A., in one of his official reports suggested that Lyman C. Howe be asked to undertake this project. I think it met with the unanimous approval of all present at this gathering of the association. Personally I felt that it was just the thing to be suggested and accomplished. Mr. Howe is one of the old pioneers; he has never shrunk from the battle, and when wounded or scarred the disfigurements were all in front. He is a medium, a scholar, a logical writer, and a most devoted platform speaker. Just the man to write this history. Will he undertake it? I have no assurance that he will, because in doing it he would necessarily have to leave the public platform where he is in such demand and is so much needed in defense of a true and liberal Spiritualism. Now, then, would he not drop his platform work for, say two or three years, if he could be assured of a fair and satisfactory remuneration for the time occupied in writing the proposed history? I know nothing about his idea upon this subject is, or would be, but I am sure that funds could be raised from these millions of Spiritualists to amply reward him for his labors. Such a book would not sell at first as would some shallow silly novel, all attire with love and murder, or as would some illustrated tale of adventures in Darkest Africa—although the book would pay in the end. Not at all time in assuming responsibility in this line of inquiry, will Lyman C. Howe inform the public if he would undertake this work providing the necessary finances were raised to enable him to support himself and family during the time occupied in writing such a volume? Let us hear from him.

J. M. PEEBLES, M. D.

San Diego, Cal.

## BOOK REVIEWS.

A B C of Astrology. By Prof. G. W. Cunningham, Chicago.

Those wishing a hand-book of the rudiments of astrology will find one to their desire in this small work, the price of which is \$1. Sold by the author.

"Blue Lays of Connecticut, With an Account of the Persecution of Witches and Quakers in New England," Etc. The quickness and folly which may be embodied in religious laws are forcibly illustrated in this readable and instructive pamphlet. Price, 25 cents. For sale at this office.

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## THE NEW AGE.

### The Czar's Proposition for Peace.

[Automatically written by a spirit purporting to be Alex von Humboldt.]

BY HUDSON TUTTLE.

There was a time when for one tribe to go out and slaughter another tribe, and hold a feast on the dead bodies of the slain, was believed to be the crowning glory of man.

It has passed. There was a time when to capture a neighboring people, confiscate their wealth and make them slaves was regarded as a divine right.

It has passed. There was a time when every one outside the tribe or nation was regarded as an enemy, and to destroy such was bravery and received unstinted praise.

It has passed. The time was when it was believed that the prosperity of one nation could be gained only by the destruction of others. The triumph of Rome was the destruction of Carthage.

National glory was conquest of surrounding nations, holding them by armed force in vassalage. It has passed. All these savage beliefs have passed with the night of ignorance. Mankind has grown into the sphere of the higher moral forces.

There is no more hunting men as game, for slaves, for robbery. Slowly and surely the conviction has taken root that one nation cannot permanently gain by the destruction, the loss and suffering of another. On the contrary, the loss of one is the loss of all, and hence the responsibility is forced on each great government by the constantly augmenting complexity of national relationship, to urge and compel, if need be, the preservation of peace between civilized nationalities. Coming down from the savagery of the past, we have the war spirit, yet dominant, and its tinsel, and false glory taking the fancy. The tiger in man is not yet subdued by his righteousness, and breaks out at fancied insults and roars for blood. The vast standing armies which confront each other on the frontiers of the kingdoms of Europe, with all the gigantic preparations for defense and assault which have absorbed the energies of the nations, are part of the dismal heritage bequeathed this age by the past.

Nations have gone to the forging and use of swords, cannon, forts and battle-ships; and the training of men in the art of destroying each other; one-tenth for human happiness.

It may be held without question that civilized nations, however refined and peaceful, must for their own safety be prepared to repel the attacks of surrounding barbarous peoples. It should not be accepted as true that civilized nations must arm themselves against the encroachments of each other. The contrary doctrine has been received and acted on, and as the equipment of one compels that of all and every soldier added to one army calls for a soldier in each and every other, there is a reckless chase to gain advantage by superior armament or number of regiments. It needs no argument that this strained situation has a limit of tension. There is a limit to the number of men equal to the demands of the army and to the supplies which can be furnished by those who are enslaved by the enormous burdens imposed by this task. The attempt to hold the nations in this condition of "armed camps," exhausts their vital energies and rapidly brings ever-increasing destitution, suffering and abject wretchedness at the foundation of the social structure.

Are armies needed to protect the rulers and governments? The governing power which outrages the rights of the governed, in this age, cannot long preserve itself by armed force.

For defense against other nations? There is not one that would willingly make an attack on another, for to do so means, even if successful, incalculable loss of life. Now that the border lines of governments are drawn sharply by the affiliation of races, the acquisition of territory would be a source of weakness instead of strength, and hence nothing is to be gained and all to lose by conflict.

It is a masquerade, a pretense most costly to maintain and a constant menace to the arts of peace.

It may be said that every able-bodied man belongs to the armies of Europe, and to keep the actual soldiers in the field, the women of Germany are reduced to drudgery, and feed their children black bread; the peasants of Russia mix straw with their scanty allowance of meal; the wretched sons of Italy, with less independence resort to beggary and brigandage.

The Czar has seen and felt all this. It is not with him a whim of a day, but a conviction of the eternal right which has grown up within him, and strengthened by observation. He has said to himself, what if all these armed millions who eat, wear and destroy, were turned into the ranks of the peace-makers, and all those who now have to do double and triple tasks were allowed freedom to work for themselves; what abundance would come to all!

No more black bread mixed with straw for the people. No hovels for the laborer! It costs the state more to rear men, than ought else, for man is the costliest product of nature. What folly to waste this product as a target for bullets!

The Czar would divert the inventive powers from cannon, fortifications and battle-ships, and build broad harbors of refuge for the reception of commerce and give the empires ways of steel for transportation and exchange of the products of all climes.

In the proposal he has sent out, he shows himself to be the most far-seeing statesman, and one having the welfare of mankind in view. If a consensus of the competent men of his empire would be unanimously sustained as the burning demand of the hour, although they might not be considered as practical.

Yet his is the only practical way to inaugurate the movement for peace.

If he can say, with honorable candor, that he is weary of the waste of maintaining the empty show of war, and desires to apply the resources of his empire to its internal improvement, and the amelioration of the condition of his people, ought he not to be met with the same laudable spirit by those equally interested?

Peace congresses have met, and the desirability of forever abolishing war has been eloquently discussed. The members and advocates were indefinite in their views, divided in purpose and too much absorbed in generalizations to succeed in special work. Here, however, is a peace convention, which the leaders of the civilized world are requested to attend, with power to treat the destinies of nations and mark the beginning of a new era for the world. It is not for theorizing, or speech-making, but practical effort.

It is to be most ardently hoped that no narrow prejudice or selfish interests will defeat the consummation of this

terrible object-lesson. As another, a last, war will not be required to teach its purposelessness, its unspeakable horror and utter waste.

The Spanish American battles faintly indicate the awful destructive power of the modern engines of slaughter. Had the combats been equally sustained on both sides as they would be between English and Russian, Germany and America, it would have been mutual destruction. Bravery exposed to the recent engines of warfare, foolhardiness, and courage another name for resignation to fate.

In this great convention the United States takes by right an honored place. She has fought the only war ever waged for the purpose of maintaining divine justice. England, with all her colonies will join hands with the United States. By language, by race, by every tie they are one, with inseparable interests. Russia has been most fraternal and there is every reason for her joining this triple brotherhood. Whatever may be the fate of a consolidation of the other European states, these three can stand together. Their interests are identical.

Yet those other states, Italy, Germany, France, Austria, Sweden, Denmark, Turkey, would not have everything to lose by joining this Brotherhood of Nations?

Let the twentieth century be heralded by the disarmament of the millions of soldiers, their return to their families and the inauguration of peace.

Peace means abundance. Peace means civilization at its highest and best.

And yet it is said, no plan has been drawn whereby this result is to be compassed.

It is not wise to propose such a plan now. The members of that august nation should assemble unprejudiced, uncommitted and ready to meet

## "Historical Testimony."

To the Editor:—Would it be wrong for us to put our friend "Mack" of Cincinnati, on his feet a little in regard to history? In his article in No. 452 of The Progressive Thinker, among other things he says: "The greatest Roman historians, Livy and Theodoret, testify to the following facts and comment upon them largely."

"In the Western Empire lived one Eugenius, an aspiring man, who from keeping a grammar school had risen to the office of Lord High Treasurer. This was in the year 23 B. C." etc.

Now, brother "Mack," Theodoret was not a Roman historian. He was a Greek, born at Antioch about 390 A. D., a theological writer who wrote some church history, A. D. 423, he was Bishop of Cyrrhus, a city in Syria. He died about 460 A. D. His writings should be read with caution and rejected with care.

Titus Livius, the Roman historian, was born 59 B. C., and died 17 A. D. He wrote 142 books of Roman history, of which 35 have come down to us intact, and fragments of others (all valuable). He could hardly be expected to write about Theodoretus, the Great, a Spaniard, born A. D. 340, or about Valentinian II, the one you refer to (there were three Emperors of the Western Empire by that name). He was strangled by order of Arbogastes, a rebellious general, A. D. 392. Arbogastes placed upon the throne of the Western Empire. They were subdued by Theodoretus and slain, A. D. 396. Theodoret may have written about these people, but Livy never. But go slow on Theodoret and all early church writers and church historians.

B. F. SLITTER.

"Nature Cure." By Drs. M. E. and Rosin C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

## Are You a Subscriber for The Progressive Thinker? IF NOT YOU CERTAINLY SHOULD BE.

If you are not a subscriber, or if the time for which you have paid has expired, then these remarks are intended for you. We would be delighted to have your name added to our list again for the coming year. It will be a continued feast of spiritual literature. The price of the paper for one year is only \$1, and by sending 20 cents additional with your yearly subscription we will send you Art Magic, a very valuable book for your library. This book has been sold as high as \$25. By subscribing for The Progressive Thinker and securing the premium each year, you will soon have a valuable occult library, and at the same time aid in sustaining The Progressive Thinker. The interesting articles to be found in this paper are surely worth far more than the price of a year's subscription. Every Spiritualist should aid in sustaining the Spiritualist press, and thus keep in touch with the great liberal movement. Read this paper carefully, then send in your subscription. You are missing the soul-feast of your life.

on a composite plan, the result of their united wisdom.

Let them not for a moment forget that war among civilized peoples is the unleashing of all the passions; the unleashing of robbery and murder; the return to the mental state of savages.

War is not the last resort. It is the first; of the tiger, the savage, the ruffian, the murderer.

The last resort is this high court of the United Nations, before whose tribunal all differences are to be adjudged, impartially and without appeal.

## WASHINGTON'S BIRTHDAY.

A mighty nation doth to-day its homage to a great man pay Because of his distinguished worth. And that to him it owes its birth; For he was leader of the men Who bravely fought with sword and pen.

That they might set their country free From foreign rule and tyranny.

"Tis well that we should sacred hold In memory those men of old, By whose great toil and sacrifice Our nation had its birth arise.

'Tis but the meed of honor due To noble heroes brave and true, Who bore the hardship and the cost Of conquering a tyrant host.

"Mong all our great men now gone on, But one has equaled Washington. One man, whom all are ranking revere— Our noble Lincoln was his peer; Our nation's praise alike is due His 'Father,' and his 'Savior,' too, The first from Briton set us free, The last, from negro-slavery."

Our country needs such statesmen now Who deem Mammon will not bow, But who in all they say and do To self and country will be true; Who when they make or unmake laws, Will faithful serve the people's cause, And never will their trust betray For sake of office, or of pay.

Let us, who now enjoy the fruits Which have matured from Freedom's roots, Remember how our fathers fought To gain the end they nobly sought, That we might reap what they had sown.

And have a country still our own— Remember, too, it all was won By leadership of Washington.

Great God of earth of stars and suns, We pray for other Washingtons As brave, as noble, wise, and just, Whom all the people may trust, To save our race from the fall of the false who seek for power and spoils; Of all we now such god-like men As blessed our country there and then! Boston, Mass. DEAN CLARKE.

"The Commandments Analyzed By W. H. Babbitt." The Commandments are not only analyzed, but contrasted with their Bible passages, showing great incongruities. Price 25c.

"The Infidelity of Ecclesiastical A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer on physical, physiological and psychological science. Demonstrator of the material or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

## Farmer Riley at Port Angeles

Farmer Riley, the noted materializing medium, has been with us for the last six weeks, having made the long journey from Michigan to Puget Sound, in the dead of winter for the benefit of his health, accepting an invitation to come from Mr. and Mrs. Schrage, of this city. Mr. Riley has held a number of materializing circles since he has been here, at different places and in our various homes, where we know there was no chance for fraud or deception, and we the Spiritualists of Port Angeles, most cordially endorse him, wherever he may go.

One evening at the residence of Prof. Seymour, a noted skeptic, we called into the cabinet where Mr. Riley was sitting, to take hold of his hand, and while there saw the controlling spirit materializing beside Farmer Riley, and as he, the skeptic, and Mrs. Seymour, who was also in the cabinet, left the room, the materialized spirit followed them out, and as they parted the curtain and passed out, there stood the materialized form right behind them, so plain that all in the circle plainly saw it as there was a fair dim light burning in the room. Other spirits also materialized, handing out from the cabinet (a small bed-room) small bouquets of flowers, to different ones called up to the aperture. Once D. C. Seymour was called, but before he could reach the curtain, the spirit partially dematerialized, sinking down to the floor, so that only the head and the uplifted hand holding the flowers remained above the floor. Prof. Seymour, having to stoop low to receive his bouquet, Farmer Riley has created a great sensation here in this "land of the setting sun," on the shore of the straits of Juan de Fuca. Mr. Riley has never been exposed as an impostor or fraud, or even accused of it, for his open, manly countenance and honest ways inspire every one immediately with his genuineness. He is an old soldier, having marched for four years under the folds of "Old Glory" in the war of the great rebellion.

PROF. D. C. SEYMOUR, and eighteen others.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophical, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1; cloth, paper 50 cents. For sale at this office.

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Manifestations. Laws of Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King, in three volumes, 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

## Words from Massachusetts.

J. R. Francis, Editor of The Progressive Thinker.—Dear Sir:—Enclosed please find \$1.20 for renewal of my subscription for another year, together with the premium—"Art Magic"—which you offer. I don't now see how I could very well get along without your valuable paper, so interested have I become in reading its contents from week to week.

It is certainly a great mystery to me how it is possible for you to publish such a paper as The Progressive Thinker for so little money, to say nothing of giving so rare and valuable a book as a premium. Your proposition announced in each issue to do this must be regarded as a philanthropic act of the highest order by all candid and thoughtful readers, especially if they have the slightest knowledge of spiritual unfoldment.

CHARLES A. DAY.

Wollaston Heights, Mass.

## A Voice from Ohio.

To the Editor:—I see by the tag on my paper that my subscription expires with the next number. I have read the premium, (Ghost Land) with quite a degree of interest. How you can give so many copies of so much valuable information for one dollar I do not know. To reciprocate your kindness and generosity, I send you to-day eleven (\$11) dollars. You will see by the list that I send you \$1, to have your paper placed in the public library at Greenville. Greenville is almost without the knowledge of Spirit communion, and I know of no better way to enlighten them than to place The Progressive Thinker and Art Magic in their library for one year, hoping they may prove an impulse and guidance toward truth and goodness.

German. O.

LEE WOODS.



For sale at this office. Cloth, 50 cents.

JOYS BEYOND THE THRESHOLD. A Sequel to The To-morrow of Death. Interesting, instructive, spiritual, fascinating. Will bring joy to thousands. By Louis Figuer. Price \$1.25.

LANGUAGE OF THE STARS. This important work is the first practical exposition of the Astro-Magnetic forces of Nature—in relation to man—yet issued. Price 50 cents.

LIFE OF THOMAS PAINE. Illustrated with views of the old Paine home-stead and Paine Monument at New Rochelle. By the editor of the National, with preface and notes by Peter Eckler. Price, cloth, 75 cents.

LIFE AND LABOR IN THE SPIRIT-WORLD. Being a description of Localities, Employments, Surroundings and Conditions in the Spheres, through Miss M. T. Shelhamer. Price, cloth, \$1.00.

MAHOMET, His Birth, Character and Doctrine. Historically correct, No. 6 of the Library of Liberal Classics. Exact and perfect in every detail and beyond adverse criticism. By Edward Gibbon. Price 25 cents.

MAHOMET THE ILLUSTRIOUS. An apology for the life and character of this celebrated prophet of Arabia, containing 118 neatly printed pages. By Godfrey Higgins, Esq. Price 25 cents.

MAN IN THE PAST, PRESENT AND FUTURE. A popular account of the results of recent scientific research regarding the origin, position and prospects of mankind. By Dr. Ludwig Buchner. Price, cloth, \$1.00.

DEATH AND THE AFTER-LIFE. An excellent work relating to the transition moment; scenes and society in Summer-land; Winter-land. By Andrew Jackson Davis. Price, cloth, 75 cents; postage 5 cents.

DIAKKA and Their Earthly Victims. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism. By A. J. Davis. Price 50 cents.

EVOLUTIONISM. A series of illustrated chart lectures upon the evolution of all things in the universe. From atoms to worlds. From atoms to souls. By Olney H. Richmond. Price, cloth, \$1.25.

FAITH AND FACT. Illustrating conflicts between credulity and vitalized thought. Prefaced by Robert G. Ingersoll in his own descriptive eloquence. By Henry M. Tabor. Price, cloth, \$1.00.

FIFTY YEARS IN THE CHURCH OF ROME. A book that has done more to enlighten the world of Catholicism than any other two published. By Rev. Chas. Chiniquy, ex-priest. Price \$2.25.

FORCE AND MATTER, or the Natural Order of the Universe, with a System of Morality Based Thereon. A very popular scientific exposition. By Prof. Ludwig Buchner, M. D. Price, cloth, \$1.00.

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FROM SOUL TO SOUL. This beautiful book of beautiful poems is all that the title indicates—profound, sublime and tenderly poetic and restful in its variation. By Emma Rodd Tuttle. Price,



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### TO THE SICK ONLY

Who cannot afford to pay our regular rates for treatments, we will, during

## MARCH

take your case and furnish all medicine, weekly letters of advice, and charge you but \$5 a month. Kindly remember it has been our rule for years, twice a year to make especially low rates to the poor. This is our winter offer only, good during the month of

## MARCH

So that all may understand, we will repeat the offer once more. Those who cannot pay our regular fee, who begin treatment during March will be charged only \$5 a month until cured—old patients who stopped treatment before cured, or new ones.

Write us at once. Tell us your age, name in full and leading symptom, so that we may diagnose your case at once so you can begin treatment before the time expires.

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406 Mass. Ave., Boston, Mass.  
Hotel Palmerston.



## DR. G. E. WATKINS' SANITARIUM

at Ayer, Mass., can accommodate after April 15, six or seven patients. Among the many advantages this sanitarium has over others, it is a Spiritualist Health Home where they can go for rest and health. It is known far and wide as the Rural Health Home, where chronic diseases are cured by new and more natural methods than by the old antiquated physicians. It is under the personal and assiduous care of regularly educated, natural and experienced physicians and is a pleasant and attractive home where invalids can gain their health under favorable conditions and the overworked and nervous can find rest and recreation.

It is situated in a historic, picturesque and beautiful region, one mile from Ayer depot in the town of the same name. Ayer is the junction of the Fitchburg (Hoosac Tunnel route) and Boston and Maine railways, thirty-six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water from the Shaker Medical Spring, which, according to the analysis of the State Assessors of Massachusetts and Maine, surpasses the celebrated Poland Mineral Spring water of the latter state; perfect sanitation and beautiful country roads lined with stately elms, over a gently undulating intervals of wood and fine farms, where the philosopher, A. Bronson Alcott chose his earthly paradise.

Terms for board and treatment from \$1 a day upwards. Send all letters to

**DR. G. E. WATKINS,**  
485tf Ayer, Mass.

### GENERAL SURVEY.

(Continued from page 6.)

Mrs. Mattie E. Hull writes: "I cannot express the disappointment Mr. Hull felt that he could not attend the Chicago convention. He was down with a gripe. It has, however, left him in good shape; he is the best in some respects he has been for some time. He ventured to start for Ohio yesterday to attend a funeral. He wrote me from train that he was feeling better than the day before, so I conclude the trip will not injure him."

Dr. P. T. Johnson writes from Battle Creek, Mich.: "I am truly pleased with the contents of the noble smiling face of The Progressive Thinker. I think that if each Spiritualist would read Art Magic, it would open their eyes so they would understand more of the philosophy of Spiritualism."

C. M. and Josie Folsom desire engagements with camp-meetings the coming season as lecturer and test mediums. Address O. M. Folsom, 1134 Robberson ave., Springfield, Missouri.

Cortland Ball writes from Indianapolis: "Dr. W. O. Knowles, of Grand Rapids, Mich., occupied the rostrum of the First Spiritualist church during the month of February. Preparations are being made for celebrating the centenary anniversary in a manner well befitting occasion. Mrs. Austin B. Gates, president of the Ladies Aid, gave an afternoon tea in the parlors of the church, Feb. 23, which was a great success. These afternoon teas, given by the Ladies Aid Society, are becoming very popular. Many of our best mediums are always present, and give tests that are very satisfactory. Many members of the Christian churches attend these gatherings and receive for the first time a few spiritual crumbs from the real genuine bread of life."

E. Parsons writes from Salt Lake City: "I received the Art Magic, and thank you very much for it. I cannot express how delighted we are for such a valuable and interesting present from you."

Geo. H. Brooks resumes his labors for the Unity Spiritual Society, Milwaukee, Wis., for March. His address will be 420 Grand avenue. He writes: "The society has been well served for two months by Mrs. McFarland, of Winona, Minn., and I desire to thank her for her services. My two months' work in Pittsburg, Pa., closed the last Sunday in February and it was a very successful engagement as well as a very pleasant one. I will respond to calls for funerals and week-night meetings. Send all telegrams to 420 Grand avenue, Milwaukee, Wis."

Lyman C. Howe writes from Cleveland, O.: "I speak to-night (Wednesday) for the Lyceum Society of Brooklyne—a benefit. Mr. Fiquers gives platform tests. Last Thursday eve we held forth at Ellyria, and had a splendid audience and excellent attention. I speak again next Sunday for the West Side Society, Cleveland. Mr. Fiquers gives tests. He is drumming for a building fund, and they hope to own a temple by and by. I do not expect to remain after next Sunday. Carrie Irving serves the society in April. She is my favorite here. I am glad to see The Progressive Thinker grappling with live issues and turning the search-light on the dark ways of consciousness—prejudices, and seeking the root of things to solve complex problems in mediumship and psychic experiences. The scintillations from Chas. Dabnam and Dr. Peebles awakened thoughts on lines that reach deep and wide. I think some of Mr. Dabnam's theories may melt away before the rising of the new day, but in the new they supply a need and show genius, as well as independence."

The First Spiritualist Church of the South Side has secured the auditorium at 77 First street for Sunday, March 20, and anticipate holding a two-days' meeting, the 25th and 26. Dr. A. B. Spilney, of Reed City, Mich., and J. O. F. Grumble are to be among the speakers, and several others are to take part. Full programme will be given in due time. The enthusiasm caused by the late mass meeting is still maintained and the cry for more such meetings is going out from the people. The First Spiritualist Church will endeavor to do their share towards satisfying the demand, and cordially invite the Spiritualists of Illinois to aid them in their efforts. Mrs. Cooley will be present throughout the entire session, and we know the public will look for Mayflower with her sweet messages from the spirit friends.

Mrs. A. L. Tarr writes from Maine: "Please let me through your much-beloved paper express my heartfelt gratitude toward our brave and noble sister, Clara Watson. I for one, glory in her spunk, and only wish that this world contained more like her. I believe that every one should have freedom to express their thoughts as they see fit, and I join hand in hand, and heart to heart with her in the statement she has made in connection with that old book called the Bible."

Mrs. A. E. Sheets is gradually gaining strength at the hospital in this city, and expects to return soon to her home at Grand Lodge, Mich.

Dr. Carlos Wright, Baker City, Ore., wishes to say to the Spiritualists of Oregon and Washington: "I have now entered upon my missionary work among you. I have lectured at Plano, and organized a class in development, with Brother Wright as leader. I am now engaged in this city. My purpose is to go to places where there are a few struggling for the light, lecture, organize the mediumistic element into classes and instruct them in developing their talents into practical use; then on to the next place, asking only my traveling expenses and entertainment. I am at your service. Let me hear from you. Address me here during March, or write Walter P. Williams, Secretary New Era Camp Association, Salem, Ore."

For the benefit of the Spiritualists' Home, 3310 1/2 Rhodes ave., G. V. Cordingley will hold a psychometric test and seance, March 21, at 7:45 p. m. Bring your friends and have a good time and also help a good cause. Admission only 25 cents. Good music and a fine programme.

C. T. H. Benton, secretary, writes: "The Ladies Home and Aid Society will hold two business meetings this month. The first will be the 15th at 2:30 p. m., and the second will be the 20th at 7 p. m. All members are urgently requested to be present."

Mrs. C. H. Mullins writes: "A company of fourteen met at my home the 23rd of last month, and organized a new society, naming it 'The Freedom.' We call the meeting to order at 2 p. m.; two hours are given to the spiritualist manifest in whatever way they can. We have organized this society for development of the spirits, also the mediums. We invite strangers and investigators, as there is always a band of spirits to give messages to those seeking for the proof of a life beyond. We meet every two weeks. The next meeting will be the 9th, at 746 Adams street, near Robey. All will be given a hearty welcome."

Mrs. L. J. Vaughn writes that the Second Church of the Soul, which has held meetings in Van Buren Hall, corner of Madison street and California avenue, has changed its name to the First Christian Spiritual Union Society. Meetings will be held there at 3 and 7:30 p. m.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so recent and perfect in its details as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"The Wateken Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lumacy Vennum of Wateken, Ill., and Mary Reynolds of Vennungo County, Pa. For sale at this office. Price 15 cents.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest. The present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25 cents.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"The Priest, the Woman, and the Confession." This book, by the well known Father Chiquy, reveals the well known, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

### Sunday Spiritual Meetings in Chicago.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritual Society holds services every Sunday in Hopkins Hall, 593 W. 63d street, at 2:30 and 7:30 p. m. Lecture and spirit messages at both services. Mrs. Lora Holton, pastor. Seats free to all services.

The Second Church of the Soul meets in People's Institute, Van Buren and Leavitt streets, at 3 and 8 p. m. Address all communications to M. L. Schaeffer, chairman, Clark and Lake streets, City.

The Christian Spiritual Society holds meetings in Washington Hall, Washington Boulevard and Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

The Spiritual Investigating Society meets at 3223 Cottage Grove avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

The First Christian Spiritual Union Society will hold meetings every Sunday at 3 and 7:30 p. m., in Van Buren Hall, Madison street and California avenue. Always good speakers and test mediums present. Address all communications to Mrs. L. J. Vaughn, secretary, 247 W. Madison street.

Sunday evening talks commencing March 12, 1890, will be given by John H. Hollowell (Friend John) in hall 809 Masonic Temple, Chicago, Ill. Subject: "Some Occult History and Incidents." Doors open 7 p. m. Exercises commence promptly at 7:45 p. m.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 400 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells Hall, 1629 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

Dr. J. M. Temple will hold meetings every Sunday at 4:00 Cottage Grove avenue. 2:20, conference. 7:30 p. m., lecture and tests.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph street, every first and third Thursday of the month, beginning afternoons at two o'clock. Ladies will bring old clothes to be made over as per instructions of committee; also bring luncheon. Supper at 6 o'clock. Tea and coffee served. Evening session called to order at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting and instructive programme.

The First Society of Rosicrucians, J. O. P. Cordingley, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday school) meets at 12 noon Sunday. Seats free to all services.

Spiritualist Church of Unity meets every Sunday at 7:45 p. m., at Flynn's Hall, Northeast corner of Robey street and North avenue. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park, and by the Metropolitan elevated to Robey street.

Church Students of Nature meet every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The First Spiritualist Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

Spiritual Church of All Souls, services at 7:30 p. m. in Gable Hall, Garfield avenue near Lincoln and Cleveland avenue. Mrs. Squire, pastor.

The North Side Light of Truth Spiritualist Society holds meetings at Schiller Hall, 60 Wells street, second door South of North avenue. Sundays at 10:30 a. m. and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome to all. Admission, ten cents.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and Sacramento avenue, every Sunday at 2:4 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

"The Religion of the Future." By S. Well. This is a work far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 60 cents.

"The Great Roman Anecdotes." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hartsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Balth Brantley's Vision." Vivid description of a Jesuit spirit conjuration, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well known author. Price 15 cents. For sale at this office.

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Have you suffered from lesions which have become chronic? Has life been robbed of its brightness, the body tortured by pain and the mind clouded by disease? Have you sought relief of your family physician, and found after months of patient suffering, that, in chronic and obscure diseases he was inexperienced and unsuccessful?

Have you ever thought of consulting an educated psychic? Drs. Peebles & Burroughs have received the best medical education that colleges give; they have given their lives to the study, treatment and cure of chronic diseases. Extensive foreign travel and medical research has ripened and supplemented their education—added to which, is the greatest of psychic gifts, enabling them to read the human body as an open book. This education, experience and ability is placed at your disposal, and, gratuitously. By sending your name, age, sex and one leading symptom, in own handwriting, an absolutely correct diagnosis and a beautiful volume of rare value will be mailed ladies who write

The following is an extract from a letter from one of the leading women of the country engaged in reform work, and is similar in tone to many received by us, expressing appreciation of our little book which we send free to ladies:

Drs. Peebles & Burroughs, Battle Creek, Mich.: Dear Doctors:—I feel that I must thank you for the little book you so kindly sent me. The information it contains is of inestimable value to the ladies of our land. It is something every mother should possess and every true mother should wish to place in the hands of her daughter when she shall have reached the age of womanhood and ready to be read by her. I am doing a noble work and you will receive a rich reward for your labors in behalf of humanity. Yours very truly, Mrs. [Name]

The following is an extract from a letter from one of the prominent workers in the field of Spiritualism and a speaker of great ability:

Dear Doctors:—I wish to thank you for the little book I received from you. I have read it carefully and must say that its style is admirable, the information contained, and given in such a way as to be appreciated by every true woman and ready to be read by her. I am doing a noble work and you will receive a rich reward for your labors in behalf of humanity. Yours very truly, Mrs. [Name]

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Healing, Causes and Effects

Dr. W. P. Phelon's latest book, is a presentation from the spirit side of life of the basic principles of Mental Healing and their relation to Vibration. The Esoteric under-current of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force. Under the head "Causes and Effects" are made plain many hitherto unexplained phenomena along the lines of spirit power, attraction, repulsion and overcoming.

It treats of adepts, mediums, and their varied powers. It also has something to say of elementals, and man's power over the "unseen." The Helpers and Hostiles of the Invisible World are described, and their abilities exposed. Astral conditions, with the process of going out on the astral currents are explained by one who knows. The subject of Fear occupies one whole chapter.

The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office.

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B. F. Poole, Clinton, Iowa—Your Elixirs Nos. One and Two cured myself and wife of the grip in four days. Thank the spirit for us, that gave you the formula to prepare it, and we wish everyone knew of its virtue as we do. Enclosed find \$3.20 for Elixirs and Magnetized Compound. We wish to have the remedies on hand.

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For 80 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail to Clinton, Iowa. B. F. POOLE.

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"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This booklet of more than ordinary value gives the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 70 cents. Cloth, \$2.50. For sale at this office.

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Send lock of hair for all Psychometric Life Delineations. No date of birth necessary for Spiritualistic Delineations. Box 115, Oakland, Cal.

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**BEAR IN MIND.**

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor, or if you wish to do so on a separate sheet, it is not so send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

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**Man the Microcosm—His Infinite and Celestial Relations and Spiritual Powers.** Of this pamphlet by a Spiritualist of thought and experience, Lyman O. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

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Prophetic Seer





SCIENCE, MORALITY, THE BIBLE OF SUPPLEMENTED BY AN EXALTED FUTURE.

CHICAGO, ILL., SATURDAY, MARCH 18, 1899.

NO. 486

SPRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPRITUALISM

WHAT OF THE TIMES?

How to Meet the Impending Crisis.

In The Progressive Thinker from week to week the careful reader finds noticeable among the articles of its contributors an agitation towards all steps of reform, and how to eliminate fraud from our ranks. This should be of interest not only to every Spiritualist but every honest medium as well.

The old wheel of truth is ever bringing to the surface these impostors. We are brought face to face with existing facts that all things are not what they seem, and that the best of us are an easy prey to these soul-devouring snakes.

None are more capable than are our public workers of educating the public to know the false from the true, yet it is almost deceptation for a medium to openly avow what they know to be a truth, as to the perpetration of fraudulent manifestations upon the public. Time and time again have I been told that there is policy in keeping "mum" upon this subject, that we only incur the ill will of many Spiritualists, who, it seems, delight in being humbugged, and if one impostor does not catch their dollars the next one will. To this school of "experience" it seems most of us must go.

Some two years ago I was openly denounced and told I wasn't capable of grasping the higher spiritual domain, because I gave my honest convictions of the materializations through the same individuals who recently came to grief in Chicago, and was fully exposed, by many sworn witnesses. If such exhibitions are an education, God forbid that we may ever be entrapped or lost in such cesspools.

If the book recommended by Bro. Ernest Green, of California, and published by Mrs. Julia Schlessinger, will be an education, I suggest she put it at a more nominal price—say twenty-five cents, so it can be brought within reach of the poorer class. For it is this element mostly that fatten the purse of these charlatans.

She claims to have found seventeen methods of slate-writing! Think of it, you who are holding in sweet reverence some communication received from some slate-writer. Must we question these? Is there a genuine phenomenon? I for one will answer there is. Through Mrs. Hibbits, of Muncie, Ind., I received through the trumpet demonstration as divine a message from my father and departed brother as was ever given to mortal. Through Mrs. Judge Pruden's mediumship, of Cincinnati, last spring, I received independent slate-writing which was the most convincing evidence of my mother's presence that I have seen.

Yet, like spiritualism, so perfected is the imitation that few are shrewd enough to detect the deception. While all are anxious to know how to rid our ranks of these wolves in sheep's clothing, I fear Mrs. Schlessinger's book will have the contrary effect of scattering broadcast like tares in a field more slate-writers, materializers, and "full-fledged mediums" than a gullible public can well care for.

Unmistaken these vampires go forth seeking new fields, and every field has its hungry souls and open purses awaiting them. Think of it, seven thousand dollars was the harvest in Colorado reaped through fake materialization, by Prof. Milton, alias Jules Wallace. Had the honest workers in our ranks combined their forces, and all agreed to give one year's time of their mediumship to these same people, their purses would have been tightened, and the old cry of hard times—no money—would have been met.

No! Bro. Conger. It is not those in high places who have laid the temptation, and who have brought about this present crisis. They are nearly all men and women with families dependent on them, and all missionaries these days need a few more clothes than did Christ and the Apostles, besides road fare, so that these laborers are surely worthy their hire.

The guilty ones are those who seek for more than the spirit world can produce through a mortal, hence the supply is equal to the demand. If dollars were withheld as are the dimes from organizations, these robbers would soon die out of our ranks.

Have you ever noticed how easy it is for some people to procure a dollar when they haven't ten cents to hear a good lecture, such as given by our older workers? There is not an impostor in our ranks to-day who is not making more in one week than any of these older workers get for a month's hard labor. These are facts.

But now for the remedy. I aver that unless a penalty of imprisonment is affixed to the crime we will never eliminate fraud from our ranks. Make an example of a few, and soon the ring will cease its co-operation. Yes, there must be a ring where each is posted. When Frank Donovan visited our city some two years ago, he gave us pictures on handkerchiefs, some of which proved to be "Mother Lydia Plunkham" with the word "Compound" attached. When I confronted him with these facts as to how his demonstrations were produced, these were his words: "I was a fool for going to your house. I was told before I came here to let you alone."

Well, I considered this the greatest compliment ever given me. May I ever be known by said "ring" as one who will denounce fraud, and speak truth wherever I find it?

I second the motion of having a "Togues Gallery" as suggested by Bro. Eberthausen, of Ohio. Let the faces of those who, knowingly or willingly, debase, defile and prostitute their mediumship (if they ever possess any), be brought before the public; then all aliases would count for naught. Through individual effort the public should see to it that the hand of the law be laid out justice to them. Then will our ranks be purified, and Spiritualism be placed upon the basis of respectability.

MOLLIE E. KRATZ.

A NEW COMMANDMENT

I Give Unto You, That Ye Love One Another.

This is an age when souls are awakening very fast, and it seems that every thing is tending toward one grand ideal, the consummation of a religion of love. The signs of the times are revealing to us the ripening or ripened conditions of the minds of the people everywhere.

The index finger on the dial plate of time simply points—the needle to the pole—in one direction, the Fatherhood of God and the Brotherhood of Man. This spiritual inheritance was bequeathed to us when the morning stars sang together; when life on this planet was in an embryonic condition; when this world and its forces slept in the womb of the morning—gestating, breathing—concentrating—for the birthing of a world. Oh, wonderful nature, Godhood, outwardly how still everything must have been, but inwardly, what wonderful activity was going on. This great Egg—born from the inside this great Egg—born from the mother Life Principle, and watched over through the ages, evolving and bringing forth the sleeping energies contained therein; through the long, slow centuries it has been unfolding steadily, cycle after cycle has rolled away, bringing it into a more progressed condition; man, the highest that is below him, and all that is above him, and we must not give ourselves any worry about man and his condition either here or hereafter, for that Principle that brought man forth from the Kosmos, will look after us; and I think we are being looked after in a wonderful manner.

Jesus Christ came and left his message, not to a few disciples alone, but to the whole world, and oh, that Divine message has been ringing—ringing like music bells, down the corridors of time, lifting up all souls who were sufficiently unfolded to catch its intoning power, that wondrous power of Love, that melts and subdues everything of an earthly nature. Everything of an arbitrary nature, of malice, envy, jealousy, uncharitable thoughts, all these inharmonious vibrations that put us out of tune with ourselves and the human family, must be melted in the crucible of our consciousness—and moulded into golden precepts of useful knowledge, and loving flowers of truth, for truth is mighty and will prevail.

We can't coerce people into believing what they cannot understand. The soul must be evolved enough to catch the peace song within, before it can catch it without.

These arbitrary and seemingly wicked nature are all under the favorable law of evolution, and cannot be other than what they are. This egg-shell of prejudice and superstition must be thoroughly broken, so they can emerge from its close pent-up walls into the broad sunshine of God's beautiful loving presence in the garden of his love, under the benign rays of his love, and then they will be able to find an entrance through the beautiful gates of the Temple of Peace, that to them had seemed like adamant before.

Oh, how that love warms us, invigorates, purifies and inspires us to good works. How it opens the doors to school of wisdom within; how it touches every living soul into Divine splendor, radiating a light that reaches across the shoreless sea of Eternity.

Oh, how the varied waves of this earthly life vanish under the soft and mellow glow of this spiritual sun, that to illumines the world.

We cannot mistake it, its rays beat so persistently against the casement windows of this Temple within, awaking everything to life and activity.

Woe be unto the man or woman that shuts out that light consciously, that does not obey the mighty mandate of the spirit of good or God within. And will not withdraw his loving, tender care, but a cloud rolls between them and the mists and vapors surround them, and they seem to cut loose from all good, and sink down—down, into the mud and mire of conditions, into debauchery and crime until he or she ceases to exist as a physical entity. They go into another sphere of existence to be transmuted, evolved and again brought forth for another and higher lesson.

Oh, how wonderful are thy works, O Lord.

How manifold are thy blessings. How beautiful is the at-one-ment! Help us to be lifted up daily. O Father, that we may become one with thee, should be the cry of every human soul.

Now, dear humanity, we must keep in the line of march, and keep in tune, for the mighty symphony of time is being played on those ethereal strings that run from the human soul into the depths of being that connect us with the whole universe, and if we are not in harmony we will lose the power to keep time with the measured tread of the phalanx of souls that are marching on to higher destiny; the line must not be broken.

"Life is before you; from the fatal road you cannot turn; Then take up the load, not yours to tread or leave the unknown way; Ye must go o'er it, meet ye what ye may. Give up your souls within you to the dead Angels and fellow spirits bid you speed."—MRS. M. A. REED.

San Diego, Cal.

"A Conspiracy Against the Republic," by Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"The World Beautiful." By J. H. Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.

MR. ROBINSON'S BOOK

A Healthy Criticism, by a Veteran Worker.

HE ANALYZES THE WORK AND POINTS OUT ITS IMPERFECTIONS—EXCELLENT TESTS OF GENUINE PHENOMENA.

To the Editor:—Having read Mr. Robinson's explanatory letter in your issue for March 4, and also his letter in the Banner of Light, I have a few suggestions to offer. I have not read the book, but glanced over it while I had a chance by the kindness of Mr. Johnson of this city (Cleveland). That many pretenders have deceived careless observers by the shallow tricks of legerdemain, as described, no intelligent Spiritualist is likely to deny; but that these constitute any part of the phenomena upon which Spiritualism rests, and is judged by the millions of competent believers is simply absurd.

Mr. Robinson seems to take it for granted that Spiritualists are ignorant of these frauds and tricks, and close their eyes against all evidence against them. That there is a class of superficial observers is true.

CREDULOUS FANATICS

that do not discriminate between frauds and facts is well understood among Spiritualists. But these are not a representative class—though often quite noisy—and but few of them will read this book or profit by the lessons which Mr. R. fancies he has given them.

So far as I have read, none of the tricks relied upon to explain the phenomena of mediumship, bear any relation to the data from which we reason. It is amazing to me that any man should think of explaining or exposing Spiritualism by

as Mr. R. presents. He is very sure that no slate-writing will appear when he prepares the conditions. Possibly there may not. Many honest believers fail to get anything when the medium has it all his own way.

I had three sittings with Mansfield, three with Reed, and three with the Bangs Sisters, and got no results; but the one I ever sat with P. L. O. A. Keeler I got 102 words written in a fine, legible hand, in answer to my question, which the medium had not seen nor touched, and on my own part, before I left my room, and the scribes were never out of my sight or reach at all.

At Cassadaga, a year later, I purchased two new slates, cleaned them, wrote my wife's name on the frame in several places, tied them with my pocket handkerchief in my wife's presence, then wrapped a copy of the Cassadaga over that, and she tied that with a long white line, and took it to Mansfield, but got no results. The next day she sat again and got no writing. Fifteen minutes later Mr. M. came to our room, and we sat—four of us—together, holding the slates firmly in our hands—still wound and tied as before. At no time had these slates been out of Mrs. Howe's possession, after they were prepared. In less than 5 minutes after we formed this circle, and grasped the pen, there were five messages written on the inside, covering nearly all the available space on both slates. I opened them myself and they were so true that it was not a hasty work to untie them.

Can Mr. Robinson duplicate this experience and explain it as a trick?

In his letter to the Banner of Light he says: "I stand ready to be convinced." But he is not likely to be any one but himself to convince him so long as he occupies the position indicated by his writings. Because he has not found evidence, he seems to regard his negative experience, as more conclusive than the positive demonstrations witnessed by millions. But he assumes that he is posted in the ways that are dark, and that, therefore, who have not made a study of magic are not qualified to investigate or judge the evidence of our senses. But for all that he has yet given (or all that I have seen from his pen), he shows conclusively that he is not qualified to judge spiritual phenomena; for nothing that I have found in his writings touches the facts that millions have observed. All of the "trick slates," and other devices he describes for deceiving sitters, are as foreign to spiritual phenomena, and the conditions under which they are produced, as Noah's ark to the Spanish flag Dewey baptized in Manila Bay.

Slade and Foster may have deceived with tricks. But that each produced phenomena at times, that no magic explains, is as certain as human testimony can make anything; and it can make a case so conclusive that the sober judgment of courts decide questions of life and death upon it. I never had but one sitting with Foster, and he was so quiet and so certain he deceived the rest of the sitters—at least in a part of his performances. I could have done the same things, and explained the modus operandi. But it did not disturb my confidence in other manifestations through the same medium. Mr. Robinson's interpretation of Slade's accordion music under the table, is nothing new; but it does not touch the vast array of facts that have been demonstrated through that unfortunate medium. My own experience with him was of a nature to excite suspicion and such as Mr. Robinson would doubtless have accepted as conclusive, and written him down a fraud. But when Thomas W. Waterman, a lawyer and author, carried his own slates, and got a long message upon them, at a distance of eight feet from the medium, and that message touched the facts that the medium could have a character for it, I conclude that in that case it was not a trick. Mr. Robinson may say, "I did not witness that." Neither did I, but I have no more reason.

(Continued on page 5.)

THE IDEAL LIFE.

Can the Perfect Ideal Ever be Reached?

That it should be superior to the external is not a desirable but a necessary, if as every intelligent person is supposed to admit, that life is inherently progressive, for if not it would be a contradiction of terms and not be life. The present ideal when attained only finds the vision extended and the possibilities greater for a further advancement. Reasoning from these premises the reply to the question, can we attain unto the perfect ideal? must be answered in the negative. This is eternal progression.

The environments which, dependent upon education and temperament, have given the limit beyond which our comprehension does not extend, are only removed by the operation of a superior force which we may term the higher soul however undeveloped, left ready to respond when the proper question is put for its growth. The experience of missionaries among the lowest types of humanity is evidence that in the majority of cases the presentation of advanced ideas finds conditions ready for their acceptance.

This ideal life is at times personified in individuals who have attained unto that exalted state which enables them to understand truths that to the masses are a sealed volume, and being placed upon their feet to reach the higher vantage ground that is seen beyond. The worshipful faculty in the soul that causes it to Deify the being who has made these attainments, is a legitimate one; being the most powerful incentive known to stimulate its progress.

The good old adage that "a contented mind is a continual feast," there is a noble state of lethargy. There is a noble discontent, and the races which to-day disquiet the world in all that pertains to true progress were the ones that, dissatisfied with present conditions, and perceiving the truth with less mixture of error, boldly proclaimed their independence of antiquated forms and advanced forward in the increasing light.

The restless condition of modern thought in its religious, scientific and miscellaneous departments indicates not a fevered condition and evidence of an ebullient tide whose mighty flow, has borne it upward to its present position; but that the current of the life forces is strong and will carry forward human life to that exalted ideal of which the most advanced minds have given it illustrations. The danger lies not in the life latent forces, but in the uneducated effort to quicken into motion the advanced life latent forces. The upheavals in the past have overthrown governments and destroyed civilizations, were the result of efforts to suppress investigation and compel the mind to wear garments that were outgrown and only adapted to the infancy of the race. When the advocates of the infernal system of chattel slavery undertook to prop it up by seeking to suppress efforts to enlighten, the millennium Teacher became appropriate: "For men's hardness better than light because their deeds are evil." That testimony can be applied to every phase of human existence.

The powers that for ages have claimed the divine right to rule are being disturbed by the quickening of that true divinity in the soul which has so long slumbered but has come forth asking, "Is not that fountain of living waters, whosoever will, he shall drink thereof, also for us?" "That all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness." This ideal illustrated in that immortal document, the Declaration of Independence, must be actualized before that day which is reasonably expected will dawn, the millennium. Class distinctions and all the artificial barriers that at present disintegrate human life would disappear, "for the knowledge of the Lord would cover the earth as the waters cover the sea."

It has been truly said that human life is better than his creeds; proving the fact that the interior or soul life, no matter how much encumbered by externalities, cannot be effectively hindered in its upward march. That every action which is in accord with the ideal is a force which helps to realize the truth "that each to-morrow finds us farther than to-day."

Looking down the dim vistas that separate the present from even the historic past, we see that progress has been made. Looking forward we see greater attainments to be realized. For whoever seeks to place limits to the developments of the soul is in danger of being crushed in its onward march. For like an army with banners are the hosts that have been marshalled to aid in the uplifting of human life to that plane above the mists and shadows and where beyond can be seen the glorious ideal of a perfected humanity.

HAMILTON DE GRAY.

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Atlanta Journal.

GOOD EVIDENCE

Of Spirit Power and Influence.

A KNOWLEDGE OF THE TRICKS OF FAKIR MEDIUMS AND MAGICIANS DESIRABLE.

To the Editor:—After reading the letter of W. E. Robinson in March 4th issue of The Progressive Thinker, one is impressed that from his standpoint, what said writer does not know concerning mediumship is not worth knowing.

There is nothing in Spiritualism for him, because he thinks he can duplicate all the manifestations by trickery.

Mr. Robinson's book on "Spirit Writing," etc., may serve a good purpose. It is well to understand the secrets of the magician's art, and to know what are and what are not test conditions while investigating in the realm of the occult; but beyond that point it has no value. The title is a misnomer, as "Trick Writing" would better express it.

It goes without saying that no right minded person wishes to be deceived in these points. It is desirable to have all the light thrown upon methods of fraud that is possible, that one may be on his guard and avoid any pitfalls.

In advocating a work of this kind, the mistake occurs in not properly discriminating between the false and the genuine. If emphasis is not laid upon that point it is misleading.

What Mr. Robinson does not know or believe concerning spirit manifestations is of no consequence except to himself, and has no weight against what thousands of others do know. Any amount of negative testimony will not militate against one case of positive testimony.

The writer will cite one instance in his experience out of many in which the explanations in said book have no bearing. On the occasion referred to, I visited a well-known public medium and sat for experiments in independent slate-writing. The medium placed a slate of clean slates before me for inspection. At that point I took from my pocket a small folding silica slate, privately marked, containing two or three leaves. I asked the lady if she thought the spirits would write on that; if so, I would prefer it. She answered: "We will try," and directed me to place my folding tablet between the other slates. This I did, and placed a rubber band around them. The package lay flat on the table in full daylight, and never left it. I kept my hands resting upon it and the medium only touched the frames with her fingers. In a few minutes she asked me to open them, which I did, and found four pages of the inside silica slate covered with messages written in colors.

They were signed with the names of several of my relatives and friends. One was a beautiful little message in gold, surrounded with a cluster of daisies also in gold.

I have this now among my choice collection and would not part with it for any consideration. Following this manifestation were writings received between other slates bearing the internal evidence of genuineness which could in no wise be accounted for by any theory of prepared messages, invisible ink, movable flap, or trap doors leading into the collar writing with the toes, or any other similar magical performance.

Spiritualists understand and appreciate the value of the messages received from the discarnate intelligences and cannot be deceived in the matter, or the fact of soul communion between mortal and immortal; and truth is portrayed in the significant lines as follows, received as a message from a loving risen friend:

"I am far away and yet very near. Absent, then present in the space of a thought. Invisible, and yet a real, tangible presence. Dead, and yet alive. Our existence is dual to you, and our life is a mystery; ay, all life, both earthly and spiritual, are equally mysterious and will be a problem for eternal time to unravel."

"How glad I am that I can come to you in this way and make my presence known."

Having already occupied more space than I anticipated, I trust these thoughts may lead some enquiring minds to investigate these truths per severingly and they will surely be abundantly rewarded.

CHAS. P. COCKS.

Brooklyn, N. Y.

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Mr. Robinson's book on "Spirit Writing," etc., may serve a good purpose. It is well to understand the secrets of the magician's art, and to know what are and what are not test conditions while investigating in the realm of the occult; but beyond that point it has no value. The title is a misnomer, as "Trick Writing" would better express it.

It goes without saying that no right minded person wishes to be deceived in these points. It is desirable to have all the light thrown upon methods of fraud that is possible, that one may be on his guard and avoid any pitfalls.

In advocating a work of this kind, the mistake occurs in not properly discriminating between the false and the genuine. If emphasis is not laid upon that point it is misleading.

What Mr. Robinson does not know or believe concerning spirit manifestations is of no consequence except to himself, and has no weight against what thousands of others do know. Any amount of negative testimony will not militate against one case of positive testimony.

The writer will cite one instance in his experience out of many in which the explanations in said book have no bearing. On the occasion referred to, I visited a well-known public medium and sat for experiments in independent slate-writing. The medium placed a slate of clean slates before me for inspection. At that point I took from my pocket a small folding silica slate, privately marked, containing two or three leaves. I asked the lady if she thought the spirits would write on that; if so, I would prefer it. She answered: "We will try," and directed me to place my folding tablet between the other slates. This I did, and placed a rubber band around them. The package lay flat on the table in full daylight, and never left it. I kept my hands resting upon it and the medium only touched the frames with her fingers. In a few minutes she asked me to open them, which I did, and found four pages of the inside silica slate covered with messages written in colors.

They were signed with the names of several of my relatives and friends. One was a beautiful little message in gold, surrounded with a cluster of daisies also in gold.

I have this now among my choice collection and would not part with it for any consideration. Following this manifestation were writings received between other slates bearing the internal evidence of genuineness which could in no wise be accounted for by any theory of prepared messages, invisible ink, movable flap, or trap doors leading into the collar writing with the toes, or any other similar magical performance.

Spiritualists understand and appreciate the value of the messages received from the discarnate intelligences and cannot be deceived in the matter, or the fact of soul communion between mortal and immortal; and truth is portrayed in the significant lines as follows, received as a message from a loving risen friend:

"I am far away and yet very near. Absent, then present in the space of a thought. Invisible, and yet a real, tangible presence. Dead, and yet alive. Our existence is dual to you, and our life is a mystery; ay, all life, both earthly and spiritual, are equally mysterious and will be a problem for eternal time to unravel."

"How glad I am that I can come to you in this way and make my presence known."

Having already occupied more space than I anticipated, I trust these thoughts may lead some enquiring minds to investigate these truths per severingly and they will surely be abundantly rewarded.

CHAS. P. COCKS.

Brooklyn, N. Y.

THE IDEAL LIFE.

Can the Perfect Ideal Ever be Reached?

That it should be superior to the external is not a desirable but a necessary, if as every intelligent person is supposed to admit, that life is inherently progressive, for if not it would be a contradiction of terms and not be life. The present ideal when attained only finds the vision extended and the possibilities greater for a further advancement. Reasoning from these premises the reply to the question, can we attain unto the perfect ideal? must be answered in the negative. This is eternal progression.

The environments which, dependent upon education and temperament, have given the limit beyond which our comprehension does not extend, are only removed by the operation of a superior force which we may term the higher soul however undeveloped, left ready to respond when the proper question is put for its growth. The experience of missionaries among the lowest types of humanity is evidence that in the majority of cases the presentation of advanced ideas finds conditions ready for their acceptance.

This ideal life is at times personified in individuals who have attained unto that exalted state which enables them to understand truths that to the masses are a sealed volume, and being placed upon their feet to reach the higher vantage ground that is seen beyond. The worshipful faculty in the soul that causes it to Deify the being who has made these attainments, is a legitimate one; being the most powerful incentive known to stimulate its progress.

The good old adage that "a contented mind is a continual feast," there is a noble state of lethargy. There is a noble discontent, and the races which to-day disquiet the world in all that pertains to true progress were the ones that, dissatisfied with present conditions, and perceiving the truth with less mixture of error, boldly proclaimed their independence of antiquated forms and advanced forward in the increasing light.

The restless condition of modern thought in its religious, scientific and miscellaneous departments indicates not a fevered condition and evidence of an ebullient tide whose mighty flow, has borne it upward to its present position; but that the current of the life forces is strong and will carry forward human life to that exalted ideal of which the most advanced minds have given it illustrations. The danger lies not in the life latent forces, but in the uneducated effort to quicken into motion the advanced life latent forces. The upheavals in the past have overthrown governments and destroyed civilizations, were the result of efforts to suppress investigation and compel the mind to wear garments that were outgrown and only adapted to the infancy of the race. When the advocates of the infernal system of chattel slavery undertook to prop it up by seeking to suppress efforts to enlighten, the millennium Teacher became appropriate: "For men's hardness better than light because their deeds are evil." That testimony can be applied to every phase of human existence.

The powers that for ages have claimed the divine right to rule are being disturbed by the quickening of that true divinity in the soul which has so long slumbered but has come forth asking, "Is not that fountain of living waters, whosoever will, he shall drink thereof, also for us?" "That all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness." This ideal illustrated in that immortal document, the Declaration of Independence, must be actualized before that day which is reasonably expected will dawn, the millennium. Class distinctions and all the artificial barriers that at present disintegrate human life would disappear, "for the knowledge of the Lord would cover the earth as the waters cover the sea."

It has been truly said that human life is better than his creeds; proving the fact that the interior or soul life, no matter how much encumbered by externalities, cannot be effectively hindered in its upward march. That every action which is in accord with the ideal is a force which helps to realize the truth "that each to-morrow finds us farther than to-day."

Looking down the dim vistas that separate the present from even the historic past, we see that progress has been made. Looking forward we see greater attainments to be realized. For whoever seeks to place limits to the developments of the soul is in danger of being crushed in its onward march. For like an army with banners are the hosts that have been marshalled to aid in the uplifting of human life to that plane above the mists and shadows and where beyond can be seen the glorious ideal of a perfected humanity.

HAMILTON DE GRAY.

Shakers, N. Y.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price 25c. For sale at this office.

"Frederick's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined with the skill of a master mind. Price \$1.50. For sale at this office.

"I had time, I'd write a song for all the years, Filled up with hopes and loves and fears. To sweep the heart of smiles and tears, If I had time."

Atlanta Journal.

SPRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPRITUALISM













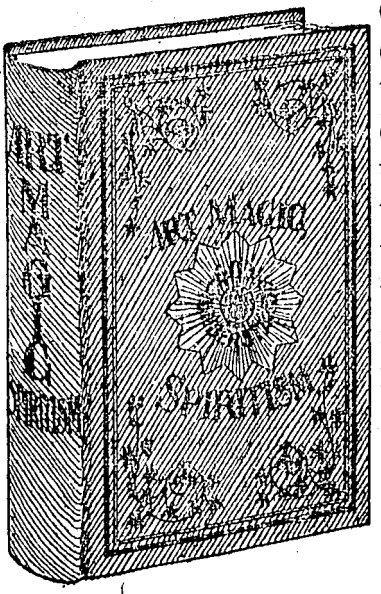






## HERE IS OUR PREMIUM BOOK.

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an exact picture of the cover title of book that is premium for and most in Spiritualist published in This cut is third of the book printed on paper and pages in all, but as a pre be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.



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## ..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make progress equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your copy typed by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

G. W. Kates and wife will be at 150 Meigs street, Rochester, N. Y., during March. After that address them as per route, to be given later. They will accept calls for services after summer months.

Lois Walbrooker has removed from San Francisco to Santa Ana, Cal.

Mrs. Augusta Burke writes: "Oh! for the time to come when Spiritualism will stand clear to the world, in all its purity and beauty. Spiritualists, work together for the advancement of true Spiritualism. If each one claiming to be a Spiritualist would do a noble pure life, how much more quickly Spiritualism would prosper and come to the front."

Abby A. Judson writes: "I will call your attention to one little error in the notice of my book. The title is 'A Happy Year' and not 'A Happy New Year.' It is really a record of the year 1888, which was a happy one to me, for the reasons given in the introduction. I enjoy Mr. Dawbarn's articles immensely; and what a fine article that is on Foreign Missions, signed 'Ex-Attache'."

Geo. W. Peak, of Portland, Mich., writes that he is not ready to make such a total denunciation of the Bible as some have done. While so many people accept the Bible as authority in faith and practice, and are so tenderly attached to it, Spiritualists can afford to tolerate it for their sake. To many the Bible is the only remaining hope and refuge in their misfortune and distress, and they instinctively cling to the promises they believe are recorded there; and to deprive them of this is to plunge them into a state of hopeless despair. The magnificent temple of Spiritualism is worthy of a surer foundation upon which to rest, than the wreck and debris of other systems of religion.

S. F. White writes: "I live in Holmes County, Ohio. I have been investigating Spiritualism for about seven years. I am happy to tell the readers of The Progressive Thinker that I have seen spirits and conversed with them. In September, 1889, my wife had a brother living about fifteen miles from our home. One day I went up stairs and laid down, and then my wife's brother appeared. He had passed over that morning."

Will C. Hodge is at present at Rochester, Ind., where he is lecturing. Mr. Hodge is capable of doing an excellent work for Spiritualism.

Harlow Davis, platform test medium, at present serving the Christian Spiritual Union, New York City, (Quoted Hall, Sundays, 8 p. m.) can be engaged by first-class societies for the month of April. He leaves for England in May to spend the summer. He can be addressed at 411 West 23d street, New York City.

J. Lindsey writes from Grand Rapids, Mich.: "The West Side Spiritualist Society has resolved to hold anniversary services in memory of the advent of modern Spiritualism, on Sunday, March 26, services commencing at 9 a. m., and continuing through the entire day. We intend to make this meeting interesting and instructive. Good music and other good talent are engaged. The success of our meetings have depended largely on Mr. Lindsey's self-sacrificing efforts. Besides giving lectures and home entertainments in the interest of the meeting, she has taken charge of the Sunday night meeting, giving short talks and tests. Her tests have drawn a large audience that could not be reached in any other way, and in this way interested many in the cause. Our place of meeting is at 52 West Bridge street, Stran's hall. Mrs. Lindsey takes pleasure in announcing to the public that her health has so improved that she will accept engagements to attend camp meetings of other calls from societies. She officiates at funerals. Her residence is at 63 Fourth street."

Mrs. O. M. Bent writes: "Your Progressive Thinker is a light in our home. We so enjoy its contents from week to week that we cannot be without it. After we read it we try to put it in the hands of some one who will see its light and receive some benefit from it. The last one went into a Methodist home of a relative. We also have all of the books you have given as premiums, which are very valuable additions to our library."

Mrs. Minnie Phillips writes: "Dr. J. M. Temple is going to leave Chicago for a time. Many of us that have attended his meetings will miss him. He is a good lecturer and test medium."

Thos. S. Kizer, of Decatur, Ill., writes: "Mrs. Alice E. Field, of Joplin, Mo. (formerly of this city), was with us for six weeks in January and February, lecturing every Sunday evening on subjects given by the audience, followed by tests, which were nearly always recognized. She is fully entranced while speaking, and the one who speaks through her was a Methodist minister; says he has to return and teach true Spiritualism to counteract in part at least the false doctrine (as he now sees it) he promulgated while in the mortal. Mrs. Field added largely to her many friends while here, and we were loth to see her leave us. She will make friends wherever she goes and also converts to our glorious cause."

D. L. Haines writes from Nebraska: "There is such a cold indifference manifested by many calling themselves Spiritualists, that I am at times much discouraged. Some are willing to read, but when the dollar is wanted they are not there; but from their low plane of living they can spend many dollars for tobacco and drink."

Hattie Hollister Howe writes: "We are very much in favor of home circles, and are getting good results from them. If people could realize that they were passing by the pure gold for the glitter, they would not have to be encouraged to investigate. The trouble would be we cannot learn fast enough."

Spiritualist evangelist, Mrs. Lydia Sholdin, Irving Park, Chicago, writes: "I had the pleasure of attending the 67th anniversary of Mrs. A. A. Jones's (277 Spring street, Elgin, Ill.) birthday, and the many beautiful presents presented by her numerous friends showed a deep appreciation of her worthiness as a lady, a true friend and unselfish worker in the Spiritualistic field."

Dr. B. F. Weythman writes from Memphis, Tenn.: "I have read and enjoyed Spiritualism for twenty-five years, in all its phases, as a practical clairvoyant medium. I have read many of the spiritual papers, but like yours the best, as it is more liberal than the others, and cuts to the bone every time. Spiritualism is not flourishing here at present."

Emma R. Clarke writes from Detroit, Mich.: "Mrs. Nellie S. Baade presides as speaker every Sunday afternoon and evening at No. 55 Grand River avenue. It certainly is an intellectual treat to listen to her grand lectures. In the evening we invariably treat to a lecture by a less spiritual than the one, so-called infidel, Thomas Paine. He endorses the doctrine of the golden rule as taught by Jesus and other great law-givers who had preceded him. Questions submitted to him by the audience are taken up by him and answered, and enlarged upon in a very lucid manner. I have heard many prominent speakers from the spiritualist and other platforms, and feel safe in saying that Thomas Paine's lectures are unequalled. Mrs. Baade is fortunate in securing good musical talent which enhances the interest of the meetings."

Mrs. Isa Wilson Kayner writes from Watseka, Ill.: "We will hold our anniversary exercises, Friday, the 24th, as I go East for the meetings there."

J. S. Bowers writes from Columbus, Ohio: "The Progressive Thinker and Art Magic arrived safe. We are well pleased with the book. I think it is something every Spiritualist should have in his house. I have had the paper over a year, and I think now that I cannot get along without it. Knows the edge is power. That is what I want."

A daily paper of Texarkana, Ark., says: "Mr. and Mrs. Drumm, two spirit mediums entertained an assemblage at the west side city hall last night. Mrs. Drumm gave a discourse on Spiritualism after taking her text: 'The lady has a strong face and is a pleasing talker. She claims to have been in Beulah land, while in a trance and conversed with dead friends and relatives and can materialize spirits with their angelic robes on.' The audience was very large, and the lectures were unequalled. Mrs. Baade is fortunate in securing good musical talent which enhances the interest of the meetings."

Mrs. Carrie F. Weatherford writes: "Owing to the poor health of my eldest daughter I have deemed it necessary to cancel all engagements for April, May and June, among these are my promise to return to Columbus, Springfield, Vigo and Corning, Ohio. I solicit Sunday and week-night engagements throughout Michigan, and will also answer calls to attend funerals. Home address, Alaska, Michigan. Telephone or telegraph via Caledonia."

Will C. Hodge is occupying the platform of the First Spiritualist Church at Rochester, Ind., for the first three Sundays of March. He will be with the friends of the Progressive Thinker, on the anniversary, March 26, and would be pleased to hear from parties interested with a view to further work in that vicinity. Address, care Major Bitters, Rochester, Ind.

G. H. Clark writes approvingly of the lectures delivered by Mrs. L. J. Williams, at Lansing, Mich. Mrs. Williams resides at Breedsville.

Thos. J. Haynes writes from Grand Rapids, Mich.: "We are having glorious meetings. Mrs. Carpenter is doing handsomely well."

J. C. F. Grumbine will lecture at First Spiritual Church, 77 Thirty-first street, Sunday, March 10. Mrs. Cooley will also be present as test medium.

Mrs. Lydia Whipple writes from Indiana: "Received Art Magic and Ghost Land as premiums to your valuable paper. The paper alone is worth the subscription. Such precious gifts should not be overlooked. Every one should take the paper."

C. M. Younglove writes: "Received Art Magic. It is a fine book. I have read it once, and am reading it again. I understand it better at the second reading. I think The Progressive Thinker the best paper published."

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

### THE TWO WORLDS, MAN-CHESTER, ENG.

A CLERGYMAN ON "HEAVEN." The Newcastle Daily Chronicle of December 12 contains the report of a lecture on the subject of "Heaven," delivered in St. Columba's Church, Gateshead, by the Rev. Reginald T. Talbot, vicar of St. Thomas's, Sunderland. After extolling himself, and what we may fairly designate as "mixed metaphors," the reverend gentleman concluded by saying: "Imagination had well-marked limits or checks upon it, always. First of all, the externals, the outer circumstances of a future life, were lost to mortal eye in the light of moral and spiritual conditions. He said that in spite of the 'pearly gates' and 'golden streets' which St. John described in the Revelation, St. John was writing to the Jews, who delighted in magnificence, and his imagination had well-marked limits or checks upon it, always. First of all, the externals, the outer circumstances of a future life, were lost to mortal eye in the light of moral and spiritual conditions. 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# MARCH ONLY! Important!

## TO THE SICK ONLY

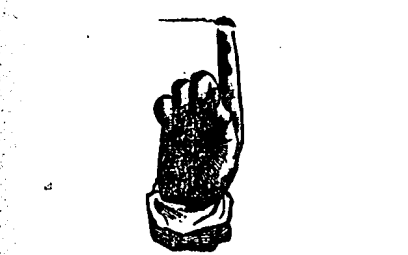
Who cannot afford to pay our regular rates for treatments, we will, during MARCH, take your case and furnish all medicine, weekly letters of advice, and charge you but \$5 a month. Kindly remember it has been our rule for years, twice a year to make especially low rates to the poor. This is our winter offer only, good during the month of

MARCH

So that all may understand, we will repeat the offer once more. Those who cannot pay our regular fee, who begin treatment during March will be charged only \$5 a month until cured—old patients who stopped treatment before the time expires.

Write us at once. Tell us your age, name in full and leading symptom, so that we may diagnose your case at once so you can begin treatment before the time expires.

**DR. G. E. WATKINS,**  
406 Mass. Ave., Boston, Mass.  
Hotel Palmerston.



**DR. G. E. WATKINS' SANITARIUM**

at Ayer, Mass., can accommodate after April 15, six more patients. Among the many advantages this sanitarium has over others are, it is a Spiritualist Health Home where they can go for rest and health. It is known far and wide as the Rural Health Home, where chronic diseases are cured by new and more natural methods than by the old antiquated physicians. It is under the personal and assiduous care of regularly educated, natural and experienced physicians and is a pleasant and attractive home where invalids can regain their health under favorable conditions, and the overworked and nervous can find rest and recreation.

It is situated in a historic, picturesque and beautiful region, one mile from Ayer depot in the town of the same name. Ayer is the junction of the Fitchburg (Hoosac Tunnel route) and Boston and Maine railways, thirty-six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water from the Shaker Medical Spring, which according to the analysis of the State Assayers of Massachusetts and Maine, surpasses the celebrated Poland Mineral Spring water of the latter state; perfect sanitation and beautiful country roads lined with stately elms, over a gently undulating interval of wood and fine farms, where the philosopher, a Bronson Alcott chose his earthly paradise.

Terms for board and treatment from \$1 a day upwards. Send all letters to DR. G. E. WATKINS, 485ft Ayer, Mass.

An Experience of Epes Sargent with Dr. C. E. Watkins.

"One good experiment," says Sir Humphrey Davy, "is of more value than the ingenuity of a brain like Newton's." Let me briefly relate what I have elsewhere recorded in detail, namely, my own personal experience. I give it not as being conclusive, absolutely by itself, but as conclusive relatively to the same experience got by thousands of competent observers, and by many eminent men of science in all parts of the world. I took an entirely new, unused slate, which I had brought twenty minutes before, to the medium, Charles E. Watkins, in Boston, Sept. 18, 1877. The slate was what is called a book-slate, and was enclosed in stiff pasteboard covers. I went well aware of all the reports unfavorable to mediums in general, and to this one in particular.

After manifesting his clairvoyance by telling me what was written on some dozen slips of paper, which I had rolled tightly into pellets—intelligence which he could not have got from my mind, inasmuch as I could not distinguish one pellet from another—he permitted me to take my own slate and hold it out away from him in my left hand. He had dropped on the upper surface of the book-slate a piece of white pencil not larger than a grain of rice. He sat three feet from me, and did not once touch the slate. Although there had been no opportunity of his even making a mark on it without my knowledge, I satisfied myself once more, before I held it out, that it was entirely clean. Instantly there was a sound as of the grating of a pencil, and in less than ten seconds there was a rap, apparently on the slate. I uncovered it, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, 25 cents.

In one instance, at the same sitting, I got a message of fifty-two words, written with preternatural celerity. The writing was neat and legible. I have it still uneffaced. The medium and myself were the only persons present, and the noonday sun streamed into the room. There was no escape from the knowledge that a great phenomenon, involving both clairvoyance and intellect, was manifesting itself. I regard myself as disqualified from testifying to any visible occurrence whatever. No hypothesis of jugglery was within the reach of reason. There was no confederate (in the flesh, at least), and the conditions could not have been more rigorously exclusive of possible fraud. Nothing depended on the moral character of the medium; and if he had been caught cheating the next day, it would not have affected my convictions, unless the medium operated with so explained that I could see, that with the requisite practice and skill, any one could produce the same manifestation. The phenomenon was not new to me. Many years before I had got proofs of independent writing on paper in the presence of Colchester, an English medium, who died young. But never had I before, while holding my own new, clean slate, witnessed any other person, not audible writing unequivocally independent of any conceivable process, physical, chemical, or mechanical. If there was not corroborative evidence of the most ample kind from thousands of other witnesses, some of high scientific repute, I might still feel a hesitancy in narrating my own experience; the transcendent nature of the fact might awe me into silence. But such is the authentic character of the white-slate phenomenon, always excusable, the outright denial of the phenomenon can proceed only from the ignorant or the reckless. From "The Scientific Basis of Spiritualism."

**PASSED TO SPIRIT-LIFE.**  
[Obituaries to the extent of ten lines only will be inserted free.]

Mrs. Lydia Baker very suddenly passed to spirit life, from heart failure. Deceased leaves a husband and two children—two sons and two daughters, and a host of friends. The funeral was held in the M. E. church, near the M. E. cemetery. The writer officiating. Deceased was an old resident of Delaware township, Deane county, Ohio. F. D. DUNAKIN.

Passed on to the higher life, from Fall Brook, Cal., Feb. 18, 1899, McDonald Simco, aged 55 years. Services conducted by Mr. and Mrs. H. M. Peters. Mr. Simco was a faithful Spiritualist, and awaited his transition with gladness, having no regret other than that of leaving his loved ones behind. MARY GIRD PETERS.

Passed to spirit-life, at his home near Avon, N. Y., on Friday, March 3d, Mr. L. O. Preston, in the 81st year of his mortal life. At the home of Brother Preston, occurred some years ago, the wonderful incident of suspended animation, and preservation of body after death of Miss Bonney, a powerful medium. The Preston family have the record of wonderful spirit phenomena. Funeral services were conducted by G. W. Kates and wife. COR.

James William Fitch departed this earth-life, March 3 from his home in Milan, Ohio, in the 83d year of his age. He was well preserved, and apparently with perfect health, when he died, and with paralysis. He has been a resident of Milan for 46 years. He leaves a wife and five children to mourn his loss. He was a Spiritualist by organization. He took an active part thirty years ago, and for many years in the progressive lyceum, and regarded it with unqualified approval.

By his request, Emma Rood Tuttle recited and sang one of her spiritual songs, and Hudson Tuttle gave the address at the funeral. Mrs. M. A. Fitch had often said to his family that he never wanted good-bye said until it should be the last word from him to earth.

Mr. Tuttle knew nothing of this, but when closing the services at the grave he thanked the friends and neighbors in behalf of the bereaved friends, and in the name of the departed, thanked them all and said "good-bye."

Passed to the higher life, from the Methodist Hospital, Omaha, on Friday, Feb. 24, Mrs. Amelia Verdan, of Blair, Neb. Mrs. Verdan was born in Tempin, Germany, in 1852 and came to America in 1856. For several years past she has been an outspoken and earnest worker in the cause of Spiritualism. By her transition the Blair Spiritual Society has lost a valued member. Memorial services were held on Sunday, March 5, conducted by Wm. E. Bonney and Mrs. M. J. Bonney. W. E. B.

Mrs. A. L. VanAntwerp passed to spirit-life, after months of patient suffering, at her home in Prophetstown, Ill., Feb. 6, 1899, aged 59 years. Spiritualism has lost a staunch friend and worker. Her greatest wish in life was to teach everyone the grand truth of spirit return. Mrs. VanAntwerp, of Chicago, Ill., officiated at the funeral.

"The Occult Forces of Sex." By Lola Walsbrook. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit From Matter." "Through Organic Progress, or How the Spirit Body Grows." By Michael Faraday. Price 30 cents. For sale at this office.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"The Watskes Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watskes, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

## Sunday Spiritualist Meetings in Chicago.

Church of the Star of Truth, Wicker Park hall, No. 501 West North Avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Ingleswood Spiritual Society holds services every Sunday in Hopkins Hall, 628 W. 63d street, at 2:30 and 7:30 p. m. Lecture and spirit messages at both services. Mrs. Lora Holton, pastor. Seats free to all services.

The Second Church of the Soul meets in People's Institute, Van Buren and Leavitt streets, at 3 and 8 p. m. Address all communications to M. L. Schaefer, chairman, Clark and Lake streets, City.

The Christian Spiritual Society holds meetings in Washington Hall, Washington Boulevard and Ogden Avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

The Spiritual Investigating Society meets at 3228 Cottage Grove avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

The First Christian Spiritual Union Society will hold meetings every Sunday at 7:30 p. m., in Van Buren Hall, Madison street, and California avenue. Always good speakers and test mediums present. Address all communications to Mrs. L. J. Vaughn, secretary, 247 W. Madison street.

Sunday evening talks, commencing March 12, 1899, will be given by John K. Halliwell (Friend John) in hall 300 Masonic Temple, Chicago, Ill. Subject: "Some Occult History and Incidents." Doors open at 7 p. m. Exercises commence promptly at 7:45 p. m.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30. Sunday-school begins at 10 a. m.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells Hall, 1620 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

Dr. J. M. Temple will hold meetings every Sunday at 4308 Cottage Grove avenue, 2:20, conference, 7:30 p. m., lecture and tests.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Brownell, pastor. Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph street, every first and third Sunday of the month, beginning afternoons at two o'clock. Ladies will bring old clothes to be made over as per instructions of committee; also bring lunches. Supper at 6 o'clock. Tea and coffee served. Evening session called to order at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting and instructive program.

The First Society of Resurrectionists, J. C. E. Grunwaldt, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sunday. Seats free to all services.

Spiritualist Church of Unity meets every Sunday at 7:45 p. m., at Flynn's Hall, Northeast corner of Robey street and North Avenue. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North Avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meets every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

Spiritual Church of All Souls. Services at 7:30 p. m., in Garfield Hall, Garfield avenue near Lincoln and Cleveland avenue. Mrs. Squire, pastor.

The North Side Light of Truth Spiritual Society holds meetings at Schiller Hall, 601 Wells street, second door South of North Avenue. Sundays at 10:30 a. m., and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome for all. Admission, ten cents.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and Sacramento avenue, every Sunday at 2:45 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

**INTEREST TO SPIRITUALISTS**  
Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the purpose of being humanity, and if you know of any one who is sick, and is skeptical, show them the above ad, and I may convince them of the truth of spirit return.

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Mansfield's Almanac, of Planetary Meteorology for 1899. This is the thirty-fourth annual publication of this excellent Astronomical Almanac. Valuable for those on land and sea. By Richard Mansfield. Price 25 cents.

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Dear Doctors:—I wish to thank you for the little book you so kindly sent me. The information it contains is of inestimable value to the ladies of our land. It is something every mother should possess, and every young woman should place in the hands of her daughter when she shall have reached the age requiring such information. How you can print such a beautiful book and give it free is a wonder to me. I am sure it will do much work and your efforts are appreciated. I hope every woman will avail of the opportunity to possess one of these beautiful little volumes, and that she will treasure it away for reference. Yours sincerely, Mrs. J. M. Temple.

The following is an extract from a letter from one of the prominent workers in the field of Spiritualism and a speaker of great ability:

Dear Doctors:—I wish to thank you for the little volume I received by mail. I have read it through and find it of inestimable value to the ladies of our land. It is something every mother should possess, and every young woman should place in the hands of her daughter when she shall have reached the age requiring such information. How you can print such a beautiful book and give it free is a wonder to me. I am sure it will do much work and your efforts are appreciated. I hope every woman will avail of the opportunity to possess one of these beautiful little volumes, and that she will treasure it away for reference. Yours sincerely, Mrs. J. M. Temple.

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**beauty in every sentence uttered. The work is so careful to the minutest details, that it has been freely used by our favorite sister, Sarah, French Park, now passed to Spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.**

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## LAKE HELEN, FLA.

## Southern Cassadaga Camp.

The session of 1899 has closed. The attendance was perhaps smaller than at any previous year, but the spirit of peace and harmony that reigned was never before so universal, and we are far from feeling discouraged.

The reasons for the limited numbers present are obvious, and some of them can be controlled in the future. Dame Nature has dealt very unkindly with us as another severe freeze has devastated vast portions of the State and many persons. We have had much disagreeable, rainy, cold and cloudy weather, a condition before unprecedented and very unfavorable for local patronage, nevertheless we have been living in a veritable paradise compared to those who have been battling with the snows and severe cold weather of the northern states.

However, we have learned the lesson that we must make better preparation for protection from the cold waves in the future, and that the houses that have been considered comfortable in the past, will not now do, although we hope not to meet with a repetition of this season for many years to come, perhaps never again.

The hotel will be made more comfortable, rooms will be better equipped for heating before another season and the "Baths" will be better equipped. Mrs. Woodman, who have given such universal satisfaction, will be installed as managers for the season of 1900.

I cannot say too much in praise of all of our speakers and mediums who each and every one has worked most unselfishly for the best interests of the camp.

Prof. Peck cannot be excelled as an all-around worker; he has been a practical work of Spiritualism. She has organized several "Bands of Mercy" in this vicinity as well as one at the camp. These bands will work under the auspices of George T. Angell, of Boston, Mass., editor and proprietor of "Our Dumb Animals."

Mrs. Allen is ever ready to espouse the cause of the helpless and suffering, no matter whether it be that of man or beast, and many a record of good deeds and loving helpfulness will be found on her life pages. These are always taken from the audience. She is a remarkably gifted speaker and improvisatrice.

Clara Field Conant, while taking some very high flights in her metaphysical teachings, emphasizes the practical as well. She urged Spiritualists to live true to the philosophy they represent. Mrs. Conant made many friends while here, and worked most unselfishly in advancing the interests of the camp.

We are glad to know that she is likely to be a permanent resident of this state. Dr. A. M. Wheeler, medium for slate-writing, physical and test sciences, occupied the platform several times, giving names and tests which were very satisfactory to those who received them; his trumpet séances were well attended. Mrs. Wheeler is also a fine trance medium, good palmist and a very pleasant little lady.

Effie Moss, the well-known materializing medium, was much sought after. We regret that Mrs. Moss has met with serious losses by the late freeze. We hope to welcome her to this camp another winter.

A. A. Wilkins, of Greenfield, Mass., has done good work in his line and is deemed a very reliable trance, test, and healing medium.

The volunteer choir, consisting of Misses Marguerite Webster and Lillian Marsh, Dr. Webster and A. Parcell, under the management of Prof. Peck, was excellent. Miss Ethel Noble presided at the organ while the choir sang.

The entertainments supervised by Mrs. Moss and C. Fannie Allen were very successful, and proved that the camp was not destitute of dramatic talent.

We regret to announce that our good brother and most capable business secretary, J. D. Palmer, will not be with us next season, as he is contemplating a trip to California, and for this reason would not accept his former position, and I am glad to hear that he will continue in the good work outside as he has always done.

Eber Bond proved a very efficient chairman, taking the place of our worthy president, Dr. H. H. Brigham, who was detained in the North this season on account of the illness of Mrs. Brigham.

The annual election took place Saturday, March 4, when the following officers were elected: President, Dr. H. H. Brigham; Vice-President, Emma J. Huff, of Lily Dale, N. Y.; Secretary, A. Parcell, Lake Helen, Fla.; Treasurer, Scott Hodgkin, of Deland, Fla.; Trustees: H. M. Clark, of East Jaffrey, N. H.; Z. T. Barker, of Lakewood, Ohio and O. B. Webster, Lake Helen, Fla.

The management are already making plans for the winter of 1900 and are determined that nothing shall stand in the way of a successful season next season. We are pleased to have any information concerning this place or vicinity. My address after the 1st of May will be Lily Dale, N. Y., until further notice.

EMMA J. HUFF, Corresponding Secretary.

## Attention Thinkers.

In The Progressive Thinker, of March 18, in Questions and Answers Department, Hudson Tuttle gives a column reply to the question: "What is your opinion of the new Anti-Christian Spiritualist order?"

I have sent out about 1,500 copies of the declaration of principles of the National Anti-Christian Spiritualist Order, and have on hand the balance of the 20,000 in print. Those who have copies can easily perceive that therein is said of free-love, and those who wish copies can have these, by sending to me their address, plainly written. The reader can be the judge as regards the free-love endorsed by the order, as well as the treatment the order and myself have each received from the pen of Mr. Tuttle.

ALLIE LINDSAY LYNCH, 5220 Indiana Ave., Chicago.

"The Priest, the Woman, and the Confession." This book, by the well known Father Chiqui, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

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## THE HOME GIRL IN SPAIN.

## A Nineteenth Century Substitute for the "Sermon on the Mount."

Extracts from a Brilliant Discourse on Spiritualism, by Don Miguel Vives, at the Memorial Celebration of the "Centro Espritista," of Tarrasa, September 29, 1898.

TRANSLATED BY ERNEST S. GREEN.

To-day I do not speak of the celebration given in my honor, for I know that beneath the view-point of human utility, it is of no importance. I am, however, commemorating the great revolution of this date 1899, in commemoration of this date I give a celebration in my home—a celebration of joy and fraternity, for that revolution brought to us reforms which gave us liberties we had never before enjoyed; liberties which permitted us to expand our knowledge, and going forth from the narrow path trod by tradition and theology our souls were rewarded with grand teachings and counsels to guide us in our terrestrial existence.

The revolution of 1899 brought to us religious tolerance there came from foreign countries thousands of volumes in which were condensed the knowledge acquired by the profound study of the eminent wise. These volumes threw a flood of light in the midst of the darkness in which we had been submerged.

From that epoch the existence of man on the earth ceased to be an insupportable problem, from that epoch we understood that our terrestrial existence was a necessity imposed by a law which impels to an infinite progress, and is created by an infallible intelligence; from this epoch we understood that we were subject to a law which we could not evade; from this epoch we understood that our lives would not cease with the existence of our bodies, but that after our planetary existence we would gain more light, our faculties would be enlarged, our liberties would be greater, and we would live, according to our works, in a kingdom of justice, love and fraternity.

This was shown to us by the new philosophy which we studied; this and much more was demonstrated to us by Spiritualism, because those beloved ones who had disappeared from the earth brought to us joy; brought to us dreams of hope; calmed our souls; and though we thought them dead forever, they came to demonstrate that they lived; they came to give us their counsels, their words of love and to demonstrate to us that they had more aptitude than in the terrestrial life.

The wife who had lost her husband received from him his counsels; the mother who had lost her daughter, again listened to the words, "My mother," and the spirit of her daughter said to her: "You have not lost me; I live and love more than ever; the daughter who had lost her mother, again felt the caresses of her mother, who demonstrated that she was the angel who guarded her night and day; the old man who found himself alone with his vanished hopes, and to whom all was illusion, bent low by the weight of years, beheld the renewal of his joys, his lost hopes were converted into realities; those beings who had so many times made him to pronounce these words: "God hath pardoned thee," and at whose memory he had so often shed tears, appeared and showed themselves so full of life that he had never beheld them in such splendor; the old man, consoled and comforted, felt himself rejuvenated, animated, and came to understand that his life was eternal, and that although he had lost the vigor of his youth, his soul was immortal and destined to a progress eternal and infinite.

I know that some of my hearers think what I say would sound better as a phantasm than as a reality; I know they think it an illusion of my understanding and of the understanding of those who believe as I do; I know they believe the affirmations which I have made are the result of the fanaticism of Spiritualism. Ah, gentlemen! do not be too hasty in your suppositions; do not affirm that which you are not warranted in affirming.

I have told you that the truths which Spiritualism sustains and propagates are the result of experiments made by men who occupy pre-eminent places in science; I have told you that the facts of Spiritualism are the result of long studies and accurate examinations, and I say further, that you cannot deny that which is in yourselves; the power to experiment—facts which if you wished you could realize, phenomena which if you wished you could produce.

And do not think that in order to obtain spiritual phenomena the intervention of any of us is necessary; it suffices that you unite with persons in whom you have confidence, persons whom you know have no prejudices either for or against spiritual phenomena in which you wish to experiment, but who solely seek for truth; it suffices that you mingle with a sufficient number of persons to produce the phenomena, to know what there is beyond the tomb; and you should hold these sessions in an occult place—in the most secret place in your home. There the spirits will give you communications; there will your hearts throbb with joy; there will you feel the birth of hopes and loves long extinguished in your souls; there will you learn that what I have told you is a truth and that it will be the supreme felicity of your future years.

I assure you without fear of equivocation that a regular number of Spiritualist sessions will suffice to convince you that ultra-mundane intelligences are assisting you to demonstrate the eternal life of progress and felicity.

You see, gentlemen, that in order to obtain spiritual phenomena, the intervention of none is necessary; you see that behind immortality demonstrated in your soul you have only to study and use your reason; you see that to know whether or not those beings who have loved you and whom you have loved and lost, still live, it suffices to follow the rules prescribed in the works of Allan Kardec and other philosophical Spiritualist authors.

And when you have begun to unfold spiritual phenomena, when you have obtained the first communications from the spirits, they will afterwards come to your aid, and at times intimate relations are established between those who dwell on earth and those who live in space, which relations constitute a new phase of our terrestrial existence and afford a long and profound period of studies and of counsels which result in a firm and rational conviction.

There are not lacking, gentlemen, those who affirm that it is true that the communications from the ultra-mundane life, there are not lacking those who affirm that the phenomena which are produced in our sessions are true—but they affirm also that these communications are given by the spirit of Satan. I shall occupy but

a short time in refuting these affirmations, for already there is incarnated in humanity the spirit of reform, and the science and philosophy have demonstrated that a Satanic entity is not possible before the justice of God.

All the most illustrious clergy of the most Catholic nations have ceased to speak of the eternal fires of Satan and his demons. Read the Encyclical of Pope Leo XIII., and in any place he cites these ferocious entities of tradition, he does it in a manner that is clearly evident that it is solely to maintain the dogma of eternal pain. No longer are found in the encyclicals of Leo XIII. these terrific affirmations, nor the threats of "Popes Sixtus, Gregory, Borgia, Pius, etc."

All gentlemen, a knowledge of Spiritualism is a necessity that man and woman may know where to go to avoid the perils in which they are likely to fall. For this reason we invite you to study Spiritualism, for it will teach you many things you know not; it will give you strength in the great adversities of life; it will teach you that those whom you call dead have simply changed their manner of living; it will demonstrate to you that your life and progress must be eternal; it will demonstrate to you that the union between ourselves and those we love will endure eternally; it confirms in us the assurance that love, progress and virtue will follow us beyond the tomb; it will open to you a path of joy, of wisdom, of grandeur that sooner or later we must all reach; it demonstrates to us the existence of God—impersonal, immutable, infinitely wise, great and just; the soul of creation; grandeur of the universe; the God whom the Spiritualists love, respect, venerate and adore "in spirit and in truth;" the God in whom we have placed all our hope, who is our counsel, our joy and our eternal felicity.

Oh! if men, in place of shutting themselves up amidst dogma and tradition, would study philosophy and science in its religious aspect, they would not exclaim as we have heard some exclaim who had passed the shadows of the tomb: "How different would be my procedure if now I found myself on the earth like you!"

The true Spiritualist should exhort, explain and elucidate, but never attack.

If you do not feel inclined to study Spiritualism; if you do not wish to occupy your mind with what lies beyond the tomb, at least believe in God, respect him, and be men of good in every sense of the word. If your position is humble in the earth, do all your duties as an honorable man, a good husband, a good father, a good son or a good citizen; cause none to suffer, for those sufferings caused by you will one day fall like melted lead in the depths of your conscience. If your position is lucrative, and you possess chattels and riches on the earth, be not egoists or oppressors, because the damage you do to yourselves is incalculable. Practice charity if you would not fall in the abyss of darkness from whence nothing nor one can extricate you save that you make full reparation for your faults.

Riches are a means to our progress, but they should not make us egoists or oppressors; we should look upon the things of this world as transitory, and we should treat others as we would have them treat us. If you are arrogant and think only of self and your own aggrandizement, your riches will be a great danger and leave you poor, very poor; because yonder, where your good works and virtues will be needed, as you have not practiced them, you will not have them, and then, having made the least of your virtues, outside of your riches and commodities, you will find yourself submerged in terrible gloom and at the mercy of those whom you have oppressed. If you have a vice or a passion, correct it. If you are non-appearing to have religious beliefs and have them not, correct your ways, for you cannot deceive others, but only deceive yourselves, and if you are faithful to any religion and do not conform to the principles of charity, humility, pardon, tolerance and love, know that you err, for you will be held responsible.

Will you listen to my counsel? Will you put it in practice? You doubt; but do not forget that I have told you that you may fall into an abyss of remorse and desperation.

(The above address was printed in circular form and sent out as a supplement to La Union Espritista, of Barcelona.—E. S. G.)

## Anniversary Services.

The following is the programme of anniversary services to be held at 77 31st street, Chicago, under the auspices of the First Spiritual Church:

Saturday, March 25, 2:30 p. m.—Song service. Invocation. Solo. Address of welcome, Mrs. Georgia Gladys Cooley.

Response, Dr. N. F. Ravlin. Address, Spiritual Healing, Dr. C. O. Henderson. Spirit messages, Mrs. Irene Dobson. 7:30 p. m.—Song service. Invocation. Solo.

Address, Juliet H. Severance, M. D. Address, Dr. N. F. Ravlin. Psychometric readings, Professor J. Grupp. Spirit messages, Mrs. Georgia Gladys Cooley.

Original sketch, Mrs. Lounsbury and Mr. Byron Stillman. Sunday, March 26, 2:30 p. m.—Song service. Invocation. Solo.

Address, Mrs. S. J. Ashton. Recitation, Mr. Byron Stillman. Address, The Independent Powers of the Spirit and How to Realize Them, J. C. F. Grumblin.

Spirit messages, Mrs. Georgia Gladys Cooley. 7:30 p. m.—Song service. Invocation. Solo.

Address, What Proof Have We of the Immortality of the Soul? What Good Does It Do Us; and What Is All the World Seeking? Dr. A. B. Spinyer. Recitation, Mrs. Lounsbury. Spirit messages, Mrs. Georgia Gladys Cooley.

"Nature Cure." By Mrs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

## THE HOME GIRL.

To the Editor:—I have just concluded the reading of Mr. Waterman's article under the heading of "Rather Skeptical." Like many of the rest of us, he seems to be seeking for light, more light, but, perhaps desiring light in larger doses than the law permits, or that would be most profitable, for, as it looks to me, the best way to unfold our reasoning faculties is to, ever present the knotty, yet enticing problems that slowly but surely will enlarge our understanding concerning the mysteries that surround us on every hand.

We must take our medicine in small doses. It is the only way we can absorb it with any lasting benefit to ourselves. As I like the spirit of Mr. Waterman's hunger for the truth, I will furnish a little personal experience that will give food for the exercise of the thought force that is slowly unfolding and elevating humanity from a selfish, ignorant, material, unto a more attractive spiritual plane. Being hungry investigators of the mysteries of our being, brother and I, a couple of years ago sat down to a little table in my room, when almost immediately it became filled with life and motion. Using the usual code now so generally understood, I inquired if we could get slate-writing. The answer, "yes," came quickly.

"Will it require a long course of sittings?"

"No."

Here we were interrupted, and a short time thereafter, my brother left the room, having a young friend living close by, who is very much interested, I called on him one evening and found there another inquiring friend. We sat down to a little table that quickly responded, I again inquired if we could get slate-writing, and received a prompt "yes" for answer. As I believed that slate-writing was a phase of very slow development, I inquired if it would require a very long course of sittings?

"Never, no."

"Will it require three years?"

"No."

"Two years?"

"No."

"One year?"

"No."

So I kept on down to two weeks.

"Do you mean to say that we can get slate-writing in two weeks?"

"Yes."

This must have struck us as being a ridiculous promise, for, we had just been laughing. After having had our merriest, I again inquired: "Do you wish to select your evenings?"

"Yes."

So I began: "Sunday evening, Monday evening, Tuesday evening?"

"Yes."

"Wednesday evening, Thursday evening, Friday evening?"

"Yes."

"At what hour?"

"Eight o'clock."

"How long at a sitting?"

"Two hours."

"Do you mean to say that you desire two evenings per week, and two hours per sitting?"

"Yes."

This brought another burst of merriment, because we thought two hours at a sitting would be rather hard on us; but after some fault-finding, we concluded we could stand it, being only four sittings anyway, so we agreed right there faithfully to carry out our part of the bargain.

Happening to have a pair of slates at home that I had bought, expecting to use at some time for some such purpose, that no one had ever handled since I got them, I re-cleaned them, put a small bit of slate pencil between, firmly tied them together, and on the appointed evening started for my friend's room with them, and there found my friends

waiting. At 8 p. m., we moved up to the table on which I laid the slates, when my friend picked them up for examination, and in place of putting them back on the table, he, while we were speaking, laid them down on his lap. On laying our hands on the table it was immediately moved close up against him, thereby leaving the slates directly beneath its top. Thinking that "a good thing came of this," I wrapped a curtain making a little cabinet, and so we started in, and kept it up the same way throughout. The second sitting, my friend said he thought the slates were being moved; the third time we sat he reported the same, and before very long we plainly heard the sound as of a hard slate pencil writing on a slate. When the sound of writing ceased, we moved the slates away, and immediately the table was moved away from my friend, exposing the slates still on his knees. On picking them up and going over to the lamp, lo and behold, there was a very nicely written message, in a ladies' hand, written underneath the under slate as follows: "Having reached this anniversary of your journey through mortal life."

Beginning at the other end of slates were eight lines more, but so faint that we could only see the tracing of them, and the outline of a letter here and there. I have the slates yet, but regret to say that the writing has nearly faded out. In reading the message by lamp light that evening, of course we blew our breath on it; it had an effect on its color, for it was clear and bright at first; but as we do not know what substance was used in the writing, perhaps it would have faded in daylight, anyway.

Now, here is a plain statement of the most remarkable bargain I ever had a hand in making, and showing the faithful carrying out of the same. I have always had a very poor opinion of such crude external vibratory manifestations as table-tippings, etc., so this bargain seemed made with a few boards nailed together in shape of a table, and the remarkable result forces a person to inquire as to whether the very air around us does not contain ears to hear, and eyes to see. Ah, me! what a truth is by this case largely proven, and what a governor should such lessons not be to the human race, for, if seen and heard, surely no act of ours should cause a single pain, nor the cheeks of the loved ones, yonder—yet present, maybe—to crimson in shame for the loved ones remaining in this winterland that they are patiently waiting to welcome to the higher life, the Summerland, and the home of the soul.

L. PETERSON.

Seattle, Washington.

To the Editor:—Thanks to the information from your paper, I have had the opportunity of starting a circle here, and the spirit friends have been so good to me that I have in seven weeks developed into automatic writing, and have up to date been under control on three successive Sundays, and given short addresses, and we now have a circle meeting on Sundays, Tuesdays and Thursdays at 8 p. m. The spirits have told us that they are developing me for use in this district. Now I am exceedingly poor, and have not the means of taking up any course of study, to pay for same. Can you assist me at all by introducing me to any of your acquaintances, who might have works that will advance me any? If so, accept my thanks in advance.

WM. IREMONGER.

Box 45 Malcombe, Can.

To the Editor:—I have had the information from your paper, I have had the opportunity of starting a circle here, and the spirit friends have been so good to me that I have in seven weeks developed into automatic writing, and have up to date been under control on three successive Sundays, and given short addresses, and we now have a circle meeting on Sundays, Tuesdays and Thursdays at 8 p. m. The spirits have told us that they are developing me for use in this district. Now I am exceedingly poor, and have not the means of taking up any course of study, to pay for same. Can you assist me at all by introducing me to any of your acquaintances, who might have works that will advance me any? If so, accept my thanks in advance.

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Box 45 Malcombe, Can.

## WORTH MANY DOLLARS

## Ghost Land and Art Magic Highly Prized for Their Wealth of Occult Lore.

Mr. Francis:—I am now reading the last part of Art Magic; it is really wonderful and worth the full price of the book. What strange things the author has to reveal about the elemental kingdom of beings; and as to the higher worlds also, it seems to carry me right out of myself, up into brighter and better conditions than any belonging to earth.

These books which you give away—Ghost Land and Art Magic—are worth many dollars to such as are not already informed as to occult lore, and they need perusing more than once, and thoroughly for one to become interested and benefited. I have twice read both of them, every line, and the second perusal gives me more satisfaction by far than the first.

I am greatly charmed with them, even if they had not been a premium from our editor, which of course makes them doubly prized.

JULIA H. JOHNSON.

Los Angeles, Cali.

## An Interesting Family.

Learning that the well-known Brockway family had returned, to Denver after a two years' absence, a Facts representative strolled into their Sunday evening meeting at Marting's hall, to see for himself just what powers these people possessed which drew such an audience as he had heard they were drawing. The large hall at 1649 1/2 California street was well-filled with an intelligent audience of men and women, and before the conclusion of the meeting there were few people in the hall who could doubt that the Brockways possessed a wonderful power of some kind. There is nothing of a fake appearance about them, and whether one admits the presence of spirit power, or not, it is hard to explain the phenomena there presented upon the the- of mind reading or clairvoyance. Time and again did Rev. Mrs. Brockway take up a sealed envelope containing questions asked by members of the audience, take it to a stranger in the audience, and holding it with him for a moment, the envelope would then be torn open by the stranger in full view of all, when the answer to the query would be found on the reverse side of the card within, signed by the name of

some departed friend to whom the question had been addressed.

One answer was rather amusing. The questioner asked a question to a friend long dead, asking for the number of the house occupied by the questioner. The answer gave the correct number, with the remark that the spirit addressed could see the number written in chalk over the door, and suggested the advisability of going into the woodshed, taking a can of paint which had recently been placed upon a shelf therein, and painting the number more legibly over the door.

The Brockway family consist of Mr. W. Brockway, psychopathist and magnetic healer; Rev. Mrs. A. Brockway, independent slate-writer, and their son, Charles, twenty-four years of age, test and business medium. They have a home at 408 Seventeenth avenue, where they are kept busy by crowds of investigators.

"The Dead Man's Message," an occult romance by Florence Maryatt. The author's wide experience in Spiritualism and her study of occult science, have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 600," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

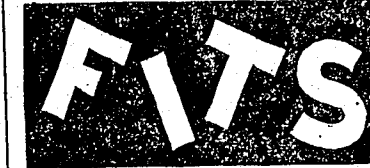
"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Modern general readers and students of occult forces will find instruction of great value and interest. A large, four-bound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted to own it.

"Bible and Church Degraded Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on "The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

## A Valuable Paper.

To the Editor:—The Progressive Thinker of February 25 contains the most valuable collection of Spiritualistic literature that I have ever seen. It is worth its weight in gold, and the articles I will mention should be published in a special missionary number and circulated broadcast by Spiritualist societies and individuals. The article on the first page by Dr. W. H. Hall, is certain to break the shackles of Bible fetishism which binds so many to the darkness of an ignorant past. The article by Mrs. Jerald gives a valuable experience for the benefit of those seeking psychic development. Charles Darwin's analysis of the dark sense is invaluable to all Spiritualists, as it is not simple theory, but is based on actual experiences of the author which he has related to me, and which prove the truth of his assertions. The letters from Spanish Spiritualists in Porto Rico, which I had the honor to translate and compile, are also both interesting and valuable. The slate-writing experience of President Barrett, from the Chicago Inter Ocean, is without a parallel in our literature, while the rest of his interview is also very interesting. The report of the Chicago mass-meeting by Dr. T. Wilkins, gives the cream of the progressive thought advanced at that notable gathering, while Warren Smith adds a good supplement to Dr. W. H. Hall's article. The facts concerning the Bangs Sisters are also valuable, as are other editorials, while Hudson Tuttle gives valuable facts in the question department as to why God was left out of the Constitution.

ERNEST S. GREEN.



If you suffer from Epilepsy, Fits, Spasms, St. Vitus' Dance, St. Andrew's Cross, etc., or any other nervous or muscular ailment, you are afflicted with a very rare and dangerous disease. It is a disease that is often fatal, and it is a disease that is often cured. It is a disease that is often cured by the use of the CATARRH INHALER.

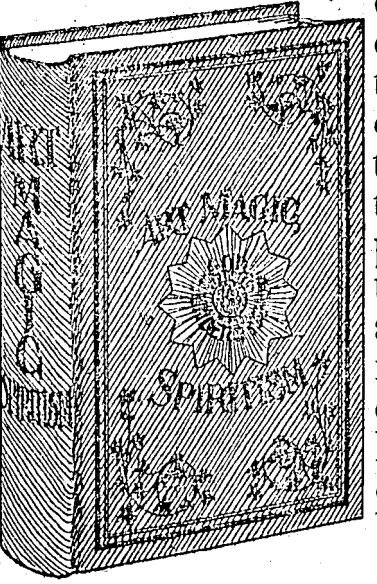
It is a disease that is often cured by the use of the CATARRH INHALER. It is a disease that is often cured by the use of the CATARRH INHALER. It is a disease that is often cured by the use of the CATARRH INHALER.



## HERE IS OUR PREMIUM BOOK.

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an

exact picture of the covert title of book that is premium for and most in Spiritualist published in. This cut is third of the of the book printed on paper and pages in all, but as a pre



outside or the elegant offered as a the largest interesting of papers now the world. about one-regular size cover. It is heavy book contains 378 Worth \$2.00 mium it will be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.

## ..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine, that must make equal about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all our requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one else, and oblige The Progressive Thinker.

**CONTRIBUTORS**—Each contributor to alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person's whole truth, hence kindly feelings who differ from you.

**ITEMS**—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Mrs. H. Morse Baker writes: "I have taken your paper from the first one in print, and have interested many others in this section of the country to take it. It goes far beyond my expectations. Art Magic is simply wonderful. I have read it through, and shall read it again, and get my friends to read it. I am still living and working for poor humanity. I knew you when with Mr. S. J. Jones, up in the top of the building on Dearborn street, working for dear life in a 'Search After God.'"

J. W. Dennis writes from Buffalo, N. Y.: "E. J. Church has been elected president of the Buffalo Spiritual Society, with Mrs. Lewis Chase as test medium, and a new speaker for Toronto, Mrs. Arthur Brewer. This new deal puts this flourishing little society in a good condition for future work, and their little temple is crowded every Sunday."

Mrs. Evelyn L. Sparrow writes as follows of the Bible: "Should a book that has caused the degradation of women, and thereby the whole of mankind, be handed down to posterity as a religious book? Its devotees have caused millions of lives to be flogged, tortured, dug out and sword driven into dark ages. Did not our Southern slaveholders prove their right to hold slaves by the Bible, even in this land where our constitution declares all to be born free and equal? May not the Bible be held responsible for the million of lives sacrificed in our own loved land? These things are enough to condemn the book as a religious work."

On Thursday, March 24, by Rev. Lily Maria Thebaud, at her residence, 100 South Madison avenue, Anderson, Indiana, Mrs. Emma M. Nutt, of Philadelphia, Pa., and Mr. Thomas C. Keenan, Moore, of Muncie, Indiana, were united in marriage.

Mrs. L. N. Claman is lecturing at Muncie, Ind. She is open for engagements during the camp season. Would like an engagement for April.

Mrs. Marion Carpenter lectures at Galesburg, Mich., the evenings of March 21 and 22.

The evening Dispatch of Michigan City, says: "The lecture last evening by Dr. J. Frank Baxter, at Leeds Hall, was a credit to the sect of whippersnappers, and a source of rare pleasure and profit to the very large audience assembled to investigate the truth of Spiritualism. Mr. Baxter spoke for more than an hour on 'The Facts and Philosophy of Modern Spiritualism in a brilliant and entertaining way.'"

S. D. Black writes: "Now that the courts have decided in favor of the legality of Wm. Drury's will, of Mercer county, Ill., will build a non-sectarian school, is it not high time somebody was formulating a non-sectarian Dictionary, as well as other text books to meet the demands of that school, as

musical guide, will give musical life readings. Many others will participate. We hope all societies in the city will co-operate and send some representative, and many hearts may be made glad by the loving messages voiced through their chosen instruments, and many more workers enlisted for our glorious cause."

M. C. Holmes writes: "The book, Art Magic, received all safe. Thank you very much. I am much pleased with it, and think it a valuable addition to my growing library."

The Spiritualists of Alliance, Ohio, and vicinity will hold an all-day meeting in the Independent Church, corner of Broadway and Park streets, on Sunday, March 26, 9:30 a. m., address of welcome by the president, Mrs. Z. S. Holmes, followed by a conference, and closing with an original poem by Mrs. S. S. Rockhill; 11 a. m., lecture by Mrs. W. Sprague, of Jamestown, N. Y., followed with spirit messages and tests by Mrs. Sprague; 7 p. m., lecture by E. W. Sprague, followed with clairvoyant descriptions and tests. Mrs. Flora Russell will have charge of the music. Miss Myrtle Cannon, organist.

Mrs. C. McFarland writes from Milwaukee, Wis.: "The Unity Society has been laboring under great difficulties the past year. When I came I found Mrs. Jackson, its beloved president, had been stricken with paralysis. Mrs. Vanhorn, their very efficient secretary, has been too ill to attend to her office and work for the cause she so dearly loves; and last, but not least, of this earnest trinity, Mrs. Bump, the treasurer, whose wide circle of friends outside of the society as well as in, whose popularity helped all its efforts, has also been too ill to attend to the duties of her office. Under these depressing circumstances, Mr. Bigler and Dr. Williams took the reins and with the assistance of the members of the society they acted together as one officer and carried the financial part through successfully and smoothly to the end of my service. Since then they have held a business meeting and elected new officers for the next year. Charles Smith is elected to serve as president; Dr. Williams, secretary. At the same time, I am sure the Unity will live and prosper. George H. Brooks returned to them again to serve for March and April, I understand, and one needs but to look into his face to see the true, earnest worker for this cause we all so dearly love. I have been doing some work, endeavoring to teach those seeking the light at Waukegan, Wis. My residence, however, is still at 888 Van Buren street, Milwaukee, Wis. All mail will reach me addressed to that number."

Mary Haskins writes from Canton, Minn.: "For the encouragement of Spiritualists likewise situated, I give the plan of our little Spiritualist society. We have twenty-five members scattered over several miles of territory, in Minnesota and Iowa. We hold meetings twice a month at the homes of our members where convenient, having a picnic dinner. We use our own talent. We have three trances and inspirational speakers and one test medium developing. At our morning sessions we have speaking and testing. After the noon session, speaking or discussion of spiritual topics. The children are to have a lyceum in the future. Each member pays one dollar yearly dues. This forms our fund for public work. Each member pays five cents (or more, if he chooses) at each meeting for library fund. Upon this basis our little society is a success, spiritually, socially and economically. We feel that through the beautiful teachings of our spirit friends, our library and The Progressive Thinker, that we are possible after all."

Mrs. L. J. Vaughn, inspirational speaker, test and business medium, has removed to 247 West Madison street. Leota D. Whartenby writes: "The annual camp of the Arkansas Valley Camp-meeting Association will be held at Island Park, Winfield, Kansas, commencing September 9, and continuing until September 25. Only the very best talent will be engaged, and every effort will be put forth to make this the best camp ever held by this association. Arrangements have been made for a debating contest between Mr. Hull and Thos. H. Popplewell of 'The Church of Christ.' Mr. Hull will affirm and Mr. Popplewell deny the proposition: Resolved, that the Bible, history and reason sustain modern Spiritualism in all its phases."

Dr. M. E. Conger writes: "Mr. Love-land's article is up to date, and the very best ever seen in any spiritual paper in the past fifty years. It is sound, and touches bottom."

Psychometric and test circles will be held every Tuesday at 2:30 and 7:30 p. m., at 3310 1/2 Rhodes avenue, at the Mediums' Home, by Mrs. Lora Holton.

P. A. Seguin, ex-Catholic priest, has removed from Berlin, Wis., to Ambury, Minn., where he has built a home—where he will receive any priest or nun who is disgusted with Rome's corruption, and wants to prepare for work.

S. L. Miller writes from Missouri: "I received the premium books, Ghost Land and Art Magic. I am many times obliged to you for such a handsome present, and the lessons taught in them."

Mrs. Mullin writes: "The second meeting of the Freedom Society, which was held the 9th, was well attended. Why should we not feel encouraged in the new movement? As the next meeting will be held at a friend's home, who is not a Spiritualist, we hope there will be ample chairs. The next meeting will be held at the home of Mr. and Mrs. Rowling, 29 St. John's Place, corner of Fulton."

G. W. F. Church, secretary, writes: "I have taken The Progressive Thinker, and ever since its first issue the Religio Philosophical Journal for many years previously, some two years or so before the fire, in S. S. Jones' time; and also many other publications (Spiritualistic), but I feel free to say out of all I have taken during about thirty years, none of them gave me the satisfaction I get out of The Progressive Thinker. I would not do without it were its cost twice what it is."

Rev. W. J. Lhamon, pastor of the First Christian Church, Allegheny, Pa., preached a sermon on "Spiritualism." He said: "But the remaining one per cent suppose to be genuine phenomena, such as clairvoyance, clairaudience, mind-healing, and other materializations and spirit photographs—how shall these things be accounted for? By our own psychic powers mainly, if not wholly. The limits of our soul-powers have not yet been fixed. The study of psychic phenomena has given us a clue to the explanation of Spiritualism. The things done by mediums and by mind-readers and hypnotists are other species belonging to the same genus. A good medium is simply a good clairvoyant, or clair-

audient, or, in brief, of self-hypnotist. Throwing himself into the trance state he sees or hears or writes more or less accurately in a super-normal, but not in a superhuman way. If he be a genuine psychic he reads your mind; gets from you what you already know, though for the time you may have forgotten it, and repeats it to you more or less likely with predictions suited to your taste. The above statement only illustrates the supreme ignorance of Mr. Lhamon. If he desires the truth, he can easily find it, but in doing so his own rash assertions would be proven false. He doesn't want the truth; he is afraid of it."

G. W. F. Church, secretary of the First Spiritualist Church of Danville, Ill., writes: "Dr. H. C. Andrews, of Chicago, has been serving the First Spiritualist Church of Danville, Ill., very acceptably now for a period of something over two months, as inspirational speaker and test medium. The subjects are taken up from the audience, thus proving that no preparation or time for study or consideration is required by the control. He has acquired a great many friends here by his quiet and unassuming and gentlemanly manner as well as his pleasing and pleasing way of handling the subjects of discourse through the controlling intelligences. When he takes his departure from our city he will take with him our best wishes for his welfare, and an assurance that any society in need of such service as he can render will be amply repaid by employing him."

R. H. Ross writes from the Soldiers' Home, Los Angeles, Cal.: "I wish to tell you a little about the Soldiers' Home which was opened in 1897. At one time there were about 1000 men here, but now there are only about 100. At one time the Assembly Hall to hold meetings in, and got N. P. Ravlin to lecture. The house was crowded, and about as many standing on the outside as in, with eyes and ears open. The good sisters of the church petitioned the Governor to stop us, for they claimed it was making the old men crazy, for some declared they saw their dead relatives and talked with them. The Governor granted the request. Since then there hasn't been much stir, but the cause is still growing."

F. M. White writes from Liberal, Mo.: "Last night (Sunday, March 12) it was my good fortune to attend a seance for independent voices and levitation, given by the guides of Mrs. Annie Sheehan, of Batesville, Ark. This medium has been here but a short time, and is young in the world, but the manifestations are very satisfactory. The voices were very melodious; they articulate very distinctly and yet possess power. The table was lifted above our heads, and all my efforts failed to bring it down. The seance was held in darkness, but the guides also do good work in the daylight. Artificial light retards their work. All through the seance manifestations that precluded all possibility of deception took place. The voices are always different from the voices of the family, and no charge is made for the seance. I have left Springfield for a missionary trip through Kansas, as there is no field for a test medium in the North. I wish to make a location for the summer in Colorado. Let me hear from you at Weir City, Kan., and after March 21 at Neodesha, Kan."

Rice Thompson thinks Jay Gould did more for humanity than Henry Ward Beecher. He says: "The former spent his whole brain in the development and improvement of America, while the latter lived a 'nabob city life, purely for himself.' This illustrates the fact that there is a wide difference of opinion between Mr. Thompson and others."

W. W. Rice writes from "Old Virginia": "Find enclosed postal money order, amount one dollar and seventy cents (\$1.70), with which to renew my subscription to The Progressive Thinker, with Anna Holton and Post Lane, as the terms offered. I should say, though, in what an inducement for a thinking man to subscribe for The Progressive Thinker, judging from the expressed opinions of those who have read the two books in question, all for \$1.70. I am thankful that I live in the days of The Progressive Thinker, that points to the road of progress, far above the debris of error."

Oliver Dannals writes from Rat Portage, Ont., Canada: "We have a home circle here which we have followed for fourteen months. We always had the help of Mr. N. C. Westfield when he remained in this town, and that gave us good start and were a pressing very well for the time we have commenced this good work."

Ervin A. Rice, president, informs us that Mrs. Richmond has secured her release from her Washington engagement and will resume her duties as pastor of the Church of the Soul, of this city, beginning with the first Sunday in April. The location and hour of meeting will be announced later.

F. E. Irvine writes: "The St. Paul (Minn.) Spiritual Alliance will celebrate the Fifty-first anniversary of Modern Spiritualism with a Union Meeting of all the Spiritualists and friends in the Twin cities, Sunday, March 26, with an all-day seance beginning at 10 a. m. Odd Fellows Temple, corner Washington and Fifth streets. Good speakers and test mediums will be in attendance."

Lyman C. Howe writes from his home, Fredonia, N. Y.: "I have engaged to speak at Geneva, Ohio, the first Sunday of April. By some hocus-pocus, the impression has gone out and into print, that I was engaged for two months, March and April, in Cleveland, Ohio. I notice even Mr. Figures so states it. He may have expected I would stay through March, as I was free to do so, but I have been busy all winter; but I stayed one Sunday over my time. The West Side Society is financially weak, and the management do not propose to get in debt or take any chances of liabilities, except as the bills pay themselves as they go. We had a very good attendance, and the last was the largest audience while I was there. I found Mrs. Howe slowly rallying after a long relapse, and she now sits up an hour at a time, and is, I hope, on the way to a comfortable condition, but it will be a long time before she is able to do much, if any, I continue to improve."

C. T. H. Benton writes: "Henry Allen, the wonderful musical medium, who has been before the public for the last thirty years, is now in our midst, and purposes to be the Spiritualists' Home at 3310 1/2 Rhodes avenue, with one of his extraordinary seances. All members of this home extend a cordial invitation to every Spiritualist and others in Chicago, to greet this noted gentleman who has such an extended acquaintance with the cause of Spiritualism. At 7:45 p. m., is the date for this seance. 7:45 p. m. is the date for this seance. 7:45 p. m. is the date for this seance. We shall secure a more commodious place where better conditions and more room can be had to accommodate the many applicants who are wishing to make their residence with us at the Home. We are in great need of an organ or piano. Will some kind friend donate us one? Also furniture, bedding, pillows, carpets, etc. We are in need of having things to donate or those wishing to take up their residence at this Home, should notify the secretary at once."

(Continued on page 8.)

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

### THE TWO WORLDS, MAN-CHESTER, ENG.

Yesterday (January 12) Mr. and Mrs. Hudson Tuttle, of Berlin Heights, Ohio, took me with them to a "surprise birthday party." We drove in their "buggy," behind two spirited horses, about six miles. We came near having a spill at the outset. "The horses got frightened at a loaded sleigh that was coming in the opposite direction, and but for Mr. Tuttle's good management we might have been hurt. The sleigh was loaded with two spirited horses, about six miles. We came near having a spill at the outset. "The horses got frightened at a loaded sleigh that was coming in the opposite direction, and but for Mr. Tuttle's good management we might have been hurt. The sleigh was loaded with two spirited horses, about six miles. We came near having a spill at the outset. "The horses got frightened at a loaded sleigh that was coming in the opposite direction, and but for Mr. Tuttle's good management we might have been hurt. The sleigh was loaded with two spirited horses, about six miles. 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TO ALL.

**Greatest Remedy the World Has Ever Produced.**  
In order that the readers of this paper may have the opportunity of testing the

efficiency and wonderful curative properties of our "DROPS" remedy we will send you a small bottle to all who apply for same. Send full name and Postoffice address and return label by your return mail. This free distribution involves great expense to us, but we want everyone may have the opportunity of testing, absolutely free of charge, the greatest medicine ever produced. It has never failed and never can fail to cure any of the following ailments: Rheumatism, Sciatica, Neuralgia, Catarrh, Backache, Toothache, Stomachic, Heart Weakness, Croup, La Grippe, Malaria, Creeping Eruptions, Scald Head, Ringworm, Skin Diseases, and all other diseases. This is a very broad statement but it is true.

The ample proof from the thousands uncollected testimonials on file in our office for years this remedy has cured more than a million and a quarter of people, many of whom were cured incurably by competent physicians; some of whom had been bed-ridden for months, only walk by the use of crutches, still others who travelled the world over in search of relief, and hundreds of dollars but failed to get it, was cured by "DROPS" at small cost. In fact this remedy has made history on the infirmities.

This great medicine. It was perfected only after vast research in scientific fields and was found to be a boon to the sick and afflicted, a balm to suffering humanity. The crowning glory of "DROPS" is the name and 5 drops is the dose.

(5 doses) \$1.00 prepaid by mail or express, or 6 bottles for \$5.00. Postively only ONE DOLLAR TO EACH PERSON. For samples and particulars concerning this wonderful remedy write to

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—The electrocution of Sing Sing, New York, is a most important lesson for the nation could have been executed such a heinous crime as to take the life of one of our citizens as a citizen, not buy the privileges, but must be forced upon her

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Part First. The Philosophy of Cure. Paper cover, 50 cents.

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Including Co-operative Systems and the Happiness and Ennobling of Humanity. Paper cover, 15 cents.

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Most thoughtful, spiritual and excellent! Paper, \$1; paper, 50 cents.

**Principles of Light and Color.**

One of the greatest books of the age. \$5; by mail, 82 cents extra.

consider the fact that report of the Board of State of New York and Brooklyn young women go for the want of sufficient food, and when we teachers throughout the e, support and sustain only out reaching to their . Please prayed to people who took her e, too, was suffering angement at the time the terrible crime for her life.

to forcibly removed of something is radically intended. We have no power to lessen are full, asylums are inshouses can not admit are ventling their way the God who can smile

his throne in heaven,  
such justice  
the name of law, in  
justice, in the name of  
compassion, did nev-  
resurrected, fifty-one  
then that beautiful truth,  
reared its beneficent rays  
eternity heroes of the past  
and not until  
as matter is eternally obliterated  
of earth's children will  
visit us. And we are  
to, to be numbered with  
reformers who are trying  
pass of such a God.

of Spiritualism, the carefullest purging of the Bible of all that might offend the paganism, erect in Ancient creeds, pastors and churchmen will be just as reprobated Intellectuals and seismologists as ecclesiastical bourgeoisie. Truth unembellished, leaveth nothing of the churches of the world, the societies, but not the world have cursed the world and Spiritualism does not care. Spiritualism embraces all reforms come from the world. Be not afraid to join the world, the world is not the world. Reformers have been persecuted by the masses, together, peaceful if we

near and treachery off the earth.

Aggressive women are to be seen everywhere, and we have organized the United Woman's Union Label Incorporated March 4, 1890, ready to grant charters to others. We are working for the field is indeed broad.

You in regard to the work of the writer of this article, and I am glad you are in relation to it and aims.

We use this month, serving Spiritualists, Mrs. L. N. X. It is needless to say she is a work.

A. H. CROSSFIELD,  
Trst. Muncie, Ind.,

**Slave's Execution.**  
 land writes from Pond  
 "In the execution of Mrs.  
 in the state of New  
 March 20, we have an  
 example of man's inhu-  
 man, and especially the  
 reprehensible principle, 'life  
 the Bible and Christian  
 and through the editor of  
 paper, I wish to do my  
 suppressing this terrible  
 of Slave will not

**FORCE AND MATTER.**  
 By Ludwig Buechner. A celebrated book. Cl.  
 100 pages. Price \$1.00

**OBSESSION.**  
 How evil spirits influence mortals. By M. F.  
 P. 23. Price 10 cents.

**'THOMAS PAINE'**  
 SOME OF HIS NOTED WORKS

**Life of Thomas Paine,**  
 by the National with Preface and

guilty of murder and deserves it."  
The murderer seems to be  
she deserves punishment,  
she life imprisonment is a  
and is not brutal and  
and she would have am-  
big herself through long  
amorse. By this eloquent  
and softened and remorseful  
from her mortal body with-  
out. Into the 'great beyond.'  
ful blight of murder upon  
the brutality—a woman  
bound hand and foot, to  
terrible shock which was to  
out. And a Governor too  
soured by contact with the

by Peter Eckler. Illustrated with views of  
Palme Housestead and Palace of the  
Palace of the Duke of Devonshire. Thomas Chitt  
Joe Barlow, Mary Wollstonecraft, Madame  
and other prominent  
friends in Europe and America. Cloth, 75 c.

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Being an investigation of True and False  
ology. A new and complete edition, revised  
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A Heroic American Prophet, addressed to the  
Hero of America in 1776, with explanatory  
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Parts 1 and 11. Being an answer to Mr.  
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of Reason. Examination of the Prophecy  
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Common Sense. The Crisis. Rights of  
Illustrated edition. Post 8vo., 600 pages. Cl

**A VALUABLE WORK**  
**Researches in Oriental History**  
Embracing the Origin of the Jews, the Rise and Progress of Zoroastrianism and the Development of Christianity; to which is added: Whence Our Ancestors? By G. W. Brown, M. D. One.

**INGERSOLL'S ADD.**  
Before the New York Unitarian Club, "The  
history of the word that a Christian, As  
ever invited, a noted infidel to lecture be-  
fore the Club is a grand one, and was received  
with continuous applause from beginning  
to end." The pamphlet contains 12 pages, beautifully  
bound in cloth. Price 6 cents; ten copies, 50 cents.

*Journal of Management Education* 30(6)p. 789-804



14

of such light and learning as survived in Europe. And why was this? It was because Constantine the Great, having utilized his power as Highest of the Gods of Rome, and Supreme Emperor of the whole Roman world in favor of Christianity, making the State Religion, the Christian Church became mistress of the situation, and got Emperor after Emperor to only to increase his power, but also stamp out of existence the literary evidence against its own version of the future, origin and history of the Christian Faith; the Church itself taking possession of all the manuscripts which were to be saved, and by securing a monopoly of the power to educate, thus effecting guarding and perpetuating its powers and privileges."

This is a powerful indictment of Christianity by one of its own household.

### ALLIED FORCES.

In mentioning the important aids to the cause of Spiritualism, notwithstanding the emphasis with which we dwell upon the mighty influence exerted by and through the family circle, it could be sheer folly for Spiritualists to ignore or undervalue the importance of the education of the young in the facts and philosophy.

Children and young people who have been schooled experimentally in the phenomenal manifestations, in the sacred precincts of the family circle, have this practical knowledge a safeguard against the attacks of both "superstition" and "scientific" antagonism and prejudice. And with a knowledge of the philosophy received in the progressive lyceum, and by reading our papers, there is little danger or likeli-

TO DO GOOD & BE GOOD  
THE RELIGION OF  
HUMANITY.

The PROGRESSIVE THINKER'S  
BULLETIN

Our  
New  
Premium  
Book, The Divine  
Plan Continued.  
Occult  
Life  
of  
Jesus.  
Another Un-  
precedented  
Offer.

OUR PREMIUMS.

in the premium list now, although it will not be ready for delivery until about June 1.

**Take Notice of the Terms :**

"The Occult Life of Jesus of Nazareth" (and the Hull-Covert Debate) and Art Magic will be furnished until June 1st for 50 cents, when ordered with a yearly subscription to The Progressive Thinker. Both books are elegantly bound in the highest style of the art, neatly printed on fine paper, and will be an ornament to any library. The price of the same to the trade is \$3.50.

**THE THREE BOOKS.**

The Occult Life of Jesus of Nazareth (including The Hull-Covert Debate), Art Magic and Ghost Land, three large volumes (price \$5 when sold to the trade), will be furnished for \$1 in connection with each yearly subscription to The Progressive Thinker; making only \$2 for these three books and the paper—another illustration of the DIVINE PLAN.

This offer will only hold good until June 1st. After that time Art Magic will be withdrawn as a premium, to give place alone to the "Occult

In compliance with the Divine Plan which we

in compliance with the DIME Publishing Company's policy, we have inaugurated two years ago, the profits of this office have to a certain extent

**FLOWED BACK INTO THE POCKETS**

of our subscribers. Many hundreds of dollars have been thus expended, and the result has been most gratifying. Thousands of books of great literary, historical, spiritual and occult value have been sent out at less by far

**THAN THE ACTUAL COST,**

to enrich the minds of the various readers, as well as to grace the shelves of their libraries. We have been instrumental in laying the substantial foundation for spiritualistic libraries in thousands of homes, which otherwise would never have heard of Ghost Land or Art Magic, and this has been accomplished by only the expenditure of a few cents on the part of those who desired the premiums.

We now take great pleasure in announcing a

**NEW PREMIUM**

**TAKE DUE NOTICE.**

A year's subscription to The Progressive Thinker must accompany all the orders for the books, and no attention whatever will be paid to requests to modify the rule. The fact that you had just subscribed for the paper (and thousands have) and did not know of this offer, we wish to state that it will be inexpedient for us to change our plan and do business otherwise. Each one, whether on our subscription list or not, when desiring the above books must send a year's subscription. There will be no deviation from this rule.

---

**IS ALL LIFE IMMORTAL.**

Rev. Dr. E. E. Hale, the distinguished Unitarian, in a sketch, published in a late issue of the Christian Register, of Boston, of Rev. Jas. Walker, D. D., for a time president of Harvard College, in telling of his being present and hearing the Doctor preach a course of lectures thirty years after their original delivery, says:

"I remember his [Dr. Walker's] pleasure when at the close of one lecture I said: 'We have changed our minds about the immortality of man-'

---

**"THE TEACHINGS OF JESUS."**

This radical pamphlet of 44 pages is meeting with wonderful sales. Now three times in close succession we have made large orders for it, but hardly more than received when the whole supply is exhausted.

Wm. J. Haynes, Esq., of South Norridgewock, Maine, wrote a few days ago:

"Allow me to express my sincere thanks for the little booklet, 'The Teachings of Jesus Not Adapted to Modern Civilization.' It is filled with truths, and I wish every Christian in

for the coming year, which commences June 1st and at that time, or a little before, this extraordinary work will make its appearance. It is entitled

**'The Occult Life of  
Jesus of Nazareth.'**

**Is Interesting, Fascinating and Astounding In  
Its Revelation,**

and it will attract fully as much interest and win as high appreciation as Ghost Land and Art Magic. This work, like Ghost Land and Art Magic, was published many years ago, and after a few copies were sold, the plates were destroyed in the great Chicago Fire, and thus the publication has quietly slumbered until resurrected, as—were, by The Progressive Thinker, for the purpose of printing fresh editions to go forth to its thousands of readers to interest and instruct the medium through whom this remarkable book was written was Alexander Smyth, and the spirits who controlled him were

**SAUL AND JUDAS,**

who returned to earth to give a true version of the "Occult Life of Jesus." They trace his life from infancy, until the time of the crucifixion, throwing a most wonderful flood of light upon his remarkable career, and which differs widely from that given in the Scriptures. The work consists of 320 closely printed pages—a valuable book indeed. But that is not all. Connected and bound therewith is a second book that should be in every library, and be handy for reference at any time. We allude to

**THE HULL-COVERT DEBATE,**

for which there has been an immense demand. The two combined make a book of nearly 500 pages, and the price to the trade will be \$2.00. In order that those who subscribe now for The Progressive Thinker can get the "Occult Life of Jesus of Nazareth" (including "The Hull-Covert Debate"), and Art Magic, we place the former

himself. He was so glib, and so sure of what he had said, when he was young. When he was younger, he did not believe animals were immortal. He had come round to see their lives also continue, because there is identity of essence in all spiritual nature, and all spiritual life."

Is not the evidence as great that all life will be perpetuated as that man will be? Reports from "over there" may be conflicting, as they are in regard to God and Jesus, nevertheless horses and dogs are frequently seen by the servants. The same law governs all life, and it seems as if it should apply to the lower races of being as to the higher.

Correspondents awhile ago had a "tussle" over this question, so we do not care to revive it; but we own to a pleasure to read the names of such prominent liberal churchmen sustaining these views.

What must be the sensations of the butcher who meets his victims in another life? And the same to all of us who have partaken of their flesh?

**SHAKY ON THE HELL QUESTION.**

And now Rev. Artemus Haynes, assistant pastor of Plymouth Church, Congregational, of this city, is falling under displeasure. In a late Sunday discourse the pulpiteer had the audacity to declare his belief in the Fatherhood of God, and insisted that this position be maintained in the face of a thousand Bibles if need be. The idea of placing the honor of God above the Bible is perfectly frightful. And then he asserted that God desires the salvation of all men; that if he accomplishes this will it will be an absolute triumph over sin, and the universal redemption of the race. Write heretic opposite that preacher's name, and consign him to outer darkness, and association with the unifying worm, for he is shaky on the hell question.

**A PRIESTLY FABRICATION.**

It was lately heralded over the country that Japan was about to adopt Christianity as its national religion. The reason given for the change was that it would place them in a better position with the civilized races, increasing their trade and commerce. The wish of the missionary was father to the thought. Japan has no state religion. Each person is at liberty to believe as he does what he pleases, so long as he does not interfere with or disturb the peace, good order and morals of others, a position all governments should occupy. The Japanese minister at Washington has semi-officially announced, that the contemplated change in the religious faith of his country has no foundation in fact.

**THE STAR IS RIGHT.**

"Lent is from an Anglo-Saxon word meaning 'Spring,' and Easter was the name of a festival in honor of the goddess of spring. These names, changed from their heathen significance, have lived in the language just as the days of the week have."—Kansas City Star.

Chambers' Encyclopedia, article Easter, says:

"With her usual policy, the church endeavored to give a Christian significance to such of the rites [of the pagans] as could not be rooted out; and in this case, the conversion was particularly easy."

The broad land could read it. If so I believe there would be fewer Bible worshippers than there are to-day."

Fifteen cents will pay for a copy of this pamphlet, or 10 copies will be mailed for one dollar. Address this office at once, and make sure of a copy, as we learn the edition is nearly exhausted.

**DR. GEO. B. WARNE.**

Dr. Geo. B. Warne, accompanied by his wife, started last week on a business trip to Mexico, where they will remain for four or six weeks. Their many friends in Chicago wish them a happy time in that section of the country. Their home now in this city, is at 4203 Evans avenue, where all letters can be addressed.

**"AUGUSTINE."**

We cannot furnish subscribers with the name of the prominent minister of the gospel, who writes under the name of "Augustine."

**DR. A. B. SPINNEY.**

Dr. A. B. Spinney, of Reed City, Mich., has done a grand work for the cause of Spiritualism, and is deservedly popular in Michigan. As a speaker he is logical, eloquent and magnetic. Besides, he is a humanitarian in the broadest sense of that word. He is wonderfully active and efficient in fighting the medical monopoly bills of Michigan. He is an honor to any cause and work and we hope he will live to least a quarter of a century longer, to do battle for the truth.

**Mrs. Richmond's Return.**

On and after Easter Sunday, April 2, 1898, the Church of the Soul will hold regular services in Kinball Hall, 243 Wabash street, at 11 a. m. Sunday-school in the same place at 9:45 a. m.

We have secured the return of our regular pastor, Mrs. Cora L. V. Richmond, and expect to retain her with us permanently hereafter.

Our new location is a fine, commodious hall, containing 400 comfortable opera chairs, a fine pipe organ, large room for Sunday school and other desirable conveniences. We begin these meetings under Mrs. Richmond's ministrations, entirely free from debt and with a small balance in our treasury. We have a spiritual teacher of whom we are justly proud, a philosophy which will bear critical analysis and a church that is worthy of intelligent and liberal support. Under these auspicious circumstances we feel that the Church of the Soul should and will receive that generous support which will soon place it in the front rank among the downtown liberal churches of Chicago.

**ERVIN A. RICE, Pres't.**

**KEEP IN TOUCH.**

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your library.











**LIGHT OF THE EAST, CALCUTTA, INDIA.**

The scientific researches of the present day have amply confirmed the truths which these sages of India discovered years ago. Does not the science



The scientific researches of the present day have amply confirmed the truths which these sages of India discovered years ago. Does not the science

spoke forth to-day:

"Man you draw a breath without destruction of lives. You live because thousands, rather millions, die every moment of your life, every breath that is breathed is death to thousands, every morsel that you make is death to millions. This is the truth on which all these various practices of abstinence are based among the Jains. Viewed in the ridiculous remarks of a superficial critic they are a farrago of nonsense, but they assume proportions if the latest discoveries of science are brought to bear upon them. The highest cost of abstinence is summed up in this. But let me practice it, and I shall point. The question was raised, as it naturally rises, how is it possible for us to practice absolute non-injury when we are, with all our precautions, injuring, nay killing thousands of lives. Our life means death to many. Either we must die or cause death to millions others. The answer was as it could be that we must practice this virtue as far as we can possibly do, to the best of our abilities, to show that we have a mind to abstain, but, the very nature of our constitution prevents us from absolute non-injury to practice it. The question does not say he can practice it absolutely, but says as far as we can subdue our nature and conquer our will, we should abstain from injuring others."

**Dr. Peebles' Most  
Important Books,  
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**Three Journeys Around the World**  
A large handsomely bound octavo volume, 500 pages, finely illustrated, describing the Pacific Islands, New Zealand and Australia, India and her magic, Egypt and her pyramids, Persia, Ceylon, Palestine, etc., with the relig-

**Immortality.**  
And the employments of spirits good and evil in the spirit-world. What a hundred spirits say about their dwelling-places, their locomotion, their social relations, infants, idiots, suicides, etc. Price reduced from \$1.50 to \$1. Post-

**Seers of the Ages.**  
This large volume of 400 pages (9th edition), treats exhaustively of the seers, sages, prophets and inspired men of the past, with records of their visions, trances and intercourse with the spirit world. This is considered a standard work, treating of God, heaven, hell, faith, repentance, prayer, baptism, judgment, demoniac, spirits, etc. *Religion*

**Spiritual Harp.** A book of 300 pages, containing songs, hymns and anthems for Spiritualist societies and circles. The words are attuned with progress. It contains the choicest songs and music by James G. Clark and

**India and Her Magic.**  
A lecture delivered by Dr. Peebles before the medical students of the College of Science in San Francisco, January, 1895. Astounding wonders that he witnessed during his journeys around the world. Price 10 cents.

This pamphlet of over 40 pages proves that the greatest and bravest men in the world to-day, such as Sir Winston Crookes and hundreds of others are Spiritualists. Price 15 cents.

**Did Jesus Christ Exist?**

A pamphlet of 65 pages. Did Jesus Christ exist? What the spirits say about it. What the Jews say about it.

What Thomas Paine said about it. What Renan said about it. What Franklin said about it. What Emerson said about it. What Rabbi Wise, A. J. Davis, W. E. Coleman and others say about it. Price 15 cents.

**Dr. Peckles' Three Jubilee Lectures.**

A most elegantly bound pamphlet of 122 pages, giving Dr. Peebles' lectures delivered in Hydesville, March 31, 1898, in Rochester, and later in London at the International Congress of Spiritualists. These lectures, illustrated, are racy, mighty and scholarly. Price 35 cents.

**The Christ Question Settled.**  
*Excerpts by Hudson Tuttle.* W

A Symposium by HUGHES LEWIS, W. E. Coleman, Rabbi Wise, Col. Ingersoll, J. S. Loveland, B. B. Hill, J. R. Buchanan and Dr. Peebles. This is a handsome volume of nearly 400 pages, and treats of Jesus, Mahomet and the gnostics. What the Talmud says about Jesus. Antiquity unveiled. Child marriage in India. Col. Ingersoll's agnosticism. What the spirits through W. J.

Colville, J. J. Morse, Mrs. Longley  
Mrs. Everitt, Mrs. Hagan-Jackson and  
other mediums say about Jesus. etc.  
Price \$1.25.

**A Critical and Crushing Review**  
By Dr. Peebles of the Rev. Dr. Klipp's  
five lectures against Spiritualism. This  
crisp and critical reply of the Doctor  
while repudiating spiritism, and al-

frauds connected with the subject, sustains Spiritualism, considering it the complement of primitive Christianity. Price 25 cents.

**Hell Revised, Modernized.**  
And made more comfortable. A scathing review of the Rev. Dr. Kipp's sermon delivered in the Presbyterian church, upon "What Is Hell?" By D.

**The Soul—Did It Pre-exist?**  
Did it begin to exist with the body? Is it evolved from the body? Did it ascend up through all the lower orders of creation, or is it a potentialized portion of God? Has it been re-incarnated, or re-embodied? Price 15 cents.

**Pro and Con of Spiritualism.**  
This pamphlet is a re-print of the essays in "The Arena" on Spiritualism in which Rev. H. A. Hart endeavored to prove Spiritualism dangerous and allied to witchcraft. The reply printed in "The Arena" written by Dr. Peebles excited extensive comment, and is absolutely crushing. Price reduced to

**Fiftieth Anniversary of Modern Spiritualism.**  
An elegant pamphlet containing an account of the exercises at Rochester and Hydesville, N. Y., at the celebration of the Fiftieth Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers. It contains the picture of the

**DR. PEEBLES' Pamphlets and Books**  
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Articles on Spiritualism, Occultism, Psychic Forces, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken therefrom to Enrich Our Columns.

A SPIRIT COMPANION.

A Man and His Wife Possess One.

THE REMARKABLE STORY THAT IS TOLD BY BROKER BABCOCK, WHO HAS REVOLUTIONARY IDEAS ON SPIRITUALISM.

Mr. A. E. Babcock, well known as a broker on the Merchants' Exchange, says that Spiritualism with him is not a belief or a faith so much as a matter of absolute knowledge. A spirit which may be truly called a "familiar," he says, dwells with him and his family, an ever welcome guest, who departs at night, only to return early the next morning. She, for it is the spirit of a woman, is in daily, hourly close personal contact with Mr. Babcock and his wife, visits with them, accompanies them to the theater and other places of amusement, discusses the performance with them, enters into all their plans, even to assisting Mrs. Babcock in selecting her dress patterns, rests with them, for she becomes tired as mortals do, has her likes and dislikes regarding visitors, experiences joy, and hope, and fear, and is altogether a very human, companionable sort of spirit. She is intensely feminine, even indulging at least on one occasion, in the use of a singularly happy one. In their home for the last seven years the spirit has found a daily refuge in her visits to earth.

Conversation is carried on by means of a mechanical contrivance made by Mr. Babcock. It is on somewhat the same principle as the planchette, but is stationary. It consists of a box-like arrangement open at both sides, so as to admit the left hand of the operator, while the right manipulates the upper surface bears the letters of the alphabet, the numerals from 1 to 9, followed by "yes," and the words "going," "good-night," "yes," "no," and "don't know," the few words in common use being to facilitate conversation, as they are often required in answering questions. Mr. Babcock has several of these instruments, a large one always kept on the table in his sitting-room, and others small enough to be carried in the coat pocket, including one, with handsome leather covers, which resembles a Bible.

The story of Mr. Babcock's experiences as told by himself is a weird one. Yet he is not a Spiritualist in the sense that he believes spirit matter is sufficiently ethereal to pass freely through brick walls, wooden doors and glass windows. He says he can see his fair visitor, not as a corporeal body, but as a sort of mist. He can feel her touch. His wife cannot see her, but she can hold converse with her as freely as her husband, and "Amelia" is addressed as constantly and naturally as if a visible member of the family. The window is left slightly open to allow of her departure into the upper space at night, and her return in the morning. Mr. Babcock says he has seen her once—the first time he formed her acquaintance—in her visible spiritual body, and this is not the least surprising of his experiences.

"About eight years ago," said Mr. Babcock, "I was rooming with Mr. J. H. Cockrell over the bookstore then at the northeast corner of Sixth and Olive streets. One night I went to bed in perfect health. In the middle of the night my spirit left my body. I shall never forget that strange experience. I have no recollection of leaving the tenement of clay, nor of returning to it. All I know is that, seemingly poised in air, I looked down and saw my body lying there. It filled me with a certain feeling of disgust. I uttered a cry, 'Is it possible to live in such a thing as that?' I was floating in air, buoyed up by an unknown power. I met, walked with and talked to the young woman who has been our constant companion for so many years since. She appeared as a mortal and was clothed apparently in a black robe. She said it was her spiritual gown, and was not really black, but appeared so only to me. This was not a dream, as has been abundantly proved since, but when I regained human consciousness I was back in my body and in my own room. I could hardly believe it at first, and had to identify my familiar surroundings before being convinced. I confess I was disappointed to find my self back.

"I was acquainted with my present wife at that time. 'Amelia' knew it because she told me afterwards of my meeting her in Wichita, Kas. But at that time I had no idea of marrying her or anyone else. 'Amelia' brought it all about. She has said that since my wife and I were the only two people of earth she ever met whom she could make understand her fully, she brought us together in order that she might be with us, and learn the things of this world which she would have learned had she lived. She died 2 years ago, when only 5 years old, but has since developed into a mature woman in spirit land.

"Following is the history of Amelia and her family, as communicated to us by her. I have never sought to verify her story, but am satisfied of its truth. 'My name is Amelia Bauer. I was born in Boston, January 10, 1871. I have blue eyes, long black hair, and not very tall—5 feet, 4 inches—of medium build. I passed into spirit life when 5 years old. Croup, some say spasms, caused my death. My father was a carpenter, and was killed by a fall from a ladder. My mother's name was Lucy; a severe cold caused her death. My dog's name was Victor. All of us are now in spirit land. Mother and I once visited the old home, but no one in the house knew we were there. After looking around all we wanted to, we returned to spirit-land, which father and mother have never since left."

"Every morning," continued Mr. Babcock, "Amelia comes about 7:30. If the light has been too cold or too low, she comes in the afternoon. When she comes she invariably awakens me by a light tap on the forehead. Sometimes her journey has tired her. That pillow (pointing to a pillow at the foot of the bed) is kept for her use, and she often lies there, resting, until time to get up.

"Sometimes in the evening she gets lonesome, and will say, 'Let's fill go to the playhouse.' Then I go over to one of the theaters to see if I can procure seats, in which case we all go, and Amelia enjoys the play with us. She has her favorite actresses, and does not like to hear them adversely criticized. She is a bit mischievous sometimes. One day I asked her to stay with my wife while I went to a barber shop. She said she would, but after I was in the barber chair I found her sitting on my knee. I thought how scared those barbers would be if they could only know and see her as I did. After getting back to the room she said, 'I changed my mind; I fooled you that time.'

"Amelia used to bring me news of Frank Ryan, John Jackson, Hugh Rogers and other old members of the exchange who had passed over. One day a man came here who wanted to communicate with Frank Ryan. Amelia did not know him then, but she knew John Jackson, and I told her to go to John Jackson and find Ryan through him. She did so, and succeeded in bringing Ryan back with her.

They Are Regarding Paris in 1900.

THE DEATH OF THE LATE PRESIDENT FAURE FORETOLD—OTHER SINGULAR PREDICTIONS.

Paris, March 7.—Paris is to run red with blood in 1900. Ancient prophecies threaten the end of the century. Modern clairvoyants and astrologers agree in predicting a terrible upheaval that is to begin in France.

There is not the slightest doubt that Mme. Thebes, the celebrated astrologist, and Mlle. Couedon, the no less celebrated voyante of the Rue Paradis, foretold the death of Felix Faure during the present year. The prediction of Mme. Thebes was published in the Gaulois on New Year's day. That of Mlle. Couedon, which has been several times repeated, was first given to the world more than a year ago. Both these present day seers agree in insisting on the bloody agitations through which France must pass.

"Yes, it is true that I foretold the death of Felix Faure," said Mme. Thebes yesterday in a short but very sensational interview. "But I do not regret that I also announced deaths by assassinations. The astral influences of the year are deplorable. It will not pass without great and terrible events."

More than this the general public will not learn from Mme. Thebes, the high priestess of aristocratic horoscopes, the best paid prophetess of modern times. The warnings of Mlle. Couedon, on the contrary, are given to the public unreservedly, and her character is so remarkable that the greatest skeptics are astonished at them.

The occultists of Paris have what they consider a perfect answer to the objection of vagueness in the ancient prophets and astrologers. They say, first, because the dates are given. The old seers beheld the future in broad lines. If you want prophecies with clearer details, dealing more minutely with the present times, you have but to consult the utterances of Mlle. Couedon. Everyone will remember the first excitement over the voyante of the Rue Paradis in 1893, when she was consulted by personages as diverse as Charcot, Zola, Felix Faure and the Archbishop of Paris. Being chosen, according to her firm conviction, to warn her contemporaries of great events prepared for the near future, she has never ceased to prophesy. Her foretelling of the fire of the Champs Elysees is admittedly inexplicable on rational grounds; while her prediction of the death of Felix Faure and the voting of the retroactive law which is to remove the Dreyfus case from the jurisdiction of the Criminal Chamber are circumstantial enough to satisfy the most exacting.

It was in May, 1893, during a visit of the Comtesse de Maille and several other fashionable ladies, that Mlle. Couedon fell into a trance and repeated the following lines:

"Near to the Champs Elysees, I see a place that is not high, That is not for poetry, But approached for charity— Which is not the very life! I hear the people screaming.... I see flesh grinded And bodies calcined— I see them by shovelfuls."

Interrogated by the ladies, she declared that none of them should perish in the fire. This turned out as true as the sinister prediction itself, for in May, 1897, a year later—on the date of the catastrophe two of these ladies were traveling, while the Comtesse de Maille made a miraculous escape from the burning shed itself.

The prophecies of Mlle. Couedon are given to the world in doggerel verse of such monotonous character that the violence done to it in a simple prose translation. Her rhymes, almost invariably end in "e" or "en," the commonest French termination, which may be compared to "ing" in English. It is as if a poet should write:

As I was walking I heard some one talking. Her first intimation of the taking off of Felix Faure and the terrible tragedies that are to follow was published in May, 1893, when she said: "France will be chastised. Paris will be the city most tried. Epidemics and catastrophes of all sorts will desolate the country at the end of the year. The war will break out. I see people massacred and the Seine red with blood. At this moment Felix Faure will have been shot down." Nations will be remembered. All these statements are to have no other end than to prepare for the return of royalty. The successor of Felix Faure will not remain long in office. Civil war will intervene. Then a man whom the people will take for the savior of France will impose himself upon the people. But he, too, shall pass. Can it be Antemos? Most believers think that one of the Napoleons is indicated.

In July, 1893, Mlle. Couedon again referred to the successor of Felix Faure and foretold with exactness the voting of the ex-post facto law. It is to be noted that the law—which has not yet passed the Senate—is mentioned after the succession of the President, and not before it. "One will succeed to him that you desire. But he will only pass. Then a law will be voted, and you shall be terrified." Revolution is in the air: "I see them revolting. People's minds are mixed up. I see knives lifted." It is, however, at the end of this remarkable prophecy that she sees most unmistakably the death of the late president. "For him we should pray. He cannot remain. He cannot remain. He cannot remain. His life is to efface itself. God has, as it were, removed him for a utility. All is premeditated by the Blynity."

To the occultists of Paris it is not strange or contradictory that modern and ancient astrologers like Mme. Thebes and Mlle. Couedon should be in agreement and ancient prophets speaking in the name of religion, like Mlle. Couedon and the Orléanais Olivarius. These chosen ones may be compared, they say, to bits of stained glass, misshapen and perhaps soiled, through which the light struggles, variously colored and perhaps deflected; but it is still the light. Pere Nection, who died in 1772, said: "Paris shall be entirely destroyed." Sister Marianne, of the Ursulines of Blois, who died in 1804, prophesied the same thing. A certain Trautvetter of France, Daniel Cardes, in 1815, saw the capital burning. The Sec of Billecy, who died in 1820, said: "Babylon is reduced to cinders. Unhappily to you, occurred city." The Abbe Souffrant, who died in 1823, also proclaimed: "The great Babylon shall be overthrown. Paris shall be destroyed." The shepherdess-prophetess, Marianne Galtier, said: "The great prostitute shall be destroyed by fire, but God will warn the just of Paris." And in our own day has not Marie Martel foretold that "Paris shall be burned, but Montmartre shall be preserved?" Sterling Helling in San Francisco Cal.

A Most Wonderful Experience.

SPONTANEOUS SPIRITUAL PHENOMENA OF A REMARKABLE CHARACTER.

Nobody will accuse Mr. Melton Prior, the well-known writer and correspondent of the Illustrated London News, of being an unpractical visionary. Yet it is apparently owing to a dream that his active pencil still picks up. When on board the German, going out to the Zulu war, he twice dreamed of an experience which did not strike him as particularly unusual. He saw himself shot dead and attended his own funeral. Naturally, this dream being repeated, made some impression on him, and when, soon after, arriving at Durban, the artist received a letter from his mother, relating a precisely similar dream which had come to her and begging him not to go to Etchowe, he paused to consider the matter.

"It is a very curious thing," says Mr. Prior, "that out of the sixty or more battles I have been present at and witnessed and sketched, such an idea as 'keeping out of it' never occurred to me." On this occasion, however, the idea seems to have occurred pretty vividly; so much so that personal and material warnings went to the day and the artist engaged a substitute and an efficient amateur, who was willing to take sketches on the spot, and send them down to Melton Prior to be retouched. Whether the substitute was aware that he was taking the place of a man doomed by vision and laughed at the risk we are not told. Anyhow, the war artist made no secret of the contract, but wrote to the proprietors of his paper, to whom he communicated all the details. Mr. (now Sir) William Ingram answered by cable: "Regret your not going into battle at Etchowe. Perhaps our special artist is preserved for better things to come."

The cablegram sounds sarcastic, but the conclusion to the story is tragically suggestive: "The man who went up for me was one of the first killed in the fighting."

Now the question arises: What had this poor substitute done that he should not be also warned in a dream?

A later story comes with all the freshness of novelty as showing that the dead may hold converse with the living in very unusual fashion. We know all about the family ghost who frightens his descendants out of their lives at unseasonably hours with no apparent object. But we are not familiar with the ghost who takes his proteges in hand and regulates their proceedings on the platform. Yet one of these benevolent spirits appeared in public the other day and in that most unromantic quarter, the busy, bustling city of Liverpool, England. Miss Regina de Sales is an American singer who is rapidly acquiring European distinction and who not long since returned to England from a successful tour in Germany. Apparently while there she had become strongly imbued with the spirit of Handel and the grateful musician was determined to reward her in the most appropriate way.

"Miss de Sales" was in progress, Miss de Sales was singing the principal part, and the audience was enthusiastically appreciative. The conductor alone was not satisfied. Again and again he gave the American singer the beat, only to find himself absolutely ignored; she grew intensely excited, forcing the time here, retarding it there, following her own sweet fancy as though she had never heard of conductors and batons.

In the greenroom the inevitable storm broke. "Why did you not follow my beat?" cried the incensed leader. "Why, indeed?" cried Miss de Sales, "because Handel himself was present in the hall and he gave me the correct tempo. I saw him."

Now Handel's costume, head and historical wig were not likely to be duplicated by anybody sitting in that fin de siecle audience; evidently the American songstress was suffering from some feminine delusion which must not be treated seriously; the conductor laughed good humoredly at the fancy of an hysterical woman and there the incident closed, as he supposed.

But that night Miss Edith Martin, the harpist, sleeping beside Miss de Sales, was awakened by a loud cry of "Bravo!" Sitting up suddenly in alarm she caught her breath and, looking for the first time, standing gravely at the foot of the bed was Handel in person, wig, frills and ceteras all complete, vigorously conducting with the roll of music in his hand.

The frightened girl turned round to rouse her companion when lo, shock the second came. Miss de Sales was likewise sitting up, but with no manner of fear upon her. In fact she was still asleep. But her hands moved, her throat quivered, her lips moved, her mouth formed the correct singing oval; in short she was evidently rehearsing in some fashion, a singing part. This uncanny proceeding lasted some time, till at last the gentleman of the wig took his departure, the singer lay down calmly, as though nothing had happened, and Miss Martin bled the dawn with as much nerve as she could muster.

She said nothing at first; probably she was afraid of being laughed at; the average listener eyes rather superciliously the young woman who owns to extraordinary night visions while wide awake. But at breakfast Miss Martin heard Miss de Sales recounting some experience with considerable animation. She listened, and behold, the singer was telling her of the wonderful dream she had had when the gentleman of the wig had been and carefully put through her part for that day. Then Miss Martin considered herself free to speak as an independent and greatly scared witness.—A. B. Rose-Soley in San Francisco Cal.

THE PILGRIM.

Whence com'st thou, pilgrim, gray and slow, Of men unknown to mortal? From timeless wandering to and fro, From utmost end of earth.

What saw'st thou in thy passing ways, Of grief and bitter woe? I saw a childless woman gaze Upon another's child.

What deed saw'st thou in thy journeying Did earn thy best of doom? A coward struck the poor dumb thing That cannot strike again.

But what of dauntless courage rare, Might man have boasted show? I saw an injured friend forbear To smite his prostrate foe.

Bides there no token yet in view Of our lost paradise? I saw the gleam earth's morning knew Within two lovers' eyes.

Everwell, O pilgrim, gray and slow, See I no more thy face? From griefs that slay the soul I go To rest in mine own place.

—Kathleen Haydn Green.

Author Responds to Adverse Criticism.

To the Editor:—I am sorry to trouble you again, but will you kindly allow me to answer Mr. Lyman C. Howe's criticism of my book. I am surprised to see such an old-time Spiritualist as Mr. Howe, who I know is recognized as one of the leading lights of the belief, and whom I sincerely believe an upright, honorable man show such careless, slipshod methods as his review of my book and his report of states he has not read my book, but just gave it a glance over. I am afraid that such is his usual method in investigating so-called phenomena of Spiritualism, "just gives it a glance over!"

I would like to know how much reliance can be placed on any man's description of what he has glanced at casually.

I am afraid our friend Mr. Howe is very much like the youngster who reads the last chapter of a book first to see how it ends, and for his opinion of the story from the cursory glance at the last chapter. He states also that there are a class of superficial observers that do not discriminate between frauds and facts, also that but few of them will read my book with any profit. I wonder if he includes himself among this few. It appears so from the tone of his article where he refers to the fact that he had but one sitting with Foster, and then he was quite certain Foster deceived the rest of the sitters, in at least some of the performance. Mr. Howe then remarks he could have then done the same things, and explains the matter, but it did not disturb his confidence in other manifestations through the same medium.

Now, Mr. Editor, this is the vital point that I have been aiming at. Here is one of our prominent Spiritualists, who acknowledges he found fraud, never revealing it at the time, and still placing his faith in a medium that under his own signature he states was a fraud, thus covering up the truth in stead of revealing it. Is it any wonder then that the lesser lights are led astray, when a shining light like Mr. Howe keeps them in the dark? I, an unbeliever, am doing you good. I, a Spiritualist, is willing to pin his faith to one he acknowledges uses fraud. He also states his experiences with Slade were of a nature to excite suspicion. Here again you observe he acknowledges fraud. I wonder if Mr. Howe would place as much confidence in the rest of mankind. If a tailor were to give him a bad suit of clothes, and he knew he was being cheated, would he again go to that tailor, or if he was deliberately given a brass bra, instead of a gold one for which he has paid the dearly, would he again buy from the party who gave him the brass bra instead of the genuine? If so, then he is of a different character than the rest of us mortals.

In listening to the reports of my friends of the wonderful tests they receive from mediums, I do not doubt their word, but I do doubt their observation and memory. To the lapse of memory and lack of observation by the investigator, is due the employment of fraudulent methods by mediums.

Mr. Howe states he will give one hundred dollars to me if I can duplicate a slate-writing test that he received from Keeler; also states that he has paid me a large sum of money for a book which I have not written. I will make him this proposition, viz: if he can get Mr. Keeler to give me a test under same conditions I will give him a hundred dollars, and if Mr. Keeler fails, let Mr. Howe give one hundred dollars to a Spiritualist charity. I am not in this argument for money matters, but for what good I can accomplish. He remarks he has no idea mediums will hunt me up and try to convince me. I think not either. Very few desire to court honest investigation. They want a trickster to catch a trickster. The alcohol trick was not done on the stage. It was the piece de resistance of a Philadelphia medium. He employed cards the size of the envelopes, handing them around to be written on and then sealed in the envelopes. They were placed in a small box and then taken out one at a time, and read while sealed. While in the box the hand that abstracted the envelope also brushed the sponge of alcohol across it. Mr. Howe's article from beginning to end sounds like that of a man who wishes to be deceived and formed conclusions beforehand and consequently, as I said before, wrote that little he obtained from "a glance over."

I do not desire to use your valuable time and space for idle arguments. Why do not the Spiritualists form a society and issue credentials to honest mediums who have stood severe test examination by a committee composed of themselves, and one or two level-headed individuals. This would leave no room for any more lame excuses of Spiritualists being defrauded of their money by fake mediums.

In the former part of Mr. Howe's letter he states: "Mr. Robinson takes it for granted that Spiritualists are ignorant of these frauds and tricks, and close their eyes against all evidence against them." I will answer by saying that there are some Spiritualists of that turn of mind, and Mr. Howe by his own acknowledgment is one of them; vide his failure to expose Foster when he caught him using trick methods.

I should like to say a few words to Mr. Cocks, of Brooklyn. He says what Mr. Robinson does, and how he came to Spiritualism, or of no consequence except himself, and has no weight against thousands that do know. Now, Mr. Editor, I acknowledge there is a lot about Spiritualism I do not know; but there is a lot about fake mediums that I do know, and I cannot be brow-beaten or ridiculed into changing my knowledge. Mr. Cocks will confess there is a lot about Spiritualism he does not know. Other Spiritualists will also have to acknowledge the same, but nevertheless it concerns all interested persons, besides themselves individually. I will make Mr. Cocks the same offer I made to Mr. Todd, viz: if he will answer to me in the Banner of Light, viz: He lives in Brooklyn and I in New York. I am perfectly willing to have joint sittings with him and any medium he is confident is able to give such wonderful tests as he describes.

Spiritualists claim I do not wish to investigate, and nevertheless, they at all times refuse any assistance or aid in that direction. I have never heard from Mr. Todd if he desired to have my company at any time in investigation. A gentleman, who does not desire his name mentioned at present, also a Spiritualist, called on my home last week and informed me of test in slate-writing that gave me no loop-hole for any explanation. I desired to find out just how he had been tricked, and to do so performed a few card tricks. I gave him a card, let us say, the ten of diamonds to hold. Nevertheless in a few

seconds, the card was in his hand and the time, and by my simply wishing it, the card had left his hand and another taken its place. This gentleman received his manifestation through two of the main faults, lack of observation and lapse of memory. He never received the card in his hand, but another one which I substituted without his seeing it, and the only time he did see the card he thought he had, was when I held it in my hand facing him, before apparently handing it to him. I convinced him by this simple little experiment, that his senses could not be relied upon. I also made knots appear upon a cord, the ends sealed and held in his hand; it was all wonderful to him, until I explained the trick, and then it was almost past believing that such simple methods could fool the best of us. All the writing I can or may do in regard to fraudulent mediums will not kill Spiritualism, for it is here to stay. But that does not prevent us from having the truth, and at any cost.

W. E. ROBINSON.

ST. PAUL, MINN.

The Spiritual Alliance Celebrates.

The all-day anniversary of the St. Paul Spiritual Alliance, March 23, was really unprecedented for this church-ridden city, numerically, intellectually, inspirationally and socially. The large Odd Fellows' Temple was more than packed, it was an overflow. Prof. Zumbach's Quartet furnished the music, and that is all that is necessary to say. The rostrum attractions were all that could be desired. The speakers, Mrs. Lepper, Mrs. Lowell and Mrs. Tryon, were at their best; their utterances scintillated with the fire of divine spiritual truths and these noble ladies will not, I feel sure, consider it invidious in my remarks of another. A meteor, as it were, that has dropped down upon the Spiritualist rostrum within the past six months unheralded, Mrs. L. D. Lyness. Her appearance and work, as a public speaker upon the Spiritualist platform, and her faultless language, and logical handling of the deepest subjects is most phenomenal. This lady was absolutely forced by unseen forces to take up public work in the cause, and the grand work she has enabled to perform is evidence stronger than any words, in inspirations emanating from advanced, thinking spirits. She is a rising star, and will make her mark in the cause that will be recognized in the near future.

A pleasing feature of the rostrum work was the inspirational singing by Mrs. White, under control of Spirit Dottie. A feature of the singing was a reading, for persons in the audience (in song) improvising the words with out a break as the reading progressed. Her voice was delightfully sweet, and elicited the closest attention.

Mrs. Shaft is also a reliable medium, and her work at this anniversary meeting of the Alliance is truly appreciated. Or Mrs. Jacobs, it may be truthfully said, her fame as a test medium is widely and well known. Her tests given to a professed skeptic at this meeting brought down the house. Her tests are of the best, very few indeed that are not recognized. Her pose upon the platform, her genial smile and winning ways, carry at once the best thought of the audience in her favor.

Having written somewhat at length of the speakers and mediums in attendance, my excuse must be that, having known them long and well, and knowing them to be of Nature's noblest productions, facts will attest to the truth of what I have written, and more too. The rostrum was decorated with a profusion of flowers, due to the ever-watchful interest of the ladies for the occasion. They also served a fine dinner and supper in the dining hall, which was well patronized. The meeting was, from all points of view, a success, and will doubtless result in great good.

M. T. G. FLOWER.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

At the Tuttle House, Geneva, Ohio, Friday, March 22, the memorial dedication of Sylvia Mills was conducted in the light of Spiritualism, and its cheerful philosophy. She was the wife of F. S. Tuttle, formerly of Andover, and for many years a devotee of the teachings of the new gospel of life. The day she died she called Mrs. Dr. Gibbs, exclaiming, "O, how beautiful! The room is full of angels and I hear them talk and sing. Oh, such rapturous music!" Extending her hand to an unseen person she exclaimed, "O, Maude! Here is Maude." (Maude was her daughter, five years a denizen of spirit-life.) The balance of the day she was joyous and eager for the final hour. Her body was laid to rest in the cemetery at Jefferson, where are the ashes of Hon. Joshua R. Gidding and Benj. F. Wade, who were outspoken Spiritualists forty years ago. Mr. Mills and the little daughter Flossie feel their loss, but rejoice in the good fortune of the ardent wife and mother.

LYMAN C. HOWE.

Passed to higher life, at his home in Berlin Heights, O., March 21, in the 71st year of his age, Samuel Patterson. For forty years he has been one of the leading business men of the town, and for thirty years was manager of the fruit box and basket factory which has been one of its most active industries. Early in life he became allied with liberal thought and an admirer of the world's noted thinkers. He indulged in the Utopian dreams of Fourier and Robert Owen, and met the like disappointment that befel Ripley, Thoreau, Hawthorne and others of the phalanx. The world was not as good as he believed.

The funeral was held on the 23d. The quartette gave beautiful selections, Rev. Cheney a prayer, Mrs. Emma Rood Tuttle recited the poem, "On why should the spirit of a mortal be proud," by request of the deceased, and Henry Tuttle gave a discourse devoted to the life and character of the deceased, and exposition of spiritual life, here and hereafter.

Passed to her beautiful Summerland home, after five months' hard, but patient suffering, Mrs. E. M. Gleson Johnson, on Tuesday morning, March 21, 1899, at half-past one o'clock, aged 49 years, two months and 11 days.

R. T. HENDRICKS.

"The Great Roman Alchemists." By Prof. Geo. P. Rindahl, Ph.D., ex-president of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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In clubs of Ten Subscribers, at One Dollar each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber a valuable book which is of itself as priced at, worth \$1.50, saving nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every post-office in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. Ten yearly subscribers, ten Art Magics, \$10.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult Library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

Geo. C. LaFontaine writes: "Art Magic I find to be a book of great value as an educator, and should be found in all well-kept libraries, and with your liberal offer I think it ought to reach out far and wide."

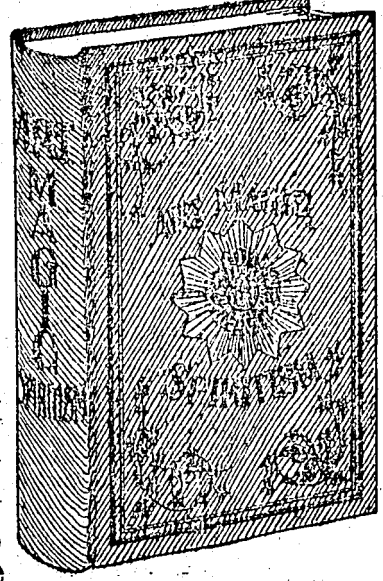
"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 15 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.



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Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an exact picture of the cover of the book that is premium for and most in Spiritualist published in This cut is third of the of the book printed on paper and pages in all, but as a pre be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.



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## ..GENERAL SURVEY..

THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, be in type, and that it be favorable should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

**CONTRIBUTORS:**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the use of truth can be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

**ITEMS:**—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise some seventy items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

The Church of the Soul will hold meetings under the ministrations of Mrs. Cora L. V. Richmond, pastor, in Kimball Hall, 243 Wabash avenue, every Sunday morning at 11 o'clock. Sunday-school in the same place at 9:45 a. m.

Some four years ago, Rev. Dr. Kipp, pastor of the popular Presbyterian church, in San Diego, Cal., delivered a series of six sermons against Spiritualism. Dr. J. M. Peebles reverently turned in a pamphlet, and he has been growing more liberal ever since. Recently Dr. Kipp delivered a sermon on "The Religious Tendency of the Times," in which he plainly shows that a change has come over himself, as well as the spirit of the times. Dr. Peebles supplements him with more than a column review, in the Vidette, and awards praise as well as suggestive criticism for Dr. Kipp's benefit, from the Spiritualistic standpoint.

G. H. Clark sends the following: "The fifty-first anniversary of Modern Spiritualism was celebrated at Spiritual Temple in Lansing, Mich. Mrs. Carrie Field Conant, of Toledo, conducted the meetings and made three addresses during the day. She is one of the ablest speakers on Spiritualism who has ever visited Lansing and her addresses were greatly appreciated. The hall was handsomely decorated with flowers, and the occasion was a notable one in the history of the society in Lansing."

Mrs. Clara Field Conant, of Washington, D. C., gave the citizens of the town an address on Spiritualism and psychic phenomena on Friday evening, which was listened to by an appreciative audience. She demonstrated that every argument used against Spiritualism applies with all its force against the Bible, which is full of psychic phenomena from cover to cover. Mrs. Conant speaks under inspiration, or in other words, at the dictation of a decarnate intelligence. At the close of the lecture Mrs. Conant answered several questions propounded by the audience, some of whom ascended the platform to shake her hand. Mrs. Fannie Allen will speak during the week on the same subject, and we bespeak a large audience, judging by the interest manifested in the subject.—Commonwealth, Dayton, O.

Mrs. Kate C. Dennis, 416 Walnut street, Grand Forks, N. Dak., desires to hear from Spiritualists living in small towns, or on farms, or in suburbs of cities, in Kentucky, who would receive for a few weeks a young girl suffering from nervous prostration, and requiring change of climate, and her nurse. Expenses must be moderate.

Thos. A. Black writes from Cleveland, Ohio: "Truth, justice and virtue are eternal principles of infinite law. I was deeply impressed with the truth of the above in reading the article of

Lyman C. Howe in your issue of April 1, on the merits of the Bible and Mrs. C. W. Watson's criticism of the same. I feel that Brother Howe has added fresh, imperishable laurels to his character for truth, justice, honesty and purity of thought, and I sincerely wish Spiritualism had more men of his stamp in its ranks. Iconoclasm, selfishness and jealousy are the dead weights that are keeping the cause in the background, and the sooner they are eliminated by our speakers and mediums in their work the sooner will fraternal love and spiritual harmony be evolved."

Will C. Hodge, after a very successful lecturing tour in Indiana and Michigan, has returned to Chicago, and can be addressed at No. 98 Ogden avenue.

Owen Z. Meredith can be addressed at Canton, Ohio.

H. W. Booser, Grand Rapids, Mich., writes: "It was the habit in Spiritualism in early days to sound the evidences; but it is now the fashion to 'size up' the instruments through whom these come to us. Moving in line, I wish to say that C. G. Williams and A. Norman have just left us for Elkhardt, Ind., after a sojourn here of over four months. These gentlemen in their own persons prove a fine parentage, good moral training and a way of placing themselves and the work of their guides before the world which is an honor to themselves individually as well as the cause they represent. Having them my guests during the above time, I can surely say it is a pleasure and a pride to have such representatives of our cause with us."

Mrs. Mattie E. Hull has a few open dates for camp meetings. Would like to engage wherever practicable in the interest of the Lyceum work. Address 359 Normal avenue, Buffalo, N. Y.

The New York Sun has the following: "Miss Lottie Fowler, of 360 West Forty-second street, who was once well known as a Spiritualistic medium, is in the insane pavilion at Bellevue Hospital, where she was taken last Tuesday at the request of Mrs. Margaret Brayton, of 158 West Fifteenth street, who found her in a semi-conscious state. According to Mrs. Brayton, the woman has been ill for a month. Her only relative here is an invalid brother. Dr. Robertson expressed the opinion yesterday that Miss Fowler had been driven insane by sickness and poverty. She refuses to open her eyes or speak intelligently, and Dr. Robertson says that there is little chance for her complete recovery. Miss Fowler is about forty-five years old. She was born in Boston, her friend says, and her name was Connolly, but she changed it when she became a medium. She has spent a great part of her life in Europe, where her lectures and seances received much newspaper attention. Mrs. Brayton says that Miss Fowler is the original of Florence Marryat's novel, 'There is No Death,' and that among her correspondents were many people well known in England and Germany. She will be held for observation at Bellevue for four days." Miss Fowler at one time resided in Chicago, and was regarded as a most excellent medium. Too bad that she is in such unfortunate circumstances.

Mrs. Star writes from Cleveland, Ohio: "I am working for the cause of Spiritualism and have many friends in this city, but my work is nearly finished. I am about to be taken in the other direction. My guides have convinced many through my musical phase, as they controlled me to sing and play in foreign languages."

Julia Steelman Mitchell closes a three months' engagement at Chattanooga, Tenn., April 9, goes to Kingston for last three Sundays of April. Would be pleased to go North or East for May and June. Letters will reach her at all times addressed to her home, Hazlett avenue, North Evanston, Ill.

Walton's meetings in the Opera House Block, Denver, Col., have been crowded every Wednesday and Sunday all through the past winter, in spite of the very severe and inclement weather. The name of Walton has been adopted by other directors. My guides have convinced many through my musical phase, as they controlled me to sing and play in foreign languages."

T. J. Haynes writes from Grand Rapids, Mich.: "The fifty-first anniversary of Modern Spiritualism was celebrated by the Fraternity of Spiritualists under the auspices of Mr. and Mrs. E. B. Carpenter, of Detroit. Our hall was filled to overflowing of the evening service. At the evening service, Mr. and Mrs. E. B. Carpenter were rising vote of thanks as an expression of our appreciation of their

to their feet. They were met by a meeting with it until July 2, when they return for camp work, and the expression of love and good feeling manifested is beyond my power to describe. F. Corden White comes to us for the month of April; G. W. Kates and wife for May and June, so you see we intend to give our audiences the pleasure of hearing as good talent as there is in the country. The Progressive Thinker is a necessary part of our work, and a necessity of all our public workers. In your columns, that I almost feel as if I had known them for years. Our programs for camp are complete. Our cause is progressing."

B. Frank Schmidt writes: "The First Spiritualist Church of Indianapolis has closed a very successful month's work. A. W. Connett has occupied the platform during the month, and has given some masterly discourses. Mrs. Josephine Kopp, of this city, has given the tests, and she has a very remarkable faculty of getting names and relationships in full. Her tests are very convincing and most satisfactory. Societies desiring good talent cannot go amiss by engaging these people."

G. W. Kates and wife may be addressed at Springfield, Ill., April 23 to 30; at 182 Gold street, Grand Rapids, Mich., during May and June.

E. J. Bowtell desires engagements with societies and camp meetings. For the future his home address will be 20 Home avenue, Mt. Pleasant, Providence, R. I.

Chas. D. Calkins, M. D., writes: "We are reminded weekly in your valued paper to begin forming a Spiritual Library. With due thanks to you for placing within reach of everybody such books as Ghost Land and Art Magic, also The Progressive Thinker at a price only slightly above the subscription to the paper, allow me to say, that this is a very an opportunity for one to obtain the nucleus of a library at a reasonable figure. There are thousands who would purchase and read books on Spiritualism if the price were within the bounds of reason and their pocketbooks. As a rule books on Spiritualism are marked at a figure beyond the reach of many who would buy it sold at reasonable prices." Dr. Calkins should bear in mind that if the price of Spiritualist books were greatly reduced, the sale would leave too little profit for the author. Art Magic and Ghost Land have been practically given away to our subscribers, the expense of postage, etc., eating up the 20 cents which each sends in. The author who spends many years in writing a book should receive a fair compensation therefor, and if a very low price is put on the same, the increased sales will not sufficiently compensate him.

Mrs. S. E. Lewis writes from Portland, Me.: "I am one of the society which holds its meetings in Orient Hall. We have been holding these meetings since 1897, with much success."

Bessie W. Woodward writes: "Our home circle is progressing finely; interest on the physical and demonstration on the spiritual side of life continue unabated, something new along both the phenomenal and inspirational line occurring almost at every sitting. Bro. E. W. Sprague and wife were with us two nights, not long since, bringing with them 'living waters' to satisfy hungry souls. No. 487 of The Progressive Thinker is well worth the entire year's subscription; it is a genuine spiritual feast of itself."

D. R. Kidd writes from Canton, Ohio: "About ten days ago, George C. Day, an excellent gentleman and pleasant speaker, of Philadelphia, and Mr. Frank Barker, of Pittsburg, Pa., came to our city from New Philadelphia, Ohio, bringing with them a letter of introduction and endorsement from the officers of the New Philadelphia society for the excellent work done by them for Spiritualism while in that city. Mr. Day stated to the writer his mission in Canton, and with his assistance the assembly room was secured for a series of lectures, two of which have already been delivered to crowded houses with gratifying results. Mr. Day as a speaker and organizer has unusual ability, and through his rare spiritual thought promulgated from the rostrum, together with the clairvoyant readings given by Mr. Barker after each lecture, the Spiritualists of Canton have awakened from their lethargic sleep. Sunday we will celebrate the fifty-first anniversary of Modern Spiritualism with services in the afternoon and evening. While Mr. Day is an enthusiastic worker in the cause of truth, and quite an evangelist, he is not generally known in Ohio, or further west, since his work has principally been in a local way confined mostly to Philadelphia and vicinity. It is Mr. Day's desire to organize a strong and lasting society in Canton before he leaves for other fields of labor and enlightenment. In addition to Mr. Barker's clairvoyant powers, he has proven himself a very genuine medium, through whose mediumship a number of skeptical investigators have been convinced since he came to Canton that the change called death doesn't end all."

H. F. Coates writes: "I wish to say to those seeking the philosophy that the lectures on Bible Spiritualism given by Dr. S. P. Cady at Kenwood Hall, 4303 Cottage Grove avenue, are interesting and kindly received by the audience. The attendance has been good and the tests given are very satisfactory. All are welcome and seats are free. Drums are solicited to be taken and take a roll and spread the grand truth."

Mrs. J. W. Kenyon has just completed a very successful engagement with the Pittsburg society, where she gave a large number of tests. The 22d of March she gave tests at the Brocton society, at their anniversary exercises. She served the N. S. S. S. society on their anniversary the 31st of March. Thence she goes to Manchester, N. H., for the month of April. During May she will be in Worcester, Mass., and Portland, Me., and will be in New York City for services for 1899, address her at 40 Baker street, Lynn, Mass."

James S. Kennedy, of Massachusetts, writes: "The freedom of expression that appears from week to week on the pages of The Progressive Thinker must inevitably give its readers positive knowledge that can only come by impartial mental mastication, assimilation and sifting from the pros and cons of the subjects under investigation."

R. H. Crist writes: "In No. 477, Miss Sarah Thomas (medium) in explaining about Cain's wife, 'Cain's wife was taken to the east of Eden, to the land of Nod, when he saw his wife.' In Questions and Answers, in No. 487, 'Pensacola' says 'Cain went to the land of Nod and took a wife.' The Bible says, Gen. iv. 17, 'And Cain knew his wife.' Now while it does not matter to us whether Cain found people living in the land of Nod or whether he took his sister with him, like Abraham, would it not be well to call the attention of those people who seem to be interested in studying the genealogy of Cain, to the chapter and verse, and have them read it correctly, and perhaps they may get a new idea in their head."

S. Gardner writes: "I wish to mention one department of special interest in

The Progressive Thinker, the Question Department. Hudson Tuttle is well-known, and if he cannot get us wholly out of the fog, he does not plunge us in deeper, as some of our savants do."

Anna E. Thomas writes from Cleveland, Ohio: "I have had great success here—580 people on last Sunday night. I gave the anniversary address and received a unanimous vote of the Progressive Thinker as well named; certainly an educator."

Ruth Willard writes: "What a lecture for progress! B. F. Mills in No. 487. It ought to be published in every secular newspaper in the land, and read and re-read by the first class of our public schools all over the United States. That is educational from the first line to the last, and ought to be read. I would like to call attention to the excellence of all matter published from Mrs. M. Klein, of Van Wert, Ohio."

Mrs. Marian Carpenter, who is such a decided favorite of the Spiritualists in Philadelphia for April. She has been doing a most excellent work all along the line, and meets with universal approval."

Mrs. Spencer writes from Stone Bluff, Ind.: "We have been favored with the presence of Dr. H. C. Andrews, of Danville, Ill., who lectured and gave tests for us on the 21st inst. He is employed to lecture at our anniversary meeting, the last, also April 1 and 2. He is one of the best inspirational speakers we have here, and his tests are most excellent tests. We are an old society here, and organized our society and built our hall in 1864."

W. W. Taplin writes from Nellsville, Wis.: "F. T. Ripley has been here and gave us a course of four lectures which were well received. His tests were very satisfactory. There is a splendid opening for spiritual work here and an effort will be made for other good speakers to follow in the good work. A developing circle was organized, which is progressing finely."

Mrs. A. Blom writes: "The Lake View Spiritual Union will give a progressive card party at the home of Mr. and Mrs. Carl Wickland, 324 N. Wells street, Saturday evening, April 8, commencing at 8:30 o'clock. There will be prizes given and we invite all friends to join us. Refreshments will be served. Admission ten cents."

C. H. Murray, of Elkhardt, Indiana, writes: "I am not accustomed to say what I do not believe, or to indulge in flattery, but I try to express the truth and I do so when I say your paper is the most valuable and most helpful of Spiritualism now published. Try and keep it so, and I hope your support will be sufficient that you will not be afraid. For many things have been strangled by fear."

Wm. A. Simonds writes from Vermont: "I have been much enlightened by the perusal of your invaluable paper this year, and could not make up my mind to let it stop, although financial resources are rather short. I wish it could be more widely circulated, for it is certainly an eye-opener, and fearless for the physical and demonstration on the spiritual side of life continue unabated, something new along both the phenomenal and inspirational line occurring almost at every sitting. Bro. E. W. Sprague and wife were with us two nights, not long since, bringing with them 'living waters' to satisfy hungry souls. No. 487 of The Progressive Thinker is well worth the entire year's subscription; it is a genuine spiritual feast of itself."

Mrs. Maria Carpenter, and many others too numerous to mention, have sent us in a goodly list of subscribers during the past few weeks. All have our especial thanks."

Mr. and Mrs. G. F. Perkins are authorized to solicit funds for the N. S. A., and to lecture and conduct meetings wherever they are needed. Cities near Dubuque or Chicago can obtain these workers, J. H. Perkins and Mrs. G. F. Perkins, of Dubuque, Iowa, will be visited. Address G. F. Perkins, 40 Arlington street, Dubuque, Iowa.

Mrs. A. W. Bloom writes: "Mrs. Irene M. Dobson will speak for the Lake View Society at Wells Hall, 1620 N. Clark street, April 9. We invite everybody to come and hear her. We know you will be well pleased. Mrs. Dobson is pastor of the Englewood society. She also holds services at 801 N. Wells street Sunday morning at 10:30 o'clock. Her spirit messages are beautiful."

C. T. H. Benton writes: "Henry Allen, the independent medium, of San Francisco, is now lecturing in Chicago and has again been asked to give a light and a new science for the benefit of the Spiritualists' Home, 3310 1/2 Rhodes avenue, Wednesday evening, April 5. This is a rare chance to witness extraordinary manifestations and at the same time assist a worthy cause. Admission only 25 cents. Our regular business meeting will be the same date, but at 2:30 p. m. All members are urgently requested to be present."

Louisa Tuttle writes from New York: "The Spiritual and Ethical Society of New York, 744 Lexington avenue, one door above 59th street, will hold its celebration of the fifty-first anniversary of Modern Spiritualism on Sunday, April 8, at 2:30 p. m. A very fine program has been prepared—music, songs, recitations and addresses. We hope to have our hall crowded as it deserves to, with such a program as we shall present."

C. H. Matthews writes: "Rabbi Machol and other church people of the 'goody-goody' class, in Cleveland, O., among which are several ministers of the gospel, have been keeping up a continuous fusillade against Spiritualism, declaring that spirit manifestations of any nature 'are frauds and only believed by ignorant people.' E. S. Matson, one of the best mediums of Spiritualism in the world, and several other Spiritualists say they will challenge the rabbi to disprove the truth of their religion; that their enemies know nothing about it, and if they took the trouble to investigate they would find a different song. The question box of Rev. Banks, one of the assailants, has had a variety of leading questions submitted for elucidation, but the reverend gentleman has been 'too busy' to answer. Verily, it is hard to kick against the pricks."

B. Summers writes: "A long time has passed since Chicagoans have read anything in The Progressive Thinker concerning the Church of the Students of Nature, now meeting at Nathan's Hall, 1555 Milwaukee avenue. The society is not only living but is even gaining in vigor, half a dozen joining it on the occasion of the celebration of the fifty-first anniversary of Modern Spiritualism last Sunday evening, March 26. The occasion was rendered memorable by address by Rev. C. H. Matthews, of the Progressive Thinker, and by Rev. J. H. Perkins, of Dubuque, Iowa, who was the principal speaker of the evening; Dr. I. J. Jacobson, the pastor of the Norwegian society on the North Side; Mrs. Marie Garretman, and by Mrs. Summers, the pastor. Beautiful pieces were recited by the following children: Ella and Martha Hill and Elda and Ella Hassman. The last recited two pieces, one on 'The Right' (Man) and the other on 'The Wrong' (Woman), and the latter of 1848. Miss Eva Inle also sang a charming solo, accompanying it with the piano. Master Charlie Hassman was the principal pianist of the evening. The audience, which filled the hall, seemed to be well pleased and satisfied with the success of the exercises."

(Continued on page 5.)

# IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

## HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

### THE UNCERTAINTY OF PHYSICAL PHENOMENA.

In Italy, as in so many other countries at the present time, the phenomena of Spiritualism are exciting the serious attention of the most highly cultivated classes of society; and they are being discussed in the press with an earnestness betokening an adequate appreciation of the profound importance of the subject, on the part of men of letters and men of science. Signore Cesare Vesme, himself a distinguished journalist and one of the conductors of La Stampa, an influential daily paper, published in the capital of Piedmont, calls attention, in a number of La Rivista di Studi Psichici, of which he is the editor, to an article by Signor Parmenio Bettoli, conductor of the Gazzetta Provinciale di Bergamo, and one of the most highly esteemed members of his profession, entitled "Magnetism and Spiritualism." In this he relates some of his experiences with a medium named Beatrice Zerlin, a young domestic in his own household. The experiments took place in the presence of Signor Bettoli's wife, and of a very old friend named Usglio, who noted down what took place. On the third evening, when the medium had been thrown into a deep magnetic trance, she began to speak in pure and perfectly correct Italian, wholly unlike the rough country dialect habitually employed by an illiterate peasant girl; such as she is. Wishing to test her powers of clairvoyance, her master asked her if she could tell him what his elder brother, who was in an adjoining room with the door shut, was doing at the time?

"He is taking down a book from the shelves and is opening it," she replied. Upon being called in, he verified the accuracy of her statement.

At that moment there was a ring at the bell of the front door.

"Who is that?" asked Signor Bettoli of his wife.

"Signor So-and-so" was the answer; and on such occasions she was perfectly correct. Nevertheless, the writer proceeds to remark, there were evenings in which, notwithstanding the medium was put into trance, no results whatever were obtained."

But this is a very common experience, and whenever it happens, the medium should be brought back to her normal condition, as promptly as possible, and allowed to rest. Mediums are sensitive; some of them are hyper-sensitive, liable to be affected by all sorts of subtle influences, as a loss of magnetism of their own part; a lowered vitality; mental trouble; ill-health; excessive heat or excessive cold; an unsympathetic, hostile, or inharmonious circle; self-distrust, and a multitude of other disturbing circumstances. The more susceptible the medium to suffering from these adverse conditions, and the greater and the more considerate should be the care and watchfulness exercised over him or her, by the friends of the sensitive.

And again the non-production of the results desired by the sitters, does not depend primarily upon him or herself. He or she is simply a plastic instrument in the hands of the controls; who may see many good reasons for not using her, or her brain or voice. For they can perceive what she, the sitters, cannot; and while the latter would go on working the powers of the medium to excess, the higher intelligences, with their finer appreciation of the delicacy of their instrument, and of the duty of carefully preserving it, will often put an abrupt and decisive stop to manifestations which are always liable to become exhaustive.

The simple truth is that even those who have had the greatest experience in Spiritualism possess but a limited knowledge of the phenomena of mediumship; but what they do know suffices to convince them that the ancient Egyptians, Greeks and Romans, acted very wisely in surrounding their mediums—priestesses, keepers of the oracles and vestals, as they were variously called—with the best possible protection for the preservation and safeguard of their beautiful gifts.

## BORDERLAND, LONDON, ENG.

### THE HIDDEN WILL.

A few years back I was traveling with my husband through the Western States of America, and having heard so much about Kansas City and its lovely surroundings, we decided to remain there for a time.

The room my husband and I were to occupy was a large one, with two French windows opening onto a balcony which ran the whole length of the room.

I had been asleep about an hour when I suddenly awoke with the strange sensation that somebody was in our room, and sitting up I beheld standing at the foot of our bed an elderly lady, tall, slight and dressed in pale lavender. She had such a sad expression, and her mournful eyes held me spell-bound as she was gazing steadily at me. I was naturally alarmed, thinking one of the boarders had entered the room, so roused my husband. He told me to keep quiet and see what she wanted, when she walked slowly through the window onto the balcony, and after a few seconds returned again, and when in the middle of the room, a vapory mist enveloped her, and she disappeared.

We then knew that it was no earthly visitor who had been entertaining.

The next day I told our landlady what we had seen, and she informed me we were sleeping in the haunted room, and begged us not to tell any of her boarders about our nocturnal experience.

I naturally did not wish to pass another night in the room, but my husband begged me out of my fears, and a few nights after my little boy, who had his cot in our room, woke me to tell me there was a lady walking about, and he could not sleep. While we were watching her an elderly man joined her. He was handsome, but with a cold and sinister expression, and after a few seconds they disappeared the same way as before.

These visits became quite frequent, and as they did not annoy us in any way, we took no further notice of them. But when my husband had to go further West on business, and my little boy and I were left alone, my courage failed me and I became nervous and ill. Some of the leading Spiritualists in the city, at my request, held a seance in our room, but the only satisfactory elucidation of the mystery we got was, that they were earthly-bound spirits, and could not leave their garments of matter. I was then told that one of the boarders who had been in the room before leaving this earth plane.

My scientific friends tried to impress on me that it was my duty to remain there and unravel the mystery. I declared I would do nothing of the kind, but would pack my boxes that night

and leave the next day, so that some stronger-minded person might perform the task, as my nerves were thoroughly unstrung; nor was it to be wondered at. That night, after having finished my packing and feeling thoroughly exhausted, I lay down hoping to get a little rest, but had scarcely dozed off when a hand was placed on my shoulder. Sprinkling us I beheld the form of a peculiarly wild, towards a large cupboard in the center of the room, evidently wishing to show me something there. My readers may imagine my terror. I tried to scream, but could not utter a sound. At last I lost all consciousness, and knew no more until awakened by the friendly tones of the breakfast bell. That morning I saw the landlady, who was delighted to see me, and asked me up into my old room to have a quiet talk. The lamp was brought, and we both had our easy chairs by the open window. Whilst sitting there I became entranced, and some unseen hand led me into the closet which was used as a wardrobe. I removed the things from one side, then pulled back a piece of board and drew out a long blue envelope, when the strange influence left me. The packet was addressed to a lawyer in the city, to whom Mrs. S. took it the following day. On opening it the lawyer was surprised to find some little deeds and the will of a gentleman, formerly a client of his, that had been lost over twenty years before at the old gentleman's death.

He had left part of his property to his wife and the remaining portion to a nephew and niece of his; but his wife not wishing them to have their share of the property had hidden the will, and dying suddenly was unable to reveal its hiding place, and the house was let to strangers who turned it into a boarding house. That was the reason she haunted the room where she had concealed it, and her husband came to help her fulfill her mission.

S. P. R.

## LIGHT, LONDON, ENG.

### ANOTHER OBJECT OF THE PROPOSAL IS, I PRESUME, TO TRAIN AND TURN OUT MEDIUMSHIP.

by this central institution. If such a college is going to be founded on the plan of any of the present-day academies, I, for one, have no hope of its success. For a thousand years, or so, learned universities have instilled the idea into the human race that a college for training must necessarily be conducted with lectures and sermons and examinations, and there are many people about who fancy we shall get an increase of mediumship if we start professors lecturing on the art. Mrs. Stannard may not be one of these, but one might as well try to train roses as mediums by such means.

Lectures may be all very well for the gardeners, but the lecturers themselves, for the development of their blooms, require a rose-bed of good soil and a warm, moist, vitalizing atmosphere. Psychic qualities

ARE VEGETATIVE AND SENSITIVE, and will not unfold themselves in a chill, formal atmosphere. Psychics and mediumship require in their daily surroundings a feeling of fellowship, of brother and sisterhood, of common enthusiasm, of affection, of admiration, of devotion. In other words, we want a college in the old-world sense of the word—a home of God's sons and daughters, a fellowship, a brotherhood, a community.

Another reason why the development of mediumship especially wants the privacy of home life rather than the publicity of the lecture room, is that it depends chiefly on the establishment of automatic movement and cerebellation. Stage dancers and gymnasts have to train themselves by a set of exercises, ridiculous in themselves but useful in the effect of suppleness they impart. So, too, with mediums. They have often to go through all the antics of Quakers and Shakers, or jabber gibberish, or say things with no reason for them, and act and speak nonsensically whenever they feel a prompting to do so.

It is not by the lecture in public, and would naturally repress such promptings; but in the seclusion of a home or a gymnasium, where no one else is present except fellow gymnasts and a trainer, they would not mind what ridiculous exercises they went through in order to attain to automatic ease.

The ideal institution which I have long hoped some of us will some day be able to carry out for the training of mediumship would be more on the lines of a village or a town, than of a lecture hall, and the community as the scheme expands. A quiet spot might be chosen with the conditions of good air and scenery, as near as possible to the great centres of population. Here cottages might be built and placed under the management of some ladies and gentlemen of leisure, who might be found to devote themselves to the useful work. To these homes mediums should be invited to come and reside for a period. The institution might be made self-supporting by providing board and lodging to visitors from the towns, who might come down on week-ends and holidays and make more intimate acquaintance with the mediums before they asked the privilege of sitting with them. Mediums, as long as they remained in these homes, might be certificated, but not the public, unprotected prostitutes of psychic gifts.

## LIGHT OF THE EAST, CALCUTTA, INDIA.

### THE SPIRIT IN US, STANDING CLOSE TO DIVINITY, HAS A POWER, AND IMMORTAL TRUTH;

an eternal vigor, that is the very heart of joy; and a wide and sweeping knowledge that almost reaches omniscience. As the soul purges away its garments of matter it rises up to union with the spirit in Devachan, the Blissful, and is thrilled through and through with the spirit's exultant and immortal youth. All that the soul had in it, of beauty, and truth, and goodness, is kindled into rich and vigorous life; all aspirations are satisfied; all hopes of heaven are fulfilled; all dreams of joy are more than realized.

Then the soul bathes in the waters of life, and is strengthened and refreshed. As the measure of its aspiration, so is the measure of its reward; every hope in it, every seed of hope, blossoms out into a perfect flower, under the sunlight of the spirit and its vivifying rays. And as the souls of men are of every different measure of aspiration, so is the

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A CONTRIBUTION IN THE ARENA FROM THE PEN OF MRS. CORA L. V. RICHMOND.

The tiny raps at Hydesville fifty years ago were the ushering in of a movement second to none in human history. The heralds of Modern Spiritualism had already announced its coming. Mesmerism had prepared the way for a new system of thought concerning the mental and spiritual powers of mankind.

The ensuing years, up to the present time, have been fraught with rapid and important changes in the consciousness of the human race concerning spiritual themes. A step has been taken which opens up a new realm even to the ordinary student of psychology and to one really interested in the continued life beyond the change called death, there is absolute in a new atmosphere surrounding the entire subject of a future existence.

These manifestations came unsought by those in mortal life; they appeared almost simultaneously in different portions of this country, and very soon after, in many parts of the world. The manifestations were not of a whole, but in its several parts, were the result of impelling intelligences outside of, and manifestly beyond, human beings in the earthly state. For convenience only, I will divide the subject into three general headings, viz.: The religious aspect, the philosophical aspect, and the phenomenal aspect. I am convinced that this method of arrangement will better represent all classes of minds who are interested in this stupendous movement, either as a whole, or any of these special departments.

Those who receive Spiritualism in its religious aspect are Christian Spiritualists, who accept the Christ life as the highest expression of religious revelation of truth, and who consider without denominational or sectarian definitions that the life and works of Jesus are the highest guidance; but who also recognize that every age has been blessed with spiritual teachers chosen to bear the message of immortality and the love of God to man. Such as these believe that Spiritualism is a great spiritual reformation. Most of these Christian Spiritualists are members of different Christian churches, and they accept Spiritualism (spirit communion) as a part of their religion.

There is another class who accept the word "religion" in the broadest possible interpretation of its meaning; who recognize the religions of every age as having their primal bases in inspiration, and who are willing and ready to accept the truths contained in every religious system; who consider that Zoroaster (Zarathustra), Moses, Buddha, and Jesus were the interpreters of truth to the people of the ages in which they lived; that the prophets, seers, and others endowed with the spiritual gifts, in every age have been the means of presenting spiritual truths to mankind; that spiritual gifts as witnessed to-day among the mediums for spiritual manifestations are similar (making due allowance for the difference in the general states of human society) to those that have occurred in past times, especially those accompanying every new dispensation or epoch of religious truth, and are particularly similar to those enumerated by Paul in his chapter on "Spiritual Gifts."

There are still others who believe Spiritualism to be a new dispensation of religion; not only a restatement of all past revelations of spiritual truth, but a new and living inspiration from the Infinite as the spiritual light of this age; and they believe that Spiritualism, in its entirety of phenomena, philosophy, and revelation, forms the basis of a new religion.

Spiritualists have no sectarian creed, articles of faith, or statement of belief, excepting the truth as perceived by the individual; each one grants to others the privilege of worshipping God according to the dictates of conscience. There is a feeling of fellowship with all, and they meet on the common ground of universal spiritual truth; God as manifest in Infinite Love and Wisdom, and the universal fraternity of souls.

The philosophy of Spiritualism is the blending into one perfect whole of all its parts; the union of its phenomena and spirit, the meeting and merging of body and soul.

To many, perhaps a greater number of thoughtful minds than most people are aware of, the philosophical aspect of Spiritualism is its most enchanting, and, as it seems to them, its most comprehensive side. To me it is one side of the triangle of which the phenomenal aspect is the base, and religion the other side; which triangle solves the circle of immortality.

The logical perfection of the philosophy of Spiritualism is the primal statement, as I understand and continue existence of the conscious spirit, the ego, inheres in the soul, and is not an essential bestowment of the Infinite, nor the result of contact with the human organism.

(2) That whatever may be the idea of individuals or classes concerning a conscious, soul existence, or previous state of the individual intelligence embodied in each human life, there is but one philosophical conclusion, based on the phenomenal and intuitional evidences of Spiritualism, i. e., that the

change called death (or separation from the body) is not only a natural change (inherent in all organisms), but that it is the next step or getting free its activity in the next state, or realm, and as perfectly in accordance with the divine plan, as is the birth into human form. In fact, the next step or state is the legitimate sequence of existence here, and that each human spirit takes up its line of active individual life in spirit existence, just where, as an individual spirit, the thread seems broken or disturbed at death.

(3) That the spirit realm includes whatever spirits need, in that state of existence, as the earth states include whatever is needed for earthly existence or expression.

(4) That fixed states of happiness or misery are not possible in any state of the spirit existence, but that each spirit, in accordance to growth, continues the individual activities and unfoldments; and all advance from lower to higher conditions, by gradual states of progression through unending cycles.

(5) That no spirit or angel is too exalted or holy to reach and assist those who are beneath, and none too low to be aided by those above.

(6) That the various states in which spirits find themselves after their release from the environment of the sensuous organism, the relative and absolute principles governing those states, the interblending of spirits in more perfect union with those in less perfect conditions of unfoldment, the communion with, and the ministrations to, those in earthly existence; in fact, that the principles governing the spiritual realm and the wisdom by which that realm pervades, encircles, and governs the whole of life, are made known.

The philosophy of Spiritualism is the philosophy of life. Material science has proved the indestructibility of the primal atom. Spiritualism proves the immortality of the individual soul by bases, deductions, and proofs as undeniable as the principles of mathematics.

In its final definition, it is the philosophy of philosophies, as it is the religion of religions, and, if need be, the science of sciences. It includes the primal and final statements of matter, the primal and final principles of spirit in the eternal (the Soul), and all that relates to states and conditions, degrees, and stages of expression, all that relates to being, and includes every portion and factor in its statement of the whole.

The phenomenal phase of the subject is sometimes designated "scientific," although I do not think that the words "science" and "scientific," as usually understood, can be applied to the investigation of even the phenomenal phases of Spiritualism.

Many years ago, scientific men, like Prof. Robert Hare of Philadelphia, James J. Mapes of New York, and later, Prof. Alfred Russell Wallace and Sir William Crookes of England, Camille Flammarion of France, Zöllner, Germany, and several other scientists of the world, investigated the phenomena of Spiritualism, and uniformly declared "that there is no law of material science, with which they are familiar, that can explain these phenomena; and that they have recourse only to the solution always claimed by the manifesting intelligence, viz.: That the source of the phenomena is disembodied human spirits, manifesting by means and methods entirely unknown to science."

One of the results of the investigations of the phenomena of Spiritualism by scientific men is the recognition that the cause of the phenomena is immaterial, and that the phenomena are demonstrated beyond the possibility of civil or doubt; and that to investigate the physical, mental, or intuitional phases of Spiritualism separately from the whole subject, with a view of ascertaining another cause of the phenomena than that of disembodied human intelligences, is as much a work of supererogation as to investigate the phenomenon of the light of day, with a view of finding another source of the light than the action of the sun.

The difficulties to be met in approaching investigation of the phenomena of Spiritualism are very manifest, even if the word "scientific" be made to mean everything possible in the line of investigation. In stead of the operation of "natural law" upon and through insensate substance, there is the added and primal action of individual intelligences that may, or may not, manifest according to the wishes or methods prescribed by the investigator. Very early in his researches, the investigator, if he is wise, will endeavor to discover what are the best conditions for the manifesting intelligence since, without that primal factor, no satisfactory manifestation is likely to occur.

By as intelligent methods as signals, language and other established systems of communication between mind and mind in human states, these spiritual intelligences have been recognized, and in all cases of careful and impartial inquiry, the cause of the phenomena has been clearly identical with the claim, i. e., that of disembodied human spirits. To ignore the knowledge already gained, is totally illogical and unscientific.

There has been, up to the present writing, no formulation of the methods by which spirits are enabled to manifest, either of the process of action on insensate objects, or the method of impressing or inspiring human minds; the latter may be somewhat analogous to the method of the mesmerist or hypnotist, since, admitting the existence of spirits after the change called death, it is easy to conceive a direct action of volition, or will-power, from the spirit, upon the mortal or human mind.

Doubtless the actual methods or formulated processes of communication between the spirit realm and those who dwell in the mundane sphere, will be gleaned from the same realm, and by the same intelligences that have given the manifestations and teachings of Spiritualism to the world. One thing is notable, however, as the result of the compelling presence of the facts and truths revealed by Spiritualism: science has been compelled to investigate and deal with an independent intelligence acting upon substances in a manner entirely at variance with, or beyond, those methods known to science, and compelling a restatement of scientific

terms, and a broadening of scientific bases, to meet the facts as proved. The present trend of thought in this country and in Europe is nothing if it is not "psychic," and it is safe to say that both the word and all the range of subjects to which it refers, would have had no existence (in modern usage) if it had not been for Spiritualism. The name may be truthfully said of "Christian Science," "Theosophy," and a score of other words or terms whose philosophy and manifestations are akin to Spiritualism. This is particularly true of the "Psychic Research" societies of both England and America; in fact, the latter organization came into existence, as its avowed objects testify, to investigate the phenomena of Spiritualism. That which Wallace, Crookes, Varley, Flammarion, Zöllner, Mapes, Denton, Hare, and a score of others, have done, was to be done over again, this time on a strictly scientific basis, this time on a fact to fact basis, and at last the Gordian knot was to be cut, or untied, and the real cause of the phenomena made known beyond the possibility of a doubt.

Meanwhile Spiritualism moved on, counting its adherents by the thousands, and permeating every department of human thought. The jubilee (1898) brought together from all parts of the world—both in this country and in London—brilliant minds to tell of the status of the movement in the respective countries to which they belonged. Dr. Wallace and Sir William Crookes reaffirmed the testimony of a quarter of a century ago; while Professor James, guardedly, and Dr. Hodgson, more plainly communicated the results of their "Psychic Research" investigations as being conclusive evidence of spirit return.

In conclusion I will say, that in a movement wholly impelled from the realm of spirit and borne forward on the wave of inspiration, although intelligently met and aided from the first by many among the ablest minds of earth, it is utterly impossible to name the number of all those whom it has reached. Societies have been organized in every state of the Union, and in all parts of the world, as centers for those who have had individual experiences, and to receive the manifestations and ministrations from the spirit world; but Spiritualism has spread rather by individual experiences than by organized efforts.

As early as 1860, the late Archbishop Hughes, of New York, estimated that there were ten millions of Spiritualists in the United States alone. Spiritualists claim no definite number—numbers are really unimportant in a statement of truth. If its principles and its manifestations are true and are perceived by but one, all the world must follow ultimately. The organization of Spiritualists into local societies and now into a national association, is rather for the purpose of fellowship and mutual protection against aggressive legislation than for any sectarian object, and also for the purpose of making available, under the best conditions, the manifestations and ministrations, as well as the spiritual teachings given through the media.

It rests with mortals whether they will limit its meaning to the next day after death or expand it to the unlimited range of immortal life. The wider and higher its range the more perfectly is it adapted to human needs; the sunshine is not diminished by the ray that the photographer captures in his camera; the electric vibrations are not limited by the amount the electrician requires, and the universal ether is not measured by the limited capacity of one mind.

Many Spiritualists have been busy reading the needed messages of love from their loved ones in the next state of existence, forgetting, or not heeding, the more important message of the soul, the Being eternal. Many another, not heeding the answer to the first question, may have heard the greater message and declared it.

As a whole movement, the scope of its influence is measureless. Its manifestations extend into every department of human thought; its presence in the world has changed the entire attitude of thoughtful minds concerning the problem of death and the afterlife, and its relations to human states, at the same time opening up for investigation the vast inner realm, including the latent possibilities of the human spirit while in the earthly environment.

It has reached the man of science in his laboratory, or study, and within its rare alchemy has wrought the demonstration of immortality. It has walked into the churches of all denominations, religions and tongues; has stood beside the clergyman, or priest, or ministrant, and has whispered the message of immortal life, saying: "Are they not mine, selecting spirits, and has not God himself a solvent of all religions and philosophies, by correcting erroneous ideas born of imperfect, human interpretations concerning a future life, and substituting knowledge."

It has restored "spiritual gifts," and made them a portion of the recognized possessions of the human race. It has made thousands and hundreds of thousands to acknowledge it by name within and without the churches, within and without established schools of philosophy, within and without the walks of science, by knowledge and thousands of others to accept its evidences in the form of belief based upon the testimony of others.

Its sources of inspiration are the invisible hosts. Its teachers and messengers are the great, the wise, and the loved ones who have passed on.

It has in many instances opened a "royal" or inner way to knowledge for those who are its chosen instruments, by touching child minds with facts and data, with scientific and philosophical knowledge, with wisdom far beyond their years, and with eloquence unknown to their natural endowments. It has not only created a literature of its own, in hundreds of volumes of experience and philosophy, and scores of periodicals publishing its demonstrations and advocating its propositions, but it has pervaded the best literature of the age, touching and illumining such writers as Lytton, Dickens, Thackeray, Longfellow, Phelps, and scores of others with its living presence.

Its uplifting influence is felt on every life that accepts its truths, and in the whole world, by making the atom of life here contain the conditions of the eternal pathway, and by making the basis of life spiritual, not material.

To a materialistic and unbelieving age, it has demonstrated the existence of the human spirit beyond the change called death.

To those who had "hope" and "faith" through any form of religious belief in a future life it has added knowledge; and to both has opened the gateways that had not even been left ajar between the spiritual and material realms.

It has removed the fear of death and of what might come to the spirit after the dissolution of the body, by a knowledge of the true nature and conditions of those who have passed beyond the change, as declared by the testimony of disembodied spirits, who must be in the very nature of the case the only authen-

the source of information upon subjects pertaining to that future existence. It has bridged the chasm, spanned the stygian stream, between the two states of existence, by the highway of love. Immortal messengers have brought the knowledge of their states to the knowledge of our states, and have announced in unmistakable ways the nearness of that so-called "undiscovered country." Invisible hands have rekindled the fires upon the altars of inspiration that had long been desolate.

Angels and ministrant spirits have anew attuned the voices of mortals to immortal songs. And they have rolled away the stone from the door of the sepiacher of thousands of human hearts who thought their dead did not live.

Its authority is truth wherever found; its sacred books the inspirations of every age; its oracles and priests, those whom truth anoints, and inspiration calls; its creed the unwritten law of knowledge, wisdom, truth, and love; its ceremonies the service of noble lives; its communion is with kindred spirits, and its fellowship with all; its altars, the human spirit; its temples, living souls.

It is the open door, the present light, the demonstration, philosophy, and religion of the immortal soul. It is loved and unloved, this mild-eyed, open-voiced presence views the heretofore and the hereafter, the present and the future, with equal interest and courage, born of perfect truth. The "well-springs of eternal life" are hers, and she bids mortals drink fearlessly at their living fountains. The "bread of life" is hers, and she bids all spirits partake freely from the all-bountiful store. From the vintage of the spirit the wine of her everlasting life is distilled in streams of living inspiration.

Sages gather from its open treasure-house the wisdom of the skies. Seers and prophets, inspired anew, reveal again the forever old, forever new, immortal theme. The mourner forgets her grief, and dries her tears while listening to the messages of love. The weary find rest in its all-repositional and eternal ways. The weak find strength in its unshaken helpfulness. Crime, sin, and all human imperfection, and shadows, fade gradually, yet surely, before its all potent light.

Peaceable will be the conquest of this truth in the years to come. Its method of thought and spiritual force; its greatest victories are within human hearts; it seeks to build for itself no vast earthly temples; few institutions has it founded, or will it found, except within the hearts and lives of those whom it blesses; its charities are ever present beneficence; its schools, all avenues of knowledge; it will mold and govern those who rule in the affairs of nations by its just and fraternal principles; it will pervade religions, by its true interpretation of the spirit, and to such as have no earthly shrine it will be the income of hallowed truth upon the altar of the heart—Cora L. V. Richmond in the Arena.

HEARS SPIRIT VOICES, And Is Taken Into Court.

SHE WAS NOT CONSIGNED TO AN ASYLUM FOR THE INSANE, BUT WAS ALLOWED TO GO FREE.

Mrs. Christina Christman was examined before Judge Allen by a commission in lunacy yesterday, Drs. Orme and Smith being the physicians in attendance. The complaint was sworn out by the matron of the police station, who stated that the woman claimed to be under the control of spirits, and would do only that which they direct.

The patient proved to be a little Norwegian, 30 years of age, who has been conducting a lodging house at 318 South Hill street. Some time ago Mrs. Jennie Warren, a spiritualistic medium, took up her residence in the house and the ghostly atmosphere created by her there went to the head of the landlady. Naturally very devout and benevolent as well, Mrs. Christman shortly fancied that she was herself gifted with clairvoyance, and she assumed to hold verbal communication with good and bad spirits whose instructions she observed, discriminating, however, between the good and the evil, and continuing her philanthropic course of living.

Her husband went to the Klondike a year and a half ago and she has heard nothing from him for a long time. The lodgers having moved away, the house has been unprofitable to operate and she got three months in arrears on rent. The owner, Mr. Laughlin, of the Laughlin block, offered to cancel the debt if she would move out, but she professed to be held there by spiritual influences she could not disregard.

It was on account of this strange action that she was charged with lunacy. In the examination yesterday all spoke very highly of the woman, and her spiritualistic friends gathered in force to sustain her in her trouble. Many of them expressed the opinion that she was as sane as any of them, and some, less spiritually minded, plainly said that Mrs. Warren's influence was the cause of the whole trouble.

The little Norwegian, however, said she had always been able to hear the voices of the spirits, when concentrating her mind on the heavenly powers, and that no special inspiration had come to her recently. She appeared that she had derived benefit of proper nourishment in order to give food to tramps and other needy persons, and this weakening of her physical system, added to the demoralizing influence of Mrs. Warren's teachings on her mind, was thought to have brought her to her present condition.

Being absolutely harmless she was finally permitted to go with a sister, a Miss Regina Johansen, who works in the Chert Oak restaurant, and rooms on South Main street at the Cumberland hotel, and who promised to care for her till she could get work. A lady living at the same place, guaranteed that none of the Spiritualistic friends should be allowed to visit the woman while there.—Herald, Los Angeles, Cal.

JOHN SHERMAN.

A Spiritualistic medium, accepting as true the early reports of John Sherman's death, made his spirit the piece de resistance of her next meeting. Enterprize is a splendid thing, and the supply of ghosts should be made to conform to the very latest fashions, but there is something about furnishing a statesman's spirit when he is known to be using it himself in another locality and can prove a complete alibi that tends to bring the business into discredit.—Chicago Journal.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of the conditions of the case, namely Mary Lurney, Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

TRUE RICHES. Guardian Angels in Charge of a Household.

GEORGE H. HEFORTH, IN THE NEW YORK HERALD, HAS A SPIRITUAL SUNDAY SERMON.

Will he esteem thy riches? No, not gold.—Job, xxxvii:15.

Everybody wishes to be rich, but riches mean very different things to different people. If you give it its highest and best definition, you will discover that some whom the world calls poor are really wealthy and some whom the world envies on account of their possessions are really "poor indeed."

There are two pictures in my mind. They are memories of the past, the far-away past, of my earlier manhood. I saw a man sitting by the bedside of his dying boy, the emaciated hand of the child in the brawny hand of the father. It was a laborer's home, and the surroundings suggested something that resembled poverty, or at least a constant struggle with it. But angels are to be found in tenements as well as in palaces, and I am sure they were there. I did not need to console the stricken man, for unseen influences had done it better than any mortal could do. "God knows best," he cried in choking sobs, and I bowed my head, for I was in the presence of a noble soul. "It is hard," he added, "but he knows how hard it is, and will help me to bear it." There was nothing more to be said. A man like that needed no advice from me. The Lord had held sweet converse with him, and he wanted no converse with me, or do I closed the door behind me and went forth with the feeling that I had visited a real home and looked upon a real man.

I saw another under similar circumstances. An only child was drooping like a faded flower. Guardian angels were in charge of the household. The gates of heaven were swinging on their golden hinges for the entrance of an immortal soul. The environment was such as is appropriate in a stately mansion. The father stood by with a broken heart and with an expression of utter despair. There was no hope there. He had been smitten with a thunderbolt. He had been answered not. I pleaded, but he shook his head. The world would be black for him thereafter, and heaven—"Who knows," he sobbed, "if there be a heaven or no? I believe nothing, and this is a starless midnight." I came away feeling I had been in the midst of uttermost poverty. The palace with its luxuries all faded from my vision, and the only thing I could see was one of the poorest men on earth, a man who thought at one time that he had all and suddenly discovered that he had nothing.

My first visit was to a man who was rich in spite of his poverty, my second to a man who was poor in spite of his wealth. The possession of money does not necessarily imply the possession of riches, neither does the lack of money prove that one is poor. You may tell me as often as you will, but I still insist that there is something better than gold, and that gold does not constitute riches. The man of millions may have that in his soul which is worth more than his bank account, and the poor man may have poverty of soul as well as poverty of purse. The real riches are those which you can take with you when you go. They cannot be left to your heirs. They are yours alone, and neither life nor death can deprive you of them.

The fatal illusion from which we suffer is that riches are what you carry in your purse, not what you have in your heart. The eternal fact is that health is better than a gold mine, and yet we spend the health to get the mine and then, when it is too late, would be glad to give the mine for health. The health is the only thing that we have which is not subject to the vicissitudes of fortune. It is the only thing that we can take with us when we go. It is the only thing that we can take with us when we go. It is the only thing that we can take with us when we go.

We envy the man of money and look with indifference on the man of character. We are like those who dream and in whose dreams the relative value of things is confused. Our mental attitude is defective. Not all the gold on the planet can cure your sick mind and your sick heart. On the contrary, the possession of wealth under such circumstances is a bitter sarcasm, for what you need most it will not buy. To have plenty of money and still be poor—that is a sad lot. To have no money and still be rich—that is something to excite gratitude.

Christ was the richest man that ever lived. He had the sky for a coverlid, the field for a bed, the stars for guardians—God and his keeper. He was betrayed by Judas, He was hated by the Pharisees, sneered at by the Sadducees, looked upon with suspicion by all, except the few, but so calm, so true, so trustful was He that Gethsemane was only a sigh and the cross only a sob.

To be Christlike is to be rich. Holy thoughts are more than coin and noble purposes than bank notes.

"DR. ROGERS."

A "Materializing Medium," formerly of Chicago.

HE IS NOW IN THE PENITENTIARY, WHERE OTHER FAKE MEDIUMS OF CHICAGO OUGHT TO BE.

Henry Richardson Rogers, the Spiritualistic medium, who is at present undergoing a sentence of three months' imprisonment in the penitentiary for having assaulted a reporter who detected him in a "fake" seance, will be present at the trial of the action brought by Frederick C. Beach and his sister, Jennie Beach Gaspar, for the annulment of their mother's marriage to him, which will come up in the Supreme Court to-morrow.

Justice Scott, in the Supreme Court yesterday granted a writ of habeas corpus directing that Rogers be produced in court while the trial is in progress, as he is the defendant in the action.

Mrs. Harriet E. Beach, whose marriage is sought to be annulled, was the widow of Alfred E. Beach, the editor of the Scientific American, who left property estimated at \$1,000,000. She had for years been a Spiritualistic devotee, and had several years ago been incarcerated in an asylum on account of her actions.

Rogers, who was one of her chief Spiritualistic guides, visited her in Europe, and they were married at Alexandria, Egypt, in January, 1897, a year after the death of her husband, and a week after Mrs. Mary Eleanor Rogers had secured a divorce in the courts here from Rogers.—New York Journal.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

A SHARP TRICKSTER.

Such Is Mrs. Elsie Reynolds.

To the Editor:—I enclose you clippings from the Daily Oregonian, the leading and most conservative newspaper published on the coast, concerning the exposure at the materializing seance of the alleged medium,

MRS. ELSIE REYNOLDS.

The fact that the Oregonian has seen fit to extend so much space, both editorially and otherwise, to the occurrence shows that Spiritualism has attained a prominence not to be overlooked in their estimation.

While no harm has been done Spiritualism in general, it has thrown the cause to some extent in disgrace in this city. The fact that

THIS IMPOSTOR

could ply her nefarious calling for several months in this place undetected, hobnobbing with the prominent mediums, giving her seances in their houses, acting the part of a "Simon-pure real thing" medium, carrying with her at all her seances, wigs, masks, hats, coats, bonnets, clothing of all description and other paraphernalia for making up the "its" for all comers and putting the dear people's legs at the rate of \$1 a pull, either shows

THAT THE FOOL-KILLER

has not been visiting Portland lately or the local mediums were purblind with confidence, or perhaps there was an understanding between all parties, and the public subsidies paid for it. If there is such a thing as a full form

MATERIALIZING MEDIUM,

he or she should insist on being placed under test conditions, and thus eliminate every opportunity for fraud.

CLIFFORD A. BALL, Portland, Oregon.

WHAT THE OREGONIAN SAYS.

A Spiritualistic medium who has been holding materializing seances at a house on Fifth street was cleverly exposed last night at one of her regular performances. She took the matter calmly, and when asked to do so, returned to her auditors and spectators the sums they had paid for admittance to the show.

A few weeks ago Dr. Edgar P. Hill learned that a certain Mrs. Elsie Reynolds, holding forth at 122 Fifth street, was engaged in giving materializing seances and practicing as a medium. He learned that many well-to-do people of Portland were attending the performances, and were being completely deceived. Every evening the "spirits" of the departed were made to appear. Different people in the audience would be called to the cabinet, the room having been darkened, and there they were given the privilege of embracing their departed and holding conversations with them. The thing was cunningly arranged. Spies were placed at convenient places in the room to overhear conversation and to warn of danger. Two or three men were always present to prevent any interference on the part of skeptical visitors.

In order to expose this fraud, which had succeeded in getting hold of a number of well-known church people in the city, Dr. Hill secured the co-operation of T. Allen, Miss Ella McBride, B. A. Hillmer and George R. Gallant. They have been visiting the place for some days past, getting into the good graces of the medium and planning for the final assault. Last night the opportunity came. A large company had assembled, each man having paid \$1 and the women 50 cents to be admitted. Everything went smoothly for about an hour. Men, women, and children appeared and allowed themselves to be embraced by their departed.

At last Mr. Gallant's guardian angel appeared and allowed him to clasp her hand. In a flash Mr. Allen was at the cabinet. Three dark lanterns were at once turned on the scene. There were a few moments of struggle and confusion. Then, before the eyes of the bewildered and humiliated Spiritualists there was seen the half-nude form of the medium, herself covered with gauze, while within the cabinet was seen an assortment of articles used in the cunning deception. Mr. Allen made a short address to the company, drawing their attention to the creature whom they had been embracing during their months under the delusion that they were in the presence of those who had gone on before.

The medium deliberately dressed herself, scarcely noticing the angry looks and words of the aroused company. A suggestion was made by some one that the gate money be refunded, and the medium replied that she was quite willing to do this. It is probable that there will be no seances at the number mentioned during the remainder of the week, as announced at the beginning of the evening.—Daily Oregonian, March 29, 1899.

AT A SEANCE.

Materialization of Hon. John Sherman.

EVIDENTLY THE TRICKSTER IS ABOARD IN THE LAND.

When Hon. John Sherman returns from his voyage he will have the unusual experience of reading numerous obituaries which were prompted by the erroneous report of his death. Probably the most startling development attending the rumor, which was accepted as true by the people, as well as the State Department, occurred at a Spiritualistic seance at a North Side residence the night before last.

A number of devotees of Spiritualism had assembled to gather tidings from departed friends and loved ones. Messages and communications of various sorts were received from those who had gone to the other shore, and were heard and read with eagerness by their living friends and relatives.

The slate was again tied up, with the pencil placed inside. The usual scratching sound bore evidence that a message was forthcoming. When the medium opened the slate the whole company was thrown into a state of hysterical excitement to find there had been received a message from the ex-Secretary of State. The company had nearly all read his demise in the evening papers. The hand-writing was indisputably that of the ex-Secretary, even to the smallest flourish. The characteristics of his signature were pointed out as truly remarkable.

But, more startling still, while the company was exulting over this infallible test, the medium announced that Mr. Sherman had materialized before him. The spirit, he explained, had not had time to develop sufficient strength to appear to the materialized. The believers were satisfied, however, and went home with the consciousness that they now had proof enough to convert all the doubters in the world.

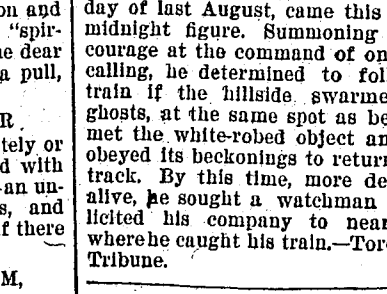
Yesterday morning their hopes received a crushing blow. The cruel morning papers came out with the announcement that the great statesman was alive and on a fair road to recovery.—Washington Post.

GO BACK! A Ghost Beckoned Him to Retrace His Steps.

A few nights ago, a brakeman while performing some duty for his train, was left by the crew just above Oulahan's crossing. He proceeded to catch the train farther south or while it did some work here at the Junction. However, when he came to the famous crossing, he met an apparition dressed in nightgown and presenting the appearance and demeanor of a woman, with a long, bony arm extended across the track, her ghostly hand beckoning him to retrace his steps, and with a thin and melodious voice, says the brakeman, she in peremptory tones said, "Go back, back, back." The affrighted railroadman obeyed the voice, trembling in every joint. He recalled all the ghost stories of his childhood days, looked up against that wall of massive earth and rock and shuddered when he recollected that from the haunts of those ghosts of years ago which frightened so many searchers of hidden wealth away and from the very hollow in which little Mary Wesley was murdered on the 10th day of last August, came this hideous midnight figure. Summoning all the courage at his command, and of one of his calling, he determined to follow his train if the hillside swarmed with ghosts, at the same spot as before, he met the white-robed object and again obeyed its beckonings to return up the track. By this time, more dead than alive, he sought a watchman and solicited his company to near Mingo where he caught his train.—Toronto (O.) Tribune.

DR. WORST'S NEW SCIENTIFIC CATARRH INHALER

With Medicine for One Year Mailed FREE To All Readers of The Progressive Thinker.



DR. E. J. WORST, Ashland, O.

It positively cures Catarrh, Colds, Pains, and Hoarseness in the Throat, Bronchitis, Sore Throat, Headache, Neuralgia, and all diseases of the Air Passages.

CURED BY INHALATION.

It is the latest scientific germicide. It penetrates the air passages of the head, throat and lungs, killing the germs of disease.

AIR IS THE ONLY AGENT.

Fine dusts, to carry any medicinal influence into the small air cells and bronchi of the living germs, that will effectively destroy the cause of these diseases. Over 20,000 of these inhalers now in use. They are the only ones made that can be successfully sent out on trial free.

SPECIAL OFFER.

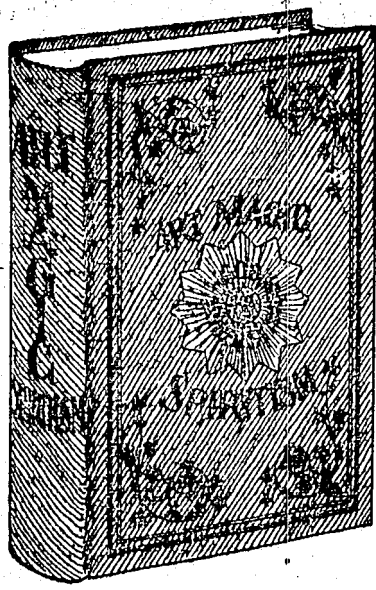
For a short time I will mail to any reader, naming this paper, one of my new Scientific Catarrh Inhalers with medicine for one year, on three days' trial free. It gives satisfaction, and sends me \$1.00, from return it in three days. If you are willing to comply with such reasonable terms, address,

DR. E. J. WORST, Dept. 26, Ashland, O.



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Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an exact picture of the cover title of book that is premium for and most in Spiritualist published in This cut is third of the of the book printed on paper and pages in all, but as a pre be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.



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## ..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper, you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person can write the whole truth, hence kindly feelings should always be entertained for those who differ from you.

**ITEMS.**—Bear in mind that items for the General Survey will have to occupy space in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

The Church of the Soul will hold meetings under the ministrations of Mrs. Cora L. V. Richmond, pastor, in Kimball Hall, 243 Wabash avenue, every Sunday morning at 11 o'clock. Sunday school in the same place at 9:45 a. m.

J. Madison Allen writes from Springfield, Mo.: "This has been a very busy winter with me. I am, however, obliged to report myself as just now convalescing from a low course of lung fever. The climate hereabouts is very healthy. Our headquarters will be changed ere another winter."

J. A. Britten, of New York, remits to this office \$3.25, and writes: "I have been very much interested in your paper and the fair stand that you take in all matters that are brought to your attention, and I propose to help you in every way that may fall in my power to do so."

Brother Watson writes from Jonesboro, Ark.: "Spiritualism is slowly but surely gaining here. We would like to have some good workers stop with us for a short time. Verily the harvest is ripe, but the laborers are few. Success to The Progressive Thinker. I think it is certainly well named. I do not want to ever lose a copy."

The Spiritualists of Rochester, N. Y., passed resolutions commendatory of Mr. and Mrs. G. W. Kates "for their faithful and efficient manner in which they have fulfilled the duties of their position, for the noble work they have accomplished, and for the unflinching zeal they have displayed in promulgating the truths of our beautiful philosophy." We hope for their return in the near future to continue the work so nobly and enthusiastically begun. The seeds they have sown here have fallen on fruitful soil and will continue to grow and bring forth an abundant harvest.

George H. Brooks is to remain in Milwaukee for April. His address is 422 Grand avenue. Send all mail and telegrams to the above number.

From the distant State of New Hampshire, Hillsboro Bridge, Bro. Warthen sends us \$2.00 for The Progressive Thinker.

The Report to the Hyde Park Protective Association, by the president, for the sixteen months ending January 21, 1890, affords entertaining reading, and shows the good work accomplished by the organization, in suppressing "blind pious" and other devices that pander to debased appetites. The Association is doing a excellent service, and should receive the hearty moral and financial support of all interested in good citizenship.

Thos. J. Haynes writes from Grand Rapids, Mich.: "We had an excellent meeting last eve. F. Corden White did splendid work. He will be here all this month."

pointed at continuously, not the bad as is so often done. I despise fraud and deception. Spiritual fraud I deem the darkest of all, but let us grow wise, holding the standard of truth high above and overshadowing all others."

Geo. W. Walrond, psychic lecturer and test clairvoyant, on Sunday last held a Spiritualistic service in his occult school in the Opera House Block, Denver, Colo. He gave to a large and appreciative audience a philosophical and scientific lecture on "The Fifty-first Anniversary of Modern Spiritualism," concluding with many tests and psychic readings, all of which were recognized. Converts are made at every service. Mr. Walrond has now ministered spiritually in Denver for three years continuously.

Helen M. Blakeman writes: "I shall subscribe for The Progressive Thinker as long as I stay on this plane of existence. I think it is a grand paper."

Mrs. W. H. Calvert writes: "I have taken The Progressive Thinker almost from its beginning and it doesn't seem possible to get along without it. It is truly the best and cheapest Spiritualist paper ever published and is worthy of the general support from professed Spiritualists."

Mrs. S. H. Flowers writes: "I just want to say that I have received Art Magic, and would not part with it for anything. I really do not see how you can give so much for so little. I have taken The Progressive Thinker for five years, so have received all five of the books, and would not sell one of them."

Mrs. Minnie Phillips writes: "The Christian Spiritualist church at Kenwood Hall, 4308 Cottage Grove avenue, celebrated the Fifty-first anniversary of Modern Spiritualism, Sunday April 20, afternoon and evening. Quite an amount of interest was manifested by the audience, seats being filled. The rostrum was beautifully decorated with flowers, spirit pictures and bunting. Invocation and address by Dr. S. P. Cady, an address by Mrs. A. L. Gates, and inspirational poem fitting the occasion. A beautiful recitation by Miss Katie Smith. Some well timed remarks and tests by Mrs. Coverdale. Mr. Coates delivered a few remarks and test messages, some with full names which were well received. Music by Master Glen Ashley, and a few remarks by my guide."

Brother Farwell, of Abasco, Mich., sent a club of subscribers from that town, and thus the good work goes on.

G. W. Kates and wife accepted a return call to lecture in Hinsdale, N. Y., Monday and Tuesday, April 3 and 4. They had successful meetings. Address them 1744 N. Main street, Philadelphia, Pa., April 10 to 20; 205 W. Jefferson street, Springfield, Ill., April 23 to 30; 182 Gold street, Grand Rapids, Mich., May 1 to July 12. They desire engagements for next fall and winter.

Mary E. Wilson writes that the association of Spiritualists of Stone Bluff, Ind., celebrated the Fifty-first Anniversary of Modern Spiritualism on Friday, Saturday and Sunday, March 31, April 1 and 2, at its church. Dr. H. O. Andrews was the principal speaker, and gave excellent satisfaction.

J. W. Lenox writes from Texas: "I received some weeks ago Art Magic, and having read it through and found it a wonderful book, worth five times the subscription price of the paper."

Correspondent writes from Buffalo, N. Y.: "I wish to say I attended a meeting held at the chapel of the Buffalo Spiritualist Society, 368 Eagle street, Sunday, April 2. Mrs. Arthur Brewer was well-received by a packed chapel afternoon and evening. The tests given by Buffalo's well-known medium, Mrs. C. Lewis Chase, were something marvelous. Mr. E. J. Chase, the new president, is not sparing anything to make every meeting better. They are in good flourishing condition and are taking in new members very rapidly."

R. J. Plunkett writes from New York City: "The Christian Spiritualist Union celebrated the Fifty-first anniversary at their regular meeting in New York City, 723 Sixth ave., near 23d street, on Sunday, April 2. Mrs. J. D. Parslow rendered beautiful piano and vocal solos, and was highly appreciated. Mr. Soenichen pleased the audience immensely with a vocal solo. Dr. Harlow Davis gave some wonderful platform tests. Our audiences grow larger each Sunday."

G. C. M. writes from Rochester, N. Y.: "For the past four days the Spiritualists of Rochester have been celebrating the fifty-first anniversary of the birth of Modern Spiritualism, and while, for financial reasons, they were unable to go into an extensive celebration, or to engage talent from other fields to participate, there have been some very pleasant home meetings—meetings filled with the power of spirit forces. During this time, the truth has reached the hearts of many seeking, sorrow-laden people, within whom has taken place a spiritual birth, and to whom the message has been the greatest comfort of anything this world could afford. A sorrow has been upon the hearts of many, owing to the fact that, with the close of these meetings, would come the close of our noble leaders and teachers, Mr. W. and Mrs. Zaiden Brown Kates. For nearly three years they have labored faithfully and earnestly to uphold and cause to flourish a church of truth, purity and progression, and if they have failed to do this, it is through no fault of theirs; but because the people were not qualified to receive, understand and to live their advanced teachings."

Mrs. Anne Lord Chamberlain writes of the Boston anniversary: "I had the pleasure of meeting Mr. and Mrs. Kayner of your city, and was very glad to take the hand of the daughter of the Western worker now in spirit life, B. V. Wilson. The Spiritualists of all who witnessed the fire test through Mr. Kayner's mediumship, are much pleased."

Mrs. Dr. Hanson Caird, who for a long time was a resident of this city, but who a few years ago removed to Massachusetts, has returned here and will remain for several weeks. She is a most excellent medium, as many here will testify, and she will be glad to see her friends and those who desire spirit messages, at 468 W. Madison street.

C. M. and Josie Polson will serve the First Spiritual Church of Columbus, O., during the month of April.

Wm. S. Gray, state not mentioned, writes that the Spiritualists of West Grove celebrated the anniversary, April 2. President Jennie G. Moore, Mrs. Emma Moore, of Muncie, Ind., spoke for an hour to an appreciative audience, and concluded by giving tests. At the afternoon meeting Mrs. Moore spoke upon the general phases of Spiritualism, portraying its soul-cheering philosophy. Miss Bowman and Miss Latham favored the audience with song and instrumental music, and several children gave songs and recitations, ending with speeches from older persons.

Brother Conklin writes from Lima, O.: "Spiritualism is making headway in our little city, even some very enthusiastic church members are expressing a desire to investigate its phenomena. This place is in just the right shape for

some well-developed mediums to do a good work, and as well paid for same. A magnetic healer and materializing medium are needed. If some man and wife who possess these two phases would correspond with me, I would be pleased to arrange with them to come to Lima." 499

Mrs. Sarah D. Dodge writes from Wisconsin: "I think it such a pity that people in general do not pay a great price many times for something that is of no use to them, when the same thing, such as the Progressive Thinker, is a very little for so much that would be a great benefit to them, as is contained in The Progressive Thinker. For my part there is nothing I know of that contains so much good instruction for so little money as the paper, and I look forward to its coming as I would to a very dear friend, and am just as anxious to introduce it to others whom I think might receive the same helpful knowledge and benefit."

J. C. F. Grumblie leaves Chicago for Syracuse, N. Y., April 18, in Stelway Hall at 11 a. m., and before the South Side Society, 31st street, at 8 p. m. The office of the College of Psychic Sciences and Immortality will be removed to Syracuse after April 25.

Mrs. Mary Douglass writes from Toledo, O.: "Sunday, April 2, the Progressive Thought Society of Toledo celebrated the Fifty-first Anniversary of Modern Spiritualism, in its hall in Pythian Castle. Mrs. Carrie Fifth Curran was the speaker for the evening. She gave a very able address to a good-sized audience. Her lecture was followed by tests from Mrs. Dr. Caird of Boston."

Brother Miller writes from Bloomington, Ind.: "Miss Hazel Biddee, medium, who has been here a week, returned to her home at Indianapolis, to-day. She is an accomplished young lady, whose candid methods made her many friends to join in 'come again.' The many valuable tests she gave did much to arouse earnest inquiry, and rebuke frivolous criticism. Nothing has been attempted yet in this otherwise progressive city by way of organization, but a large proportion of our spiritualist orthodox seem convinced of the truth of the claims and teachings of Spiritualism, and can be relied on I think to lend it their aid and influence so soon as it becomes popular."

T. P. Kelley writes from Topeka, Kansas: "The First Society of Spiritualists celebrated the Fifty-first Anniversary of Modern Spiritualism on Sunday, March 26. The president, H. B. Van Voorhis, called the meeting to order at 11 a. m. C. W. Searing made a few remarks about what had been done for Spiritualism in the last fifty-one years, and read some selections from a book written by J. H. L. V. Richardson. He followed by Brother Olney, an old Spiritualist. It had been forty-eight years since he became a Spiritualist. We all think he is the father of our society. At 2 p. m. we held a conference and experience meeting. At 7:45 p. m. we had a fine lecture by C. O. Searing, on 'What Can Spiritualism Do for Humanity.' He was followed by Mrs. C. V. Searing, who gave fine tests. Sister Searing has been giving tests for our society every Sunday evening for some time. She is improving wonderfully. We also had the only surviving member of our society, Brother Samuel Hall. It will be on the 28th of September, 1890, thirty-one years since we were chartered. There never has been a Sunday since that time that we have not had a meeting."

**Buffalo, N. Y., Items.**  
Moses and Mattie Hull are the autocrats of Buffalo's spiritual platform.  
Mrs. Arthur Brewer, a trance speaker from Toronto, and is engaged at the hall of the East Side Society.  
A new spiritualist at Buffalo, corner Court and Main streets, making the third regular society in town.

Mrs. Augusta S. Armstrong read some very fine quotations at the celebration of the Fifty-first Anniversary, at the hall on Eagle street, on the 31st ult.

The anniversary was duly observed by all of our societies, and Mrs. Hull spoke on the platform of the Buffalo Spiritualist Society, on the 31st ult.

Miss Gussie Taylor is trance speaker for the new society. Mrs. Jennie Ehle is president.

Mrs. Lewis Chase is the test medium for the East Side Society.  
Lily Dale celebrated for three days, Friday, Saturday and Sunday.

The fair held by the First Spiritual Church Society netted \$400. Fair was held on 22d, 23d and 24th ult.

Correspondent writes from Seattle, Wash.: "Anniversary services in this city took place Easter Sunday. Bro. Knight, an earnest Spiritualist, kindly donated the use of the Masonic Temple."

Mrs. Ada Roy, pastor of the Progressive Spiritual Society, and Mrs. Lillian Nagel, state president and pastor of the Church of the Soul, and C. P. Mills, a veteran worker in the cause, occupied the rostrum. Opening address in the evening by Mrs. Nagel, on 'Ancient Spiritualism,' followed with a Hindu Veda hymn, 1800 years B. C. Mrs. Ada Roy took up the subject of Modern Spiritualism, and explained how it became recognized as spirit communication through the 'Test Sisters,' Mrs. Lamont and Mrs. Lapworth gave some good psychometric tests, which were all recognized. By special request of the audience, Mrs. Nagel gave some very fine tests which were perfectly recognized. The hall has a seating capacity of five hundred, and was packed to the doors. We feel that our city in the far West is in touch with the great movement of Modern Spiritualism, and ere long we can keep pace with our Eastern friends."

J. C. F. Grumblie, with his logical and earnest lectures, and Mrs. Georgia Gladys Cooley with her convincing tests have more than filled their hearts with enthusiasm at the First Spiritual Church, at the South Side, at 77 Thirty-first street, Chicago, full houses greeting them each Sunday evening. On Sunday evening, April 16, Mrs. T. L. Hanson-Caird, of Boston, Mass., will assist Mrs. Cooley. Mrs. Caird is a well-known test medium, having many friends in Chicago.

The third annual election of officers of the South Side Spiritualist Society, held at No. 1, South Side, on April 4. Mrs. Sarah D. Dodge was re-elected president and treasurer. It was voted a reception should be given the president at the Great Northern Hotel, on April 20.

W. E. Bonney wishes to say to our readers that he will be in Atlantic, Ia., during the last two weeks of this month and would like to hear from other points in that vicinity where there are friends who would like one or more lectures. Address him, General Delivery, Atlantic, Iowa.

Mrs. Georgia Gladys Cooley holds meetings in Streator, Ill., this week. From the 18th to the 21st she will be at Winslow, Ill.; at Ottawa, Ill., from the 24th to the 28th.

(Continued on page 8)

# IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

In spite of numerous lucid teachings from recognized authorities who have collated the evidences of clairvoyants and mediums as to the status of a newborn spirit on the next plane of existence, they seem to assume that with the casting off of the physical body the spirit acquires not only a

KNOWLEDGE OF THE SPIRIT WORLD.

but a grasp of its relationship to this world and all that pertains to it; and forthwith question them on every conceivable subject connected with the heavens above or the earth below. As a matter of fact the average spirit, when it recovers consciousness after its transition, with the exception of having greater facilities to travel, and a somewhat clearer perception of things, is the same in all respects as it was before it left the body. All its knowledge of the spirit world, or what it is deficient in relation to this world, has to be acquired by study and experience. Moreover, only the progressive spirits apply themselves to the acquisition of this knowledge, the majority (as in the body) are satisfied for the time with the condition of things about them; and finding congenial associates do not feel the need of application to progress, until they have used up, as it were, the conditions in which they live. Curiosity and a desire for a change leads some of the more active to explore the new country; this they can only do on the plane to which they belong or those below it, unless temporarily aided by superior spirits, until they have qualified themselves by some disinterested work to ascend to a higher plane.

The facilities which exist in the spirit world for congenial

MINDS TO COME TOGETHER.

tends to the aggregation of those having any strong religious belief; hence there are large centres of Roman Catholic, Wesleyan and other Christian denominations composed of those who held fast to the doctrines when in the body, and look for the fulfillment of them in the spheres. The same with Buddhists and Mohammedans, and with many minor sects. Spirits from various groups respond to those in the body who desire confirmation of their doctrines. All through the spheres pertaining to this world spirits respond according to their knowledge or conception of truth; just as embodied spirits do. Do we not find intelligent, truthful men and women here, conscientiously teaching as truth doctrines diametrically opposed to each other? and others presenting their theories as facts? It is only by degrees these dogmatic people get rid of their erroneous belief in the spirit world, and never till they begin to doubt even themselves. It is against the principles of the spirit world to force truth on the unwilling mind. Minds and temperaments are as varied there as here. The modest spirit will confess his ignorance, whilst the confident, self-sufficient one who, when in the body, thought he knew much more than he really did, will usually retain that characteristic and be ever ready to enlighten his earthly questioner. Then we have to reckon with another and lower class—the mischievous and deceptive. Millions of these are constantly evading the river, and as their plane is near the earth, and they miss in it the occupations they delighted in, they hover about the earth's surface, seeking opportunities to gratify their propensities; hence when mediums or circles offer them, as they frequently do, the conditions to control, they are ever ready

TO RESPOND AND FOOL THEM.

to their heart's content. This idea of the superior knowledge of the ordinary disembodied spirit to that of the embodied spirits needs to be got rid of; the average spirit in the spheres immediately pertaining to the world is on a par with the average intelligence of the embodied spirits in the world, plus some knowledge that he has acquired of his new condition, but not in so good a position as a rule to

JUDGE OF THINGS MUNDANE, which, except in rare cases, he can only see through the minds of those still in the body, matter itself being only visible to him through its emanation or spiritual aura.

All teaching from disembodied spirits should be taken on its merits and submitted to the same criticism as that emanating from the embodied. No advanced spirit will refuse to answer reasonable interrogations in reference to his teachings, or expect implicit belief in the teachings of a spirit, and such one, if he speaks from belief, and not knowledge, will tell you so.

From the conditions we have described there are necessarily many contradictory communications, but there is one thing on which all the communicating intelligences agree, and that is—that they are disembodied human spirits.

**BORDERLAND, LONDON, ENG.**

**TWO HAUNTED GIRLS IN INDIA.**  
The following evening I was asked to come over, when this young lady and Mrs. F., mother of about seven children, with whom she and her brother are boarding, related to me some startling facts which I refused to believe until I had witnessed the same. Mrs. F. told me how these two girls were possessed with devils, how they had been haunted, and what has been stated above. She added that from the 20th of April or so stones were pitched by force from four sides of the house and later on I heard several glasses fall and break on the ground, and immediately I heard the inmates of the house cry out: 'I hastened home and took to the house a Mr. H. G. L., whom I know intimately, and a couple of police constables. The police station was between our two houses, only a distance of a few yards. We went there, and to our utter astonishment we saw glasses being smashed to atoms by big stones as if thrown with a considerable amount of force. What astonished us most was the breaking of glasses at which stones could never be thrown from any corner outside the house. When stones were being thrown, Miss Florinda Burballina told us that a large stone had fallen from the roof, grazing her head, when she was engaged in combing her hair in her dressing room at about 2 p. m., and further informed us that the stone, throwing a shower of broken glasses had commenced at 12 noon.

LIGHT OF THE EAST, CALCUTTA, INDIA.

It was said that the whole development of humanity had been nothing BUT THE REPEATED REBIRTHS of the same human souls; that we, who now live, and breathe the vital air, are the same men and women who have passed through the Middle Ages, the days of chivalry and religious zeal, in France, Spain, in Italy, in England; that we are the same men and women who peopled heathen Germany, and Scandinavia, and Russia in the days of Thor, and Odin, and Peru; that we ourselves, and no others, saw the fall of the fall of the Roman Republic, the degeneracy of Greece, the last days of the Jewish nation, and had, perhaps, a part in the great transition that passed from Judea to the Greek and Roman worlds; that we ourselves played a part in the growth of Greece, and Rome, in the glad old strenuous days of inspiration and liberty; that we have opened our eyes to the daylight in Assyria and Iran, in more distant India, and Egypt, and Chaldea; and in older days, to us very dim and mysterious, but bright enough, and real enough, while we actually lived them.

LIGHT, LONDON, ENG.

When we now turn to the instrument called "medium" or "sensitive," we find the problem of "spirit return" yet more complicated. Spirit return has really two factors—a mortal and a spirit—who must share the sensitiveness between them. Each has to receive from his own side and give to his fellow sensitive. Each is in an abnormal condition at the time as compared with his fellows, and also as compared with his own condition when not attempting this interchange of thought. We know, or think we know, something of the way in which spirits try to mitigate this difficulty on their side. This is usually done by confining this attempted interchange of thought to one spirit, or a selected few, who become accustomed to the currents and shoals in a certain mediumistic channel. It is true a hypnotic influence may be thrown on the mortal by a certain spirit, but as the Society for Psychical Research has to reckon with abnormal conditions in two organisms instead of one, before it exchanges thought with the spirit it is endeavoring to reach. And it seems likely, from your recorded experiences, that there is greater sensitiveness to mixed thoughts impinging upon the spirit medium from outsiders of his own kind and kin than is even experienced by the mortal. I know that your chief experiences, as recorded, have been with the hand or arm of Mrs. Piper. When her brain has been in an entranced and apparently unconscious condition. But whatever part of the organism be used, it must be subject to thought control if used intelligently.

Now, gentlemen of the Society for Psychical Research, having thus taken certain of your experiences with Mrs. Piper, and added thereto the teachings of science as to the laws governing mental communications, we may, I venture to suggest, begin to see our way to such obedience to our Mother Nature as will permit a far greater proportion of intelligence in "spirit return," and thus advance the present proportion of one fact to a bushel of chaff. In one word we have the solution of the problem. That word is harmony. Given harmony on both sides the life-line, and the gate swings wide. Given disharmony, the investigation becomes wearisome and disheartening. On the mortal side we can do something towards this end, if it be but to remove obstacles. Let us recognize that but one thought at a time can travel on the mortal wire. To achieve this, but one sitter should be present with the medium. This is a knowledge, the present proportion of one fact to a bushel of chaff. 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**QUESTIONS AND ANSWERS.**

This department is under the management of

**Hudson Tuttle.**

Address him at Berlin, Heights, Ohio.

NOTICE—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. Callie Kizer: Q. Please give me the address of a good detective or business medium.

A. As explained in a recent number of The Progressive Thinker, to give the address of a "good" medium, is equivalent to endorsement, and this I could not do without personal investigation which would be impracticable. What is a great deal more, I believe mediums are equally false and not to be trusted. In the very nature of things, a able business man, conversant with the affairs of the world is better able to judge of business relations than a spirit removed therefrom, and granting that a spirit may communicate something valuable, it would do so through the brain of such a business man, (unconscious perhaps to him) for his brain is the most sensitive to this phase of thought.

I have seen a man in affairs, ask advice of his spirit mother, about the prospective value of stocks and grain. Yet when that blessed spirit was in mortal garb, she did not know Michigan Southern from Northern Pacific. There are instances, which may be called great occasions, when some spirit friend would right a wrong, or assist in great need, that there is interference.

"They, who trusting in this, consult 'business mediums,' are certain of disappointment. The spirits who visit the prospective value of stocks and grain, and gross place, and do not care whether they are truthful or not, if the avarice of the medium is satisfied.

I know an "eminent business medium" who was consulted by members of the Board of Trade. Her "controls" had a big block of worthless gold mine stock—left with the medium to sell—which they glowingly recommended to those who consulted her. She readily sold it and received a third. When one broker wanted her to advise him when to buy, she would tell him, and the next one she would advise him to sell—and the most wonderful test—tell him to whom he could sell, and quietly pocket commissions on both transactions!

In the home circle, where spirit friends, intimate, interested and loving, come, the affairs of home life may be introduced, at times, yet always without dragging the spirits down to the business of this life, unless they voluntarily enter therein.

This reliance on spirit advisers comes from the past superstition of man, which is infallible. The "medium" man knows more than all the living. This is a most mistaken belief, for in many things mortal knowledge is superior, and must so remain. When you consult spirits on business or detective work, remember that whoever purports to communicate, you ask them to come down to the lowest plane, if they are not already there. You go to a phase of spirit-life which must be unreliable, and you pervert every principle uttered by those who are worthy of consultation.

It is to be regretted that Spiritualism does not mean more, stand for more, with many professed Spiritualists. To illustrate: One came to me, one who claimed to be an "old pioneer Spiritualist," and desired a seance. I replied that my work was in a different direction, and could not comply with his wishes. He was persistent, and at last I said: "Well, to accommodate you, if I really is so urgent, if you think the occasion so necessitous, your trouble?"

"Trouble enough," he exclaimed, "last night some one stole my dog, and I want to know who did it?"

"Stole your dog, and do you come to the spirits to send them out as detectives?"

"Why not? They can tell me in a minute, and do a great favor. Strikes me my father would be glad to do this."

"My dear sir," I said, "I know not what your father might do, but my Spiritualism is too sacred to degrade to detective service, and the police court. I intended giving you the hour for friendship; but for this purpose nothing could induce me to give you a single minute."

He went away angrily muttering, "What is the use of Spiritualism, if it won't help when I've lost that dog?"

How so disgusted that he went over to the other side like a pendulum, attended church, which he had not done for years, and when some two years after died, two orthodox preachers assisted.

Spiritualism does not elevate the mind out of the material plane, if it leaves us leaning on the counsel of spirits, and satisfied only as we drag them down to our lower level, it is a failure. The religion it claims to supersede has a lofty ideal which scorns contact with selfishness and passions.

Edwin A. Nash: Q. (1) Give rules for sitting alone for acquirement of mental phases of mind.

(2) Give names of Dr. Peablies (medium) speakers?

(3) Have Theosophists any proof of existence in any form previous to birth, or of change of identity after death?

(4) Were Lincoln and Longfellow Spiritualists?

(5) Are soul and spirit the same?

A. (1) The seance should be held at stated times, punctually kept, and the mind freed from every care or interruption. The attention should be concentrated on the subject, with earnest desire for some spirit friend, especially dear, to come and communicate.

and when normal thinking simultaneously and as one. But as the eyes may be crossed as to see double, the two hemispheres of the brain may be put out of time with regard to each other, and their ideas are impressed on one before the other. It may be only by a fractional part of a second, yet when such ideas, thoughts or fancies, from one hemisphere come to the other, there is no measure of time and it is like a memory from an infinite past.

The whole structure of Theosophy rests on assertion. It does not recognize Spiritualism with its manifestations, and outside of that there is no evidence of a spirit state.

(4) Yes.

(5) Soul is an indefinite term. It often is used synonymously with body, and again as equivalent with spirit, or with both collectively.

If it is retained in the vocabulary of Spiritualism, it must be as signifying the spiritual body. Man is composed of a physical body, a spiritual, and intelligence or mind. The two latter are inseparable, and there is less confusion to regard them than to adhere to the old triune division of body, soul and spirit.

Benj. Smith: Q. How is it possible that I receive communications from my departed wife in writing, when she did not know how to write?

A. Mediums, almost invariably have some spirit friend who understands the process of writing, and is amanuensis for those who desire to communicate but are prevented, from not being acquainted with the process, or other inability.

A spirit not knowing how to write, may influence by impressions, an impressionable medium, and the latter writes the thoughts received. For, as has already been shown in this department, it is thoughts not words which are impressed, and the clothing of such thoughts with words is the work of the medium, consciously or unconsciously, and the correctness and beauty of this clothing depends on his culture.

"Play," Jacksonville, Florida. Q. Is there any legalized national holidays? A. American holidays are made such by custom and state legislation. None are strictly national. Mississippi and Nevada have no legal holidays.

**LUCILE OF PARADISE.**

A bunch of roses, pink and white, Below her glistering throat, Fastened the loose folds of her robe, Which all ways seemed to float. A silvery harp was in her hand, Which gave no music note.

But traced upon the slender frame, In lucid flowery dyes, I saw the fair young angel's name, "Lucile of Paradise!" A thousand tender mysteries Seemed sleeping in her eyes.

Dim shadows of strange days since death, Trembling with sweet surprise, How strange at first Heaven's mysteries! Sweet past her timid eyes, And when Saints paused to speak to her She could not make replies.

It cost her something just to tell The holy ones her name, And how some woe, or weal, befell, Which was the why she came. She hoped she tried to love Christ well, And should not meet God's blame.

She ventured in a mournful way, It was too soon for her To leave the fair earth and her home, Where all who loved her were, She was unschooled, and who would be Wisdom's interpreter?

Her music was but just begun, She could not sing well yet, All things which she had tried to learn Were thick with errors set; She hoped in wedding charity The saints would not forget.

And then the angels' round about, Came near like loving friends, Explaining how, in heaven's bright lands, Our study never ends. But nearer unto perfection, Each year the spirit tends.

And she should learn all God's great truths, All beautiful things, and sweet, Until her life was rich and strong, And splendidly complete. She should walk heart to heart with gods, Nor kneel about their feet.

So it was after many years Of holy life on high, That, suddenly, as in fair dreams, I saw her in the sky. Oh! waits there such a blessed fate For all who early die?

EMMA ROOD TUTTLE.

**IMPORTANT.**

**A Circular Letter to Personal Friends.**

The author of Dutton's Illustrated Anatomy and several other works, has in manuscript, to be published May next, a large book of about 600 pp. octavo, to which he desires to call your attention. This work is the fruit of forty years' earnest and diligent search by the author for truth in medicine, and will introduce to the world an entirely new system of medical practice, having a new name, a new law of cure, and a new philosophy. It will be a fitting companion to the author's work on anatomy, which is considered the best in the English language and will tend to harmonize medical science with what may be properly called a scientific religion, and at the same time, harmonize all the various conflicting schools of medicine. It explains physics (natural science) and metaphysics (mental and spiritual science) by a universal philosophy, called Ontology, which furnishes the key to all science and places a universal remedy for all forms of disease in the hands of every reader. It will be written by Dr. Dutton, and many new and startling truths that none can deny. This invaluable work both to the profession and to the people will be bound in cloth and gold, and sold at the price of five dollars (\$5.00) net, after it is published; but to all subscribers who send postal or Express money order with name and address prior to May 1, the book will be sent for three dollars and twenty-five cents (3.25) by mail, postpaid, soon after publication.

Address all orders or letters to GEO. DUTTON, M. D., 52 Dearborn street, Chicago, Ill. April 30, 1890.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist, or Christian, can scarcely read it without spiritual profit. Price \$1. For sale at this office.

**THE CAUSE IN SPAIN.**

Catholic Journals Endorse Spiritualism.

TRANSLATED FROM "LA UNION ESPIRITISTA," OF BARCELONA, BY ERNEST S. GREEN.

Of the many facts daily presented in confirmation of our assertions, we take pleasure in presenting the following to our readers, the first of which we find in the "Boletín Oficial del Obisado de Barcelona" (Official Bulletin of the Bishops of Barcelona), and the second in the Catholic daily "El Noticiero Universal" (The Universal News).

"Ticlo, outside of his association with the spirit of evil, is accustomed to live in the souls of the dead. He does so in the following manner: Entering into solitude, he directs a prayer to the General of the Celestial Militia, to obtain from the same the faculty of communicating with the spirit of any person designated. He waits a few moments, and then, placing his hand in a position to write, he feels it move, by which he is certain of the presence of a spirit. Asking for the desired information, the hand writes, answering the questions. The answers all agree with the Catholic faith and doctrine of the church, relating to the future life (?) Particularly they agree as to the state in which the soul of the departed finds itself, the necessity of receiving suffrages [work appropriated to souls in purgatory], the complaints of the soul concerning the ingratitude of relatives," etc.

This practice of Ticlo, being presented for the examination and sentence of the Sacred Council of the Inquisition, was removed by the Cardinals, who composed it, and judged to be not legal. The Pontiff, to whom it was presented, confirmed the sentence of the Cardinals. This news from the Ecclesiastical "Boletín" demonstrates to us that the Catholic church accepts the Spiritualistic doctrine respecting the communication of spirits, that is, of earth-bound spirits. What matters it if they are still intent on prohibiting this communication, and do not yet adopt it, so long as they have mediums among their flocks, as is demonstrated by Ticlo and many others.

But all will come in time. The truth and the facts are overpowering, and whoever has investigated far will conclude by becoming convinced that "El Noticiero Universal" (notwithstanding the Catholicism) in the publication of the following article, without imposing any "but," enters into full sympathy with those who accept the communication of spirits:

The clairvoyant, diviner, thaumaturgist, or whatever you please to call her, who is now the fashion of New York, is an American—Mrs. Piper—of whom Paul Bourget has told us in his book, "Outre Mer."

"Does there exist," asks Paul Bourget, "a communion between the spirit and yours? Or better, will you agree to reserve a place for the exceptional, and who divided my thoughts solely by the tone, or by the form, in which I asked her my questions? No, undoubtedly not. She was sincere. The physiologists who have observed her in her trances have recognized the magnetic character of her dreams by means of mechanical devices which do not deceive or leave room for doubt."

Mrs. Piper has opened the door. There is no doubt that she is a diviner. Now, it is affirmed that she can communicate with the souls of the departed. But that which affords the most interest in the case of Mrs. Piper is the confirmation of this communication by the London and American Societies for Psychical Research, which, after seven years' experimentation to which the diviner has submitted, has publicly declared that only the hypothesis of a communication of Mrs. Piper with the dead can explain the consensus of the phenomena obtained by her.

It is to be noted that the four professors who have with most enthusiasm employed their powers in observing the experiences of Mrs. Piper, are Mr. Myers, professor of the University of Cambridge, and one of the most eminent men of England, not only as an experimenter, but as a moralist and a philosopher; Mr. James, whose "New Psychology" is meeting with much favor in the United States, among the learned as well as those who dedicate themselves to this class of study; Mr. Lodge, a very noted physicist; and Dr. Hodgson, who is considered a specialist in the discovery of the frauds which Spiritualists value, and of the bad faith of mediums.

Respecting Mrs. Piper, Dr. Hodgson finds that none of the methods put in practice to counterfeit seership will apply.

She is a young woman, 38 years old, is married and has several children. Her profession fatigues her somewhat, and in her voice and in her eyes are impressed the track of the series of experiments to which she daily consecrates herself.

She enters the trance state holding between her hands those of the person whom she consults, and after a few light movements and a few sighs, it is said that Mrs. Piper ceases to be herself, is converted into the entity with whom the sitter desires to be in communication.

One of the most curious experiments related by Prof. Hodgson is the following: George Pelham was a young lawyer, a corresponding member in America of the Society for Psychical Research of London, and died at 32 years of age in consequence of a fall from a horse.

Five weeks after his death, Dr. Hodgson called on Mrs. Piper. Upon being entranced, she said: "My friend, George Pelham, has something to say to you."

shows the first attempt of any church to adopt Spiritualism and who would have guessed it—the Catholic!

The missionary method adopted by the Spiritualists of Barcelona is a simple one. One of their most effective plans is to have a committee place a propagandist pamphlet under the door of every home where a death has occurred, upon reading the report of the same. This pamphlet is entitled, "The Dead Live; Weep Not for Them!" Also on "All Saints' Day," when the church holds a "feast" and its members march in procession to the cemeteries to decorate the graves, the Spiritualists precede them and distribute copies of this little work.

**AT THE HUB.**

Anniversary Celebration at Boston, Mass.

A brief sketch of the recent anniversary celebration of New England Spiritualists may perhaps be interesting to your readers as a sort of addendum to the more elaborate reports which you will no doubt receive from the "Hub." The morning session in Horticultural Hall, was opened to a large assemblage, but the gathering afternoon and evening sessions were more numerous. Particularly noteworthy was the address given by Mr. E. A. Wiggin, of Brooklyn, N. Y., and Mr. Edgar W. Emerson, of Manchester, N. H., acquitted themselves in a manner which must have produced an immense amount of genuine happiness to the vast assemblage, giving as they did many convincing proofs of immortality, "beyond the smiling and the weeping." It may seem invidious to mention any particular names among the speakers, but Mr. Kate C. Stiles, of Boston, Mrs. Helen P. Ressegué, of Hartford, Mrs. Nettie Holt Harding, of Boston, and Mr. J. Clegg Wright, of Ohio, poured forth streams of eloquence which must have carried conviction to many heavy hearts.

Dr. O. W. Hadden, made an eloquent appeal for subscriptions for the Veteran Spiritualists' Union Home, at Waverly, Mass. He started by requesting any present who were willing to give one hundred dollars, to so manifest, by raising their hands; none responding, he gradually reduced the amount to ten dollars, when voices from the platform accepted the call, and from this "starter" the subscriptions and contributions became quite animated, until nearly one hundred and fifty dollars were collected, checks afterward came so liberally that the amount soon reached up among the thousands, and I think we may now say that the "Union Home for Veteran Spiritualists" at Waverly, Mass., with its open doors, will soon be a tangible reality for tired workers in the realities of the spiritual philosophy.

The music was furnished by Madame Baptiste, soprano soloist, who sang quite divinely; in fact, she reminds one of the lamented Parépa Rosa, or Charlotte Varian Hoffman, in her palmy days. Professor Willis Milligan (unquestionably the finest piano accompanist in Boston), presided with a grace and tact which soon won for him many encomiums of which he may well be proud. Your correspondent and his daughter Annie, also contributed their quota upon violins and piano.

This Fifty-first anniversary will no doubt pass into the history of the most successful in the annals of the annual anniversaries of Spiritualists. Before beginning to play upon my violin, I mentioned the fact to the audience of having played at the twenty-fifth anniversary of Spiritualism, in New York City, when the three Fox sisters occupied the same platform. I also said that it required some courage to play for the Spiritualists in those days, and how, one evening a reporter from the New York Herald, was sent to make the usual fun of the proceedings, for which peculiarity that journal was then noted, and "when the morning paper was read, the reporter was found dead, with a bullet wound in his back, and a note pinned to his chest which read: 'I am going to fiddle.' I replied, 'Well,' said he (sotto voce) with a sneer and a laugh, 'I was sent here to ridicule everything; but if you are going to fiddle, I won't do it.' And he didn't. I also mentioned Dr. Edwin D. Babbitt's cool rejoinder to an impatient reporter upon a similar occasion, which caused much merriment; but I congratulate the New York Herald of to-day as having become partially converted to common courtesy at least in this direction, through the intellectual efforts of the Rev. George H. Hepworth and his famous Sunday Sermons, printed in that journal, which remark could forth much applause of approval.

I am still hoping to once more visit Chicago with my violin, and contemplate with great pleasure another friendly gathering in the parlors of your hospitable home, and perhaps may give a few concerts in and about Chicago, but at present this must be a hope only, and perhaps a forlorn one. I noticed that The Progressive Thinker was handed to many a thankful soul among the vast audiences in Horticultural Hall, and heard frequent words of thanks for your generosity and friendliness. I have often wondered whether "casting your bread upon the waters" as you have so often and persistently done, has not had much to do with the almost phenomenal success of your great and glorious publication, The Progressive Thinker. My dear old friend, Mark M. ("Brick") Pomeroy, started a paper in New York several years before his transition to the better life, which he called "Advance Thought," but Progressive Thought seems to me the proper way to reach that which may become an accepted, and a more opportunity to ventilate more variety of ideas which may enable some to scale it.

"The top of distant thought, Which men of common nature never saw,"

J. JAY WATSON.

"The Prophets of Israel," by Prof. C. H. Cornill, of the University of Keonberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Religious and Theological Works of Thomas Paine," containing his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. For sale at this office. Paper covers, 25c.

"The Progress of Progress," by Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. For sale at this office.

"The Infallibility of Ecclesiasticism," a tract by A. M. Lockwood, lectures upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, magisterial, trenchant. Price 25 cents. For sale at this office.

**CENTRAL IOWA.**

The Society at Marshalltown.

The Central Iowa Spiritual Society of Marshalltown, which was organized at the close of the last summer's camp-meeting, met here after the close of the camp and voted to meet on the last Sunday in each month at 10 o'clock, in order to keep up interest in the cause. They also organized with the same officers, a local spiritual society and have been holding regular Sunday meetings ever since. They have a nicely fitted up hall that will seat 100 people, which is well filled at their conference meetings at 3 o'clock every Sunday afternoon, and to overflowing in the evening. If we have no outside talent, one of our local inspirational mediums (of which we have two) does the speaking, after which tests are given by Mrs. Eva McCoy, and let us say right here we have seen and heard them nearly all, and can truly say she need not be ashamed to follow any of them. She has developed right here among us, and lived here for years previous to development.

Sunday, April 2, we celebrated the Fifty-first anniversary of Spiritualism. In the afternoon there was song and psalm, recitations and address, and a paper read by Mrs. T. Reynolds, and remarks made by other members. But the leading paper read in the afternoon was by a new convert to Spiritualism, Dr. W. S. McBride, on the "Convergence of Ancient Religions and Civilization on the Twentieth Century," which was an able article and well-received. In the evening nearly the same kind of a programme was carried out, except the leading paper was on "Modern Spiritualism." The hall was tastefully decorated with flowers, flags and mottoes and taken altogether was a gala day for the Spiritualists of Marshalltown, Iowa. We make no charges either at term or evening for seats, and only terminated a collection in the evening; most of the expense of running the hall is subscribed for, in monthly payments. Outside talent, either speakers or mediums, that may be in this vicinity, or passing through the state, if they can make it convenient to stop off for a few days or weeks, if they will address the president of the association, Mr. John D. Vail, he will try and accommodate them if possible.

The society has passed a resolution requiring all mediums not known, that give any kind of physical demonstration, to give a test seance which shall be agreed upon by the committee appointed for that purpose and the medium. If the committee is satisfied the medium is honest, and gives genuine phenomena, the society will give them a letter to that effect, and will recommend them to the public and their friends. If not, they will not be allowed to do business in this or surrounding towns.

JOHN D. VAIL.

**BOOK REVIEWS.**

A Conspiracy Against the Republic. By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," "Herbert Spencer and His Critics," "Jesus the Essene," etc. This "conspiracy" consists in the combined efforts of church leaders in the United States to get control of the Government, and to administer it in the interests of an inflexible religion.

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The following copy of the Table of Contents will show the topics treated:

- 1-Relation of the Church to the Constitution.
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- 4-Party Divisions for Religious Legislation by Congress.
- 5-Sunday Mails.
- 6-Stephen A. Douglas and the Clergy.
- 7-Chaplain in Congress.
- 8-Taxation of Church Property.
- 9-Taxation of Church Property, continued.
- 10-National Support of Sectarian Schools.
- 11-Historical Review.
- 12-The Blair Amendment.
- 13-Sunday Observance and Sunday Closing.
- 14-Is This a Christian Country?
- 15-The Dred Scott Case.
- 16-The Dred Scott Case and the Trinity Church Case—A Parallel.
- 17-God in the Constitution Amendment.
- 18-Review—Conclusion.

Price per copy, 25 cents. For sale at this office.

"Success, the Key that Unlocks It," by Nancy McKay Gordon, 45 pages. Paper, 25 cents. Hermetic Publishing Co., Chicago.

The easy, graceful diction and forcefulness of expression of this author has already won for her a reputation. Nor has the tone of either been lowered in this booklet. It is not merely a collection of platitudes, fashioned after the money-grubbing maxims of "Poor Richard." Hitherto, it has been assumed, if you never spend a cent, you will have all you can get. In the light of to-day, and "Success," this is proved untrue.

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Natural Way in Diet, or Proper Food of Man. By Prof. L. H. Anderson, Chicago, Ill. Price, \$1.

A very instructive and useful book, containing a scientific and common sense solution of the food problem. It shows that by conforming to a natural way of living and rejecting unnatural diet, people may become stronger mentally and physically, which will naturally result in higher thinking and purer spirituality. It is worthy of careful reading and study.

Pointed Paragraphs for Thoughtful People. By James Guy Burr. Chicago: Chas. H. Kerr & Co., 50 cents.

The title clearly expresses the character of this suggestive booklet:

"Commentaries on Hebrew and Christian Mythology," by Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In common form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

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In Our Next Issue will be Presented the Address by Col. R. G. Ingersoll on "The Devil;" Also Sermons by Rev. M. J. Savage and Mrs. Cora L. V. Richmond.

VOL. 19

CHICAGO, ILLINOIS, SATURDAY, APRIL 22, 1899.

NO. 491

## A PORTRAIT

And a Message From Over the River.

In December, 1892, there appeared in the Banner of Light the following message:

"I almost hesitated to take up your time, but I am graciously invited to speak as I desire by your Spirit-President. He has kindly made way for me, and I am thankful. This is not the first time I have come in contact with a mediumistic life. I have been privileged to send tokens of my love and of my identity to friends of earth. I have had the opportunity of reaching one very dear friend with words of encouragement and cheer, and I come to-day to try and reach his life, because I feel that he will accept my affection and sympathy, and feel better pleased to know that his spirit friends who watch around and help him are truly glad of his life-work and his devotion to the cause of humanity.

"I say to him to-day: Dear Thomas, never before have we realized so well that you are a chosen instrument in the hands of a Divine Power to send out your influence, and to serve as an instrument to spiritual influences in extending their magnetic forces and influences in behalf of oppressed humanity. Never have we realized this so fully as at the present time, because we are surging around you so many influences, so many forces outworking in the one direction to give you power, and through you to open ways and means in other lives that will bring helplessness to the persecuted, to the despised. I feel as if I had been chosen to speak to you to-day in this way, and to assure you that your hand shall be upheld and your heart sustained in this beautiful work. I feel that you will draw to yourself friends who will ease you somewhat of the burdens pressing upon you. I encourage you, in the name of the bright angels who are around you so much in your earth-life, and whose presence and power you must feel, as I know you do. Go on, and be not weary in well-doing. As it has been in the past, so will it be in the future, the darkest hour of experience and trial will only precede the beautiful dawn of a brighter day.

"And I wish to say, also, how many times have I left my spirit-home to watch you and your life and your work; how many times have I come near to you to bring what influence I could, and to try to cast a ray of sunlight upon your heart, when it has been stricken with sorrow and with discouragement because of the trials which from whom you had a right to expect more helplessness. How many times have I been near to you when you have talked with my boy, and have spoken of his mother, who went out in early life. How many times I have tried to make him know that I was by his side, my dear Harry, who is so much to me; and yet the beautiful spirit-world is full of power and opportunity, and I know that what is denied us on earth, by way of expression or of experience for the souls' forces, will be given to us in the fullness of time on the other side.

"I send my loving greeting to these dear friends, and also to the loving and active companion of my friend Thomas, whose life-work also is a grand and precious one for those who are in need of such ministrations and care. Maggie Burnham. My message is for T. A. Bland, of Washington, D. C.

The author of this beautiful message was a friend of mine when we were a boy. Being near the same age we were playmates. We were separated before we were grown, and did not meet again until we were both married. She passed to spirit life in 1892. In 1875 she appeared to me in an etherealized form through the mediumship of Dr. Henry Slade, in his parlour in New York. The light was excellent, two gas-burners turned on full. I recognized her perfectly. Since then she has appeared to me and my wife often in materialized form. I have seen her notably at the seances of Mrs. C. B. Bliss, in Boston and Onset.

In November last, at a public seance held by R. L. Greene, of Boston, one of his spirit band, Morris Hunter, formerly a portrait painter in New York, painted a portrait of her in full oil colors, on a porcelain plate 6x8 inches, which was a perfect likeness of her. I sent a tintype of that portrait to her brother in my native town, in a letter in which I gave a brief history of the picture, and said: "I recognize it as a likeness of a girl we both knew when we were boys. I should like to know if you recognize it as any one you ever knew." He wrote in reply:

"I have shown the photo you have sent me to mother, brother Aden and other members of our family, and we all think it resembles quite strikingly my sister Maggie when she was living." He is an able lawyer, an elder in the Presbyterian Church, and not a Spiritualist.

On visiting my native town last summer, I carried the original portrait with me, and not only did her mother and other members of her family recognize it as a portrait of Maggie, but others not Spiritualists, who had known her, pronounced it an excellent likeness of her. As a work of art it is, by artists as well as others, pronounced a gem. Yet it was done from start to finish done in three minutes. T. A. BLAND, Chicago, Ill.

The acknowledgement of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer. Thackeray.

The purer the heart, the less will it shrink from the confusions of the pure intellect.—Col. W. T. Higginson.

Only experience can show how salt the savor is of others' bread, and how sad a path it is to climb and descend another's stairs.—Dante.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

## ANOTHER FAKE MEDIUM

So Says D. W. Hull, of Norton, Kansas.

In publishing an expose of this fake, I would not be understood as one who suspects all mediumship. I believe there are two extremes—phenomena hunters and fraud hunters, and that both are a curse to the good of the work of Spiritualism. To me Spiritualism is a religion, and I must say that while it is based upon intercourse between the living and the beyond, and other phenomena, it is the religion and philosophy growing out of this fact that gives to me all its value. But that class who are ever on the phenomenal plane, who never see the sublimity of our philosophy, who pay out their money to travelling mediums and give nothing to help the lecturers who are doing everything for the upbuilding of humanity, are a curse, as are also that other class who spend their money and time trying to break down honest mediumship.

Some time before the time for an anniversary meeting the friends at Spring Green, Neb., were asked to help a "materializing medium"—a Mrs. Newton, of Leadville, Col., to come to the place. The friends were somewhat incredulous, but concluded finally to send for her and test her before presenting her to the public.

When she got here, however, they learned she was not a materializing medium, but a physical medium, and that while she would submit to being tied, she would allow no one to hold her. A circle was formed around her so that she was in easy reach of all, provided she could slip the knots on her hands.

## GOL. R. G. INGERSOLL



The great Liberal Divine, Col. Robert G. Ingersoll, preached in Chicago on the evening of March 19, to an audience that paid him thousands of dollars. He took for his text "The Devil." We had his sermon taken down by a rapid stenographer as it fell from his lips, and it will appear in The Progressive Thinker on April 29. It is eloquent, poetical, logical, and scintillates throughout with rare gems of thought. Millions should read it. Send in your orders at once. The paper will be furnished for missionary work at One Cent per copy or Seventy-five Cents per hundred. We want to send out

at from One Hundred Thousand to a Million Copies containing this remarkable discourse. Send in your orders at once. One and two cent stamps will be accepted in payment.

Thus people were touched in all parts of the circle with the exception of one young man who refused to be drawn into conversation by her. She had some difficulty in locating him and would feel around considerably, before she would hit him squarely. In a short time all became suspicious, and a proposition was made not to let her but nail mosquito netting over her, but she would not hear to it. She was finally induced to allow one man to hold her hands. She got up a wiggling with her feet. Finally her foot was caught by one of the sitters. "I have some one's foot," said he. She replied, "It is mine; I was crossing my feet." They after this told her that they had no confidence in her and made up the necessary sum to send her home. I forgot to state the seances were held at the residence of W. R. Case, in Spring Green, and in the neighborhood of his brother, Jean Case's family, so that with the Jean Case's family, Mr. John Wade's family and Mr. Wm. Bennett's of this place, it was not known outside of their families. I was to have been there, to speak, but the weather was such I did not go. From there she was taken to Mr. A. Ferrand's, Stamford, who was also there, and then sent home.

By publishing this, Mr. Editor, you will be doing Spiritualists everywhere a justice. D. W. HULL, Norton, Kans.

## DEATH OF W. H. FOYE.

Husband of Well-Known Spiritualist.

W. H. Foye, husband of Ada Foye, the well-known Spiritualist, died yesterday at the Masonic Temple building, corner of Pike street and Second avenue, of jaundice, after a comparatively brief illness. Mrs. Foye has decided to bury the body in Seattle.

Mrs. Foye was 68 years old and a native of Maine. He had been a member of the Knights Templars for forty years, and it is probable that this funeral will be held under the auspices of that body.

Mrs. Foye is well-known as a Spiritualist, not only here, but in the East as well. She and her husband came to Seattle about eighteen months ago. Seattle Post-Intelligencer, April 4.

## THE SOUTH-LAND.

Anniversary at Atlanta, Ga.

To the Editor:—It is some months now since a word of greeting was sent our Northwestern and Western friends through that valuable source, the columns of your paper. May we ask the privilege of doing so now? It seems to us that this is an opportune time, as we have recently passed through the celebration of the fifty-first anniversary of Modern Spiritualism.

Although in the far South-land, where one expects to find life rolling pleasantly and languidly along, we find that we must be up and doing if we would have Spiritualism before the Southern people as it should be. Hence every effort is put forth by the Society of Spiritual Science to present the truths of Spiritualism, and demand the respect of the citizens of Atlanta for those truths.

As one of our daily papers has said: "Spiritualism is a beautiful thing. No one familiar with the belief will deny it. It is indeed comforting to be able to throw orthodox aside and believe that the Father is all-merciful, loving each of his children alike, and that, after the death of the body, the soul shall continue striving to attain that perfection which is called Righteousness or Oneness with God."

But overshadowed by so much trickery and falsehood that it is slow in acquiring adherents." This statement we question. That is the part of it wherein it states that it is "slow in acquiring adherents."

The Society of Spiritual Science opens its doors every Sunday evening to a representative audience of between three and four hundred.

## DO THEY REMEMBER?

Why Disembodied Spirits Remember What Took Place in Earth Life.

As some think they have discovered that those who have left the fleshly body no longer remember the events that took place while they were in the flesh, unless they imbibe the memory from some mortal with whom they are in rapport, a part of the theory being that while communicating they cannot remember about their life in the spirit world, my present object is to show that these assumptions are not grounded on the facts of the case.

The soul or real ego expresses itself here and now through two bodies—the fleshly one and the spiritual one. This natural fact forms the basis of mediumship and of all psychical experiences while on the earth plane. Owing to this fact we can commune with the disembodied in three ways: Directly, by soul reading; indirectly, by soul expressing itself to soul through the spiritual body; and very indirectly, by soul expressing itself to soul through the physical body. This basic fact regarding the constitution of man on the earth plane is the key that has unlocked for me every closed door, and with this key we will now show why the disembodied can and do remember what took place while they tenanted a fleshly body, and why they can and do remember what they have learned and experienced in spirit life, and can express the same to mortals, provided they can get into full rapport with the medium or with the person with whom they commune.

Those who advocate the theory that

## EDUCATION.

Ignorance Not the Road to Success.

That Spiritualism is the science and philosophy of life is the general, if not the universal opinion of thinking Spiritualists. Hence its success as a moral and social movement must depend upon the education of its people, and especially its teachers. But as many think that all the means of success and progress are provided, or will be provided by the spirit world, it may be well to consider that method somewhat carefully and critically. That the wisdom of the higher circles of spirit life planned the time and methods of this new movement there can be no question on the part of intelligent Spiritualists. The same no doubt is true as to other great spiritual epochs of human history.

But it does not follow that the intelligent and zealous co-operation of men in the form is not indispensable to the wished-for and intended result. No great movement has ever succeeded without earthly co-operation, no matter how great the planning wisdom. It is not the wish of the higher wisdom that it should. It is not possible in the nature of things that there should be such a perfect co-operation of the object of this, and all other great illapses as we would convince men of a future life, from the spirit spheres, is the betterment of men. Man can never be bettered, never uplifted, unless he is himself working in the line of his own elevation. To lift him by miracle is impossible. Even if possible, it would be a curse. It would be to reward inaction and laziness with the rightful results of toil

## SPIRITUALISM.

Letter to the Editor of The New York Sun.

The report of discourse by the Rev. Minot J. Savage, on Sunday last, published on page 3 of your edition of April 3 will doubtless be pleasant reading to a large number of your patrons, and particularly to Spiritualists.

The learned doctor very truly says that "there are many who believe in Spiritualism but are afraid to avow it, and that you will never get at the number of Spiritualists by the census." Among these believers are ministers and pastors of various denominations, and your readers may possibly remember that some of them publicly acknowledged in the New York World and New York Press, of December, 1897, their conviction of and experiences in the truths of Spiritualism. The remarks of Dr. Savage in his Easter sermon are so fearless and full of truth that they can have but one result, viz., the advancement of the cause, and encouragement of those who are anxiously seeking the truth on this great and important question. Spiritualists as a body will no doubt highly appreciate the great help such noble announcements must ever be to their cause; and we earnestly trust that Dr. Savage be long spared to minister to his flock the truths of this sublime science of life.

There is one remark in your report credited to the learned Doctor that I may perhaps be permitted to refer to for a moment—a matter that will appeal to the reason of every impartial reader, viz.:

"(Those were the meanest beings on

## MEDIUMSHIP.

Weighty Thoughts on Right Development.

To the Editor:—I am moved to offer some further thoughts for the consideration of your readers, and before I take up the main subject I wish to briefly explain what are my conclusions regarding the strange experiences of the author of "Ghost Land." It is evident that many psychics soared as high as he, without such miserable experiences—some very much higher without meeting any elementals or monstrosities of any kind, and the lesson to be learned from that sad record is this—that he took or rather was forced upon the wrong course of development. Entering the feast chamber by force and by a back way, he was "cast into outer darkness," a prey to the conjurations of a diseased imagination, and while I esteem many of his visions as on a par with those of a victim of delirium tremens, purely subjective and disorderly, they are the less horrible on that account, for to the victim they take the place of realities—a cloud of imaginary horrors shutting out the true vision. In some sense they were not more hideous than the visions of John in Patmos, but John understood that his pictures were symbolic and under the orderly control of a mind qualified to paint such forms and explain to some degree what was the reality desired to be illustrated by such conceptions. I believe in none of these elementals or unnatural hobgoblins at all. They are imaginary creations, phantoms, distorted shadows, but all the same I know there

## REV. M. J. SAVAGE

This remarkable Divine has expressed a belief in Spiritualism. He is one of the leading lights of the world to-day from any standpoint one can judge him. Logical and eloquent, his sermons stand forth as ever enduring monuments in behalf of Liberalism and Humanity. His Easter Sermon, "The Significance of Spiritualism," will be a fit companion for Col. Ingersoll's remarkable address on "The Devil." It is brilliant throughout, beaming with rare gems of thought, and reflecting the signs of the times in a remarkable degree. It will appear in our issue of April 29. Every Divine in the United States; every church member, skeptic and investigator of occult truths should read it. Send in your orders. One Cent per copy, to as many different names and postoffice addresses you may send in. One hundred copies to one address, 75 cents. A million copies of this address should be distributed to all parts of the earth. One and two cent stamps will be accepted in payment. Orders should be sent in immediately.

## MRS. RICHMOND.

Mrs. Cora L. V. Richmond, the gifted inspirational speaker—the eminent Spiritualist Divine, whose eloquent words even in childhood days charmed the scientists, the statesmen and the thinking, reasoning theologians of two continents, and pleased the anxious friends of the unseen and the seen worlds with the loving and educative communications received through her, has given us an address, or message, delivered to a Washington, D. C. audience, on "The Awakening and Experiences of a Materialist in Spirit-Life." This interesting message will appear in the issue of April 29th, as a spiritual-companion to the addresses of Col. Ingersoll and Rev. M. J. Savage. These three productions are alone worth more than the price of a year's subscription, for missionary work. The same issue will be replete with the usual grist of soul-food, and can be had for a penny, or one hundred for 75 cents. One and two-cent stamps received in payment for this special issue. The price will not burden anyone financially.

the disembodied lose the memories of earth life base it on the fact that memory is an attribute of form, and is not transferable from one form to another. That is quite true, but the flaw in their reasoning lies in their losing sight of the fact that the soul or ego embodies in a form of flesh has at the same time a spiritual or psychical body, which uses and through which he expresses himself as well as through the form of flesh.

The old church doctrine was that mortals acquire after death, instead of the fleshly one, the spiritual body of which Paul wrote in his first letter to the Corinthians. But the revelations of Modern Spiritualism show that the misunderstood statement of Paul, that there is a spiritual body, is true, and that the soul here and now expresses itself through the grosser form of flesh, and also through a more ethereal form, which responds to a higher scale of vibration than the denser one can do.

The body, more especially the brain, has a certain amount of plastic power, which enables it to receive impressions made on it by passing events. We may use this power economically, but we cannot add to it, and it diminishes as old age advances. Early impressions are the most vivid, though special circumstances may make a later one quite as vivid, and the impressions are made in the order that they occur. For instance, if we recall the memory of a friend, we are apt to remember the last time we saw him, the last letter we received, then the one before that, and so on. This is so, unless some extraordinary incident connected with him made so deep an impression on the plastic brain that he is first recalled in that special environment. When the brain is no longer plastic, as sometimes occurs in extreme old age, or comes as the result of disease or injury, the person remembers no longer the things that happen.

In accordance with these natural facts, a person deprived of his fleshly body, would of course remember nothing of earth-life, provided that was the only form he had while here. If at death he were provided with another body, instead of the fleshly one, then of course the impressions made on the physical brain could not be transferred to a new form which did not exist before, or was at a rate not used. But

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and effort. Hence, the voice of spirit wisdom has always proclaimed, "Work out your own salvation." Were the entire object of our Spiritualism an array such a combination of phenomena as would convince men of a future life, we might very complacently relegate the work and responsibility to the spirit side of life, with no sense of obligation in the matter. Such seems to be the conclusion reached by superstition. But the comprehensive view, the one taken by thinkers is, that education, culture, in the broadest sense of those terms, is the great purpose of Spiritualism. This by no means excludes or supercedes the fact of spiritualization, or stimulation of the cultured power of man by spirit influence. Nor does it leave out the appropriate influence of the various forms of phenomena. They are part of the means by which the perfect education is to be achieved. But this view insists that no amount of phenomena, with any degree of inspiration short of miracle, can supply the want of scientific scholarship. And as miracles are excluded from Spiritualistic doctrine, we are compelled to affirm the necessity of education.

Spiritualism pre-eminently demands scientific scholarship for its exposition and propagation. Mediumship involves the action and interaction of the most subtle and potential energies of the universe. Just in proportion as we rise in the process of the refinement of matter do we find an increase in the subtlety of the energies working in and through material substance. Functions and uses are increased at every step of the evolutionary process. And even when the same elementary substance is taken, its refinement augments its uses. Take, for instance, the phosphorus of lime. From the rock it is comparatively inert in its influence upon vegetation. But taken from the bones of animals it is a most powerful agent of growth, and yet the chemist can detect no difference between them. Oxygen, hydrogen, carbon and nitrogen abound in nature, but it is only when vegetation has combined them that they constitute protoplasm, the life stuff of the universe. And it is only when protoplasm has passed through the alchemy of human digestion that nature utters through the nobility of her "young's" stomach

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earth, the Dr. said, who took money from heartaches from people who longed to see and hear from their dead. These were some of the things that stood in the way of Spiritualism. If the Doctor correctly reported, it seems desirable in the interests of Spiritualism, and especially in behalf of every true medium, who devotes his or her time and attention to the cause, in whatever direction their gifts of mediumship may lie, to correct the misapprehension or feeling of prejudice which the Rev. Doctor's statement is likely to create.

1. It is well known that Dr. Savage and every minister who occupies a pulpit for the preaching of the gospel as they understand and believe it, each and all receive a regular stipend or salary for such services, and are not ashamed to accept and use it for their personal comforts and the necessities of life.

2. Spiritualism is as much a religion as any other religion now known; in fact, it may be considered the religion of religions. The authorized version of the Scriptures is saturated with references to spirit manifestations, and there is no known religion that has not been based upon, or that does not in some form refer to spirit return or spirit manifestations.

3. Considering the comparatively short time that Modern Spiritualism has been established (51 years) no one can deny that it has made more rapid headway and possesses more adherents in that brief period than any other religion within our knowledge or obtainable from the oldest and most complete history of the world.

4. Being, therefore, an established religion, with regularly appointed teachers, ministers or mediums, possessing various gifts, it is not equally reasonable for their time and services, to enable them to purchase the comforts of life, so that they may keep a home over their heads and not become a charge upon the charity of any one?

St. Paul says: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" He was a medium, with similar gifts to those possessed by our mediums of to-day, and his gifts he exercised in those days as they are exercised in the present day; only with this difference

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is a development that leaves the poor wanderer a prey to them and to malignant spirits who delight to get control of a sensitive mind so that they can fill him with horrors and through that means scare others from going to the marriage supper to which they have been invited. And the fate of Von Marks is such as the exorcisers of the "black art" are working out for themselves. Every true developed medium brings powerful and loving spirits nearer the earth, who delight to save us from the control of such minds, and save them as far as possible from the result which would otherwise follow, because the most exacting regard sin as a disease.

However we must yet be on the qui vive and sometimes, like Lot leaving Sodom, not dare to look back to the condition from which we are escaping, and at all costs escape from the influence of some people; and it is no wonder that Jesus said "you must hate" (temporarily) your dearest and nearest according to fleshly ties when they unwittingly become the agents of darkness and with the best intentions according to their light. And although it is an expression not to be literally accepted, it contains a world of wisdom: "Hell is paved with good intentions."

Passing from the discussion of this most important question as it is shown to me, our spirit friends want to call our attention to the fact that neither the affections nor intellect can be satisfied, nor can the clear truth ever be revealed to us until that form of mediumship be established when we can meet them and talk to them just as one man talks to another without subjection on either side (to-day it is frequently the spirit that is subjected) and it be said of us without exaggeration we "talk to God face to face." In early times the only form of communication possible was by complete subjectivity; and then by symbol partially revealing the message. There has at every spiritual awakening been a nearer approach to the clear expression, the "impassable gulf" is getting narrower. It will ultimately be bridged, and then the way-faring man though a fool shall not err therein. We have not arrived at our goal, and among our perils the ability to "stand the storm" when powerful influences are about us without being completely under control

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## EVOLUTION

Not a Supposition Merely,  
But a Fact.

Evolution is a fact. It means that there has been a process of change in which the lower forms of life have evolved from the lower ones, the higher intelligences from those more simple. In a general way evolution was believed and taught twenty-five centuries ago. It has been held by many in every age from the days of the Ionian philosophers until now.

A popular idea that evolution is a theory which originated with Darwin is wholly without foundation. "The Vestiges of Creation" (which was written by Robert Chambers, a Spiritualist) preceded Darwin's "Origin of Species" several years.

Emerson was an advocate of evolution fifty years ago. Evolution was taught by Darwin's grandfather, Erasmus Darwin, both in his prose and poetical works. It was taught by Geoffrey St. Hillaire in opposition to the teachings of Cuvier. Lamarck had very definite ideas of evolution and his work had scientific value, there being to-day a tendency to go back to some of his characteristic views in regard to the subject.

Goethe had a definite idea of evolution, including the development of man from animal forms of life below him. The claim, therefore, that Darwin or that anybody else in the last half of the present century first gave to the world the conception of evolution is without any basis in fact.

Darwin's contribution to the theory of evolution was the principle of natural selection. This even was also discovered by Wallace, and indeed, was taught before either Darwin or Wallace was born; but to Darwin belongs the great credit of having clearly discerned the principle and supported it by an array of evidence such as could have been commanded by no other man, either in his time or before he lived. Darwin, also, did more than any other man to discover facts and to bring together proofs in support of the conception of evolution, which before him had been, to a considerable extent, unsubstantiated by scientific proofs well verified.

There are those who today still call in question the reality of evolution, claiming that it is mere hypothesis, unsupported by facts and not in accord with what is known of human history. It is, however, mostly a question of knowledge and not merely opinion. It is all very well for mere theorists and speculators, who have no knowledge of science to deny evolution and to substitute for it some mere fancy of their own, but those who are competent to form a judgment upon this subject concur in the view that life on this planet has been differentiated and evolved, the higher from the lower forms, the complex from the more simple.

There is a vast amount of evidence cumulative in its nature, and the argument for evolution amounts almost to a positive demonstration. The facts of embryology, the facts of homology, the facts in regard to rudimentary structure, all combine to prove the theory of evolution. Even paleontology, which a few years ago was cited against the theory, now confirms it; for many of the alleged "missing links" have been discovered and the gaps are now found from year to year in such numbers as to destroy the force of the objections urged against the theory on this ground.

There is not an argument worthy of the name which can be adduced against the conception of the evolution of the higher from the lower organic structure. All the evidence that the case admits of in the present state of knowledge goes to sustain the theory. There is not a leading zoologist living who does not accept evolution in some form or other. It is taught in colleges and universities, where a few years ago it was rank heresy. The idea is not only universal among men of science. It pervades general literature and works of fiction and books of travel; in fact, literary productions of every class, if not written from the standpoint of evolution, are more or less dominated by the thought and method.

Of course, there is a psychical or spiritual as well as a material side to evolution. Evolution is a process. The word indicates how present forms of life have come into being. It does not explain the underlying principle. Doubtless many who have encouraged the theory of evolution have ignored the principle which vivifies every form and without which there could be no growth and evolution, no change even. The process has been in accordance with law, and the law has been the expression of that Universal Being, of which all material forms are but phenomenal manifestations.

The evolution of mind has gone on correspondingly with the evolution of organic structure. This has led materialists to assume the dependence of mind upon body, but there is no such dependence.

We only know mind and material form as concomitants and evidently the bodily structure is an expression of that which is deeper and more abiding, the real living being.

When an attempt is made to ascertain the origin of the individual mind, of course there is little else than speculation; for whether it is assumed that the human spirit is a separate entity, that it has existed in an individualized (or unindividualized) form from all eternity and will exist to all eternity, or that the human spirit by some means came into existence at a certain time, and, though subject temporarily to material conditions, will persist freed from them, whatever be assumed or claimed, there can be no actual proof in regard to the subject and men will teach such theories on these points as are most in harmony with their education or predilections.

What we do know with reasonable certainty is the conclusion arrived at by the scientific method, that this earth was once incapable of supporting organic life, that life appeared first in its lowest forms, and that since then there has been a continual development, the higher forms coming later, until man appeared to crown the entire work.

Now evolution does not manifest itself by producing beings higher than man, but by raising man to greater intellectual and moral heights. To evolution, now in the domain of the human mind, there is practically no end. Orthodox Christians even, these days claim to be evolutionists, but they are generally disinclined to extend the theory beyond this sublimary sphere. Their absurd doctrine of a fixed heaven and hell is quite contrary to evolutionary thought, more in accord with which is the belief of the Spiritualists that the human mind after physical dissolution continues the process of growth and expansion, of development and progress which characterized the early biological history of this planet.

B. F. UNDERWOOD

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—Herbert Spencer.



## OUR PREMIUMS.

In compliance with the Divine Plan which we inaugurated two years ago, the profits of this office have to a certain extent

**Flowed Back Into the Pockets** of our subscribers. Many hundreds of dollars have been thus expended, and the result has been most gratifying. Thousands of books of great literary, historical, spiritual and occult value have been sent out at less by far

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To enrich the minds of the various readers, as well as to grace the shelves of their libraries. We have been instrumental in laying the substantial foundation for spiritualistic libraries in thousands of homes, which otherwise would never have heard of Ghost Land or Art Magic, and this has been accomplished by only the expenditure of a few cents on the part of those who desired the premiums.

We now take great pleasure in announcing a

**NEW PREMIUM**

for the coming year, which commences June 1st, and at that time, or a little before, this extraordinary work will make its appearance. It is entitled

**"THE OCCULT LIFE OF**

**JESUS OF NAZARETH."**

**It is Interesting, Fascinating and**

**ASTONISHING IN ITS REVE-**

**LATION,**

and it will attract fully as much interest and win as high appreciation as Ghost Land and Art Magic. This work, like Ghost Land and Art Magic, was published many years ago, and after a few copies were sold, the plates were destroyed in the great Chicago fire, and thus the publication has quietly slumbered until resurrected, as it were, by The Progressive Thinker, for the purpose of printing fresh editions to go forth to its thousands of readers to interest and instruct. The medium through whom this remarkable book was written was Alexander Smyth, and the spirits who controlled him were

**Saul and Judas,**

who returned to earth to give a true version of the "Occult Life of Jesus." They trace his life from infancy until the time of his crucifixion, throwing a most wonderful flood of light upon his remarkable career, which differs very widely from that given in the Scrip-

**ture.** This work consists of 320

pages, printed upon a valuable book

indeed. But that is not all. Connected

and bound therewith is a second book

that should be in every library, and

be handy for reference at any time.

We allude to

**The Hull-Covert Debate,**

for which there has been an immense

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book of nearly 500 pages, and the price

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In order that those who subscribe

now for The Progressive Thinker can

get the "Occult Life of Jesus of

Nazareth" (including "The Hull-Covert

Debate") and Art Magic, we place the

former on the premium list now, although it will not be ready for deliv-

ery until about June 1st.

**Take Notice of the Terms:**

"The Occult Life of Jesus of Nazareth" (the Hull-Covert Debate) and

Art Magic will be furnished until June

1st for 50 cents, when ordered with a

yearly subscription to The Progressive

Thinker. Both books are elegantly

bound in the highest style of the art,

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be an ornament to any library. The

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(including "The Hull-Covert Debate"),

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paper—another illustration of the

DIVINE PLAN.

This offer will only hold good until

June 1st. After that time Art Magic

will be withdrawn as a premium, to

give place alone to the "Occult Life of

Jesus."

**Take Due Notice.**

A year's subscription to The Pro-

gressive Thinker must accompany all

the orders for the books, and no atten-

tion whatever will be paid to requests

to modify the rate. The fact that you

and just subscribers of The Progressive

Thinker (and thousands have) and did not

know of this offer, we wish to state that it

will be inapplicable for us to change our

plan and do business otherwise. Each

one, whether on our subscription list or

not, when desiring the above books,

must send a year's subscription. There

will be no deviation from this rule.

**Commending a Worthy Worker.**

To the Editor:—Please grant the

undersigned a little space in your truly

progressive paper that we may call the

attention of Spiritualists outside of our

narrow corner of the world, and of

others also, who may desire to investi-

gate the claims of Spiritualism, to Mrs.

Levi Wood, of South Haven, Mich., a

reliable medium, a worthy member of

the Spiritualist society of that place,

and also of the community there in

which she has long resided.

For years Mrs. Wood has been an in-

defatigable, though an unpretending

worker in the cause she loves, both as

a psychometrist and test medium; serv-

ing acceptably not only her people at

home, but often driving in company

with her husband to other points, to

assist and encourage such as desire to

band themselves together in the noblest

cause the world has known. And

especially is this true regarding our

little society at Riverside, in whose

meetings she and her husband often

appear as most welcome guests. Not-

withstanding Mrs. W.'s ability to enter-

tain the people, she has never sought

through the press, or otherwise, except

in the exercise of her gift, to gain pub-

lic attention, preferring the privacy of

her home rather than the disturbed

condition of society without. And yet,

comparatively secluded as has been her

life and work, she is not without wit-

ness as to the good she has wrought in

our midst; for many are ready to attest

that through her instrumentality they

have been led from the fear that has

tormented to a joyful acceptance of the

ministration of spirits.

Mrs. W.'s undoubted honesty of pur-

pose as well as her genial and kindly

disposition, command the respect of all,

not only of her own faith, but of spir-

itualists as well; and many an one of

latter has been enabled, through her

tests, to exchange the sackcloth of

mourning for the garments of rejoicing.

One thus favored by the spirit world,

and therefore so capable of comforting

the mourner and feeding those who

languish for the truth, should be more

widely known and her sphere of useful-

ness thereby enlarged. For this reason

it is deemed but just that her friends

speak for her in a public manner

word of commendation, and thus show

forth their appreciation of a sincere

and worthy worker in the cause of

truth.

S. P. MERRIFIELD

and others.

**"Three Jubilee Lectures."** By J. M.

Peebles, M. D. Dr. Peebles is a

travelling and instructive writer and

lecturer; and these three addresses

on the occasion of and pertinent to the

Jubilee of Modern Spiritualism, are

well worthy of being preserved in this

tasty form, in print. Price, 35 cents.

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who would desire to make a study of

Romanticism and the Bible. The historic

facts, his states, and his keen, scathing

review of Romish ideas and practices

should be read by all. Sold at this of-

fice. Price 25 cents.

## INJURIOUS SORROW.

Thoughts Worthy of Serious  
Consideration.

There exists an inexplicable sympathy or telepathy between incarnate and decarnate souls that binds them together and causes them to suffer or thrill in common. If a mortal be involved in trouble or overwhelmed in grief the spirit that is associated in thought with such feeling is drawn into company with the mourner and is similarly cast down. The reverse is true to such extent that we are, if sensitive or sympathetic, often unable to account for a sudden rush of emotion that either elates or saddens us without apparent or immediate cause. For the welfare and happiness of all, the facts of associated feeling between the living and dead should be thoroughly comprehended, and we should try and govern ourselves in a reasonable manner that will not entail misery needlessly upon others; more especially if they have passed beyond our visible domain and have not the power to protest in their own behalf. Nothing is more mischievous or hurtful to the departed spirit than to have its friends overwhelmed with grief and spend the time in heart-breaking sighs and gloomy mourning.

No thoroughly well-informed or well-balanced person will do this. When I hear of a person dying of grief for some lost one, I feel rebellious against the false education that has misled him. I care not how close the tie that has been severed—if it be mother, wife, or child, a true Spiritualist will not weep his heart out because the departed has gone earlier on the journey.

Since the new dispensation of Spiritualism has made it possible to communicate with our friends deceased, there has been continual chiding on their part for our needless mourning and regret; not because it is needless or irremediable; but because it causes them great suffering and pain. This has been reiterated again and again, and they exhort the living, if they love them, to cease sorrowing, because it affects the departed and most injuriously. Every tear that is shed is a weight upon them pulling them down.

There is no time that true Spiritualists can show the world the consolation and value of their faith more than when they bury the body of their loved one. They have a great opportunity to make a favorable contrast between that doubt and agony caused by the false or ignorant teachings of dogmatic theology that throws the somber habiliments of despair over the sacred birth, and the refugelessness of death that lightens the soul to a higher destiny.

It is a serious question if the most genuine grief is not wholly a product of selfishness; an outcry not for the fate of the deceased, but because of our own deprivation and personal loss. There is another kind of grief that I conjecture does not affect a spirit very disastrously because of its hypocrisy. It is common to those vain and weak-minded people that seize the occasion of a funeral to make an ostentatious display of their grief, and, in so doing, try to impress the company with how much their heart is broken. I smile as there comes to my mind the funeral of a man whose better half had never been conspicuously affectionate towards him. During the progress of the obsequies she became wildly frantic and was with difficulty prevented from throwing herself from the carriage on the way to the grave yard. Her profuse exclamations rang out discordantly and struck the ear with harrowing loudness. Well to be sure, than six months she was married.

It is a curious fact that a knowledge that mourning affects the dead, was prevalent in Scotland long prior to the advent of Modern Spiritualism. In the Waverley novels, in the eleventh letter of Red Gauntlet, Scott has a note in which he says: "The belief was general throughout Scotland that excessive lamentation over the loss of friends disturbed the repose of the dead and broke even the rest of the grave. I heard an instance of a Highland lady who had lately been left a widow and who was charged with the guardianship of her only child. The young man had an extreme propensity for a military life, to which the mother was much opposed. But she was at length persuaded to compromise the matter with her son by permitting him to attach himself to a military company as a cadet, which did not involve the danger of foreign service; and with the further advantage that one of the captains of the regiment was a noble and of high social position, and a relative of hers. It transpired, however, that this man's company was called out to quell a local trouble, and in the encounter her relative was killed. The lady was greatly shocked by this misfortune and more than ever was disinclined to submit the life of her only son to such disastrous chances as are associated with a military career. In this undecided state she was ever reminded of and lamenting her relative. She lived from the city of Edinburgh, in the second story of a residential flat, and had arranged to take her tea each evening with the family on the first floor. The door of her room opened into a dark hall that led below to an evening she opened this door to go down, when to her horror there stood before her the form of her deceased relative attired in his full uniform. Terrified at what she saw, she closed the door hastily and fell upon her knees by a chair and fervently prayed to be delivered from the memory of such a vision. Presently, however, the calmness of mind, she again opened the door only to be again confronted by the apparition, and this time his face was covered with blood flowing from what had been his death wound. She gave a loud scream and fell heavily to the floor in a swoon. Her friends below, startled by the noise, hastened to her assistance, and alarmed at the condition in which they found her placed her on a sofa and administered soothing restoratives. For some time she lay in her quiet but the apparition of the soldier was again visible. This time she took courage and said: 'In the name of God, Donald, why do you haunt one who so respected and esteemed you while living?' To which he replied: 'Dear cousin, why did you not speak sooner? My rest is disturbed by your unnecessary lamentation—your tears squal me in my shroud. I came to tell you that my untimely death ought to be no regret to you in your views for me, no grief to you, and that the spirit of your son, God, will take pains to supply my place, and your son will live to the fullness of years and die honored and at peace.' Saying this the apparition dissolved away. The lady followed the advice and what was predicted subsequently proved true."

How many are "scalded in their shroud" by the profusion of hot tears that are shed in vain for any benefit. It would seem that the influence of an enlightened and cultured mind, banish the foolish burial customs that are used and precedent have fastened superstition. But never will the soul-degrading sorrows of death that cast their baleful shadows upon a benighted world be lifted until the facts and philosophy of Spiritualism be received and appreciated.

G. H. MURRAY.

Elkhart, Ind.

## AT THE POORHOUSE DOOR.

Let me in there, Mr. Keeper, for I'm feeble and I'm old;  
Oh, sir, please do, Mr. Keeper, for I'm turned out in the cold.  
Yes, I've children who have plenty, but, sir, that is naught to me.  
For I'm old and they say "childish"—kind of queer sir, don't you see.  
And they closed their doors upon me, sir, those babies all of mine,  
Because I'm old and childish; because I'm in decline.

Let me in, for I must slumber, I must rest this breaking heart,  
I must soon forget my sorrow or my soul and form will part.  
The world knows all my trouble, for it is the old, old song,  
I was all right till they married, and just then I was all wrong.  
So they closed their doors upon me, sir, those babies all of mine,  
Because I'm old and childish; because I'm in decline.

This dear old dog beside me, sir, must be admitted too,  
He's all the friend that's left me, he's the only one that's true,  
And he's old and weak and homeless, sir, and childish, just as I,  
And with him I plead for shelter and a quiet place to die,  
For they closed their doors upon us, those babies all of mine,  
Because we're old and childish; because we're in decline.

Oh, please, kind keeper, won't you just open wide the door?  
For justice I'm not pleading, but for mercy I implore.  
My cause is just, God knows, sir, above the heart of man;  
A mother's love is justice, sir, upon the highest plan.

Though they closed their doors upon us, those dear babies all of mine,  
Yet they cannot close their spirits 'gainst a mother's love divine.  
I'll forgive them up in heaven, I will be where'er they roam,  
And when they are old and childish, I'll prepare their spirit home.

I must go now, sir—no, thank you—for I hear the angels call;  
Be good to my old Carlo—I forgive them—that is all.  
And the doors of heaven opened for a soul that was divine,  
And a mother's sunlit spirit entered there in love to shine.

Oh, how often has been acted in the drama of this life,  
This cruel, heartless feeling towards a mother, for a wife,  
Towards a mother, for a husband, when in passion people wed.  
They forget those loving touches that once soothed the baby head,  
And they drive that mother, pleading, to a common poor-house door,  
Like a dog to die of hunger, when her usefulness is o'er.

DR. T. WILKINS.

**SPIRITUALISM.**</



HEAVEN: WHAT AND WHERE IS IT?

By Rev. Wm. H. Meisse, Spirit, Through Rev. C. C. Love-Medium.

Quitting the realm of spirit, for that of the material, it is to be hoped at least, that is for the accomplishment of some good to the people of the material world.

Years have passed and gone since I, a minister of the great M. D. Church, preached to an anxious people the gospel of eternal life from the standpoint of Methodism and speculative theology.

Time and its changes in my early manhood, and its ministrations, found me in the city of Portland, Oregon, where I met with him whose powers I now count to write these lines.

In meeting him I found to love him with stronger ties than that of ordinary friendship. We seemed to be of kindred spirits, that drew us closer together as the days went by, until we in spirit at least were inseparable.

Many were the strange things he used to tell me of what he had witnessed, that at that time seemed to me were either of the supernatural, or the fancies of a disordered brain.

I learned to watch my new-found friend and brother in his daily walk of life, to see if perchance there was not something that would prove to me the fact that he was not leading the life of a true Christian. But in that I was doomed to disappointment.

I inquired of the brethren and the sisters, and then even went to those who were not Christians in their beliefs, to see if they could tell me of anything in his life that was not in accord with a true Christian life and character, but was always promptly met with an emphatic "No."

Sometimes there was a spirit of resentment in the answer to my questions in this line, so highly did they esteem the brother for his kindly words and firm devotion to right living.

"It need not be considered as very strange then, if under conditions like these, I became more and more attached to him as the days went by."

He it was who broke to me the real bread of life eternal, making me know there was a life after the so-called death, and in doing so, prepared me for the many changes I met in reaching the realm of spirit.

True, I had graduated as a theological student, but I found in the spiritual unfoldment of my new-found friend and brother, that which far surpassed all the so-called wisdom of speculative theology, that I was made to wish many times that I might be as he was, a happy, whole-souled, contented child of nature and spiritual unfoldment.

My faith believing under the doctrine of speculative theology, imagined; while he, by visions and actual demonstrations knew, there was a life beyond the so-called death.

"But I must return to the subject of 'Heaven, What and Where is It?'"

Little did I know of this wonderful subject until I had met with and learned of him through whom I write these lines.

Theology is based upon theory, and taught me, that heaven was somewhere away beyond the sun, moon and stars; and beyond all the planets and vision of man; and I so preached the doctrine at the time I met with him who afterwards cleared my spiritual vision to the real truth and beauty of life eternal.

One day on meeting my new-found friend and brother, I wishing I might enjoy the happy, contented mind that seemed at all times to be his, asked him this question:

"Brother Love, what and where is heaven?"

"I will never forget the look he gave me, as he answered: 'You are a minister of the gospel, a graduate of the school of theology, and you would not accept my definition of what and where heaven is, if I gave it?'"

I answered, "I want you to tell me what and where heaven is, whether I accept it or not. Won't you please answer my question?"

We stood facing each other, and I noticed a thrill pass over him, and his eyes seemed to be looking through me, but after a moment were apparently fixed upon some object far away in the distance. Then in a voice that was not his own, my question was answered, not by himself, but apparently by another speaking through him, and I now give you the answer as nearly as I remember it.

"Child of earth and of theological training, you have asked a question of this instrument that the whole world should ask, not in spirit of curiosity, but because they really wish to know the truth."

"You have been taught by your speculative theology, that somewhere away beyond the planets was to be found the place called heaven, and in its midst was a great white throne on which your speculative theology had placed a personal God who was sitting in judgment on that great white throne, judging earth's children as they by death were brought into his presence."

"You were also taught in your speculative theology, that when you died, you must remain in the grave until the angel Gabriel should blow his horn, and the world should be destroyed by fire."

"Having accepted these two doctrines as being true, because they were taught to you by your speculative theology, are you still anxious to have the answer to your question of 'What, and where is heaven?'"

I answered "yes" and the strange voice in my friend continued:

"You have seen the happy disposition of him through whom I now speak to you, and wished that you might be as he is."

"Tell me, good sir, what word would you use to define the look and disposition you see in him, and covet so much for yourself?"

I answered, "I can use no better word than the one that comes to me now, and does come every time I have looked in his face. That word is 'Heavenly.'"

The strange voice, speaking as before through my friend, continued:

"To be partakers of anything, one must enter into, or come in contact with it. Here a great halo seemed to encircle my new-found friend, and the voice speaking through him seemed to become a sweet musical tone as it continued:

"You, my friend, know full well that he through whom I now speak, is not attained to heights beyond the sun, moon and stars, and if your speculative theology be true, then the word, 'heavenly' could not properly be used to express the contentment and happy disposition of your new-found brother. Let us go back for a time to the two theories of your speculative theology."

"One of them must of necessity be false, and if one is false, what proof have you, that the other one is not false also?"

"In the first, you teach the doctrine that God is sitting somewhere on a great white throne, judging the people who by death are continually entering his presence; while in the next you declare that they who die, are sleeping in

and I saw many of my friends of other days who had crossed the river of death, who praise to the glory of eternal life, and contrary to the teachings of speculative theology, were living in the kingdom called heaven.

"They gave me smiles and words of recognition, until they faded away in the distance singing, 'We'll never say good-bye in heaven.'"

The halo and glory of the spirit world, too, faded away, but the face of my friend was shining, it seemed to me, with a brighter halo than any of the spiritual eyes had ever opened, and his spiritual eyes had been opened, and I shrank.

Soon he began speaking in his own voice, saying:

"And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so."

"And God called the firmament heaven. And the evening and the morning were the second day."—Gen. 1:7, 8.

When he had finished the quotation, he took my hand, saying, "Brother Meisse, where have you been?"

I answered, "In heaven."

He again asked me: "Where is heaven?"

Again I answered him: "In the midst of the waters. It is the spiritual world of ours that divides the waters from the waters, and on which we live now, and upon which we will continue to live in the great hereafter, speculative theology to the contrary notwithstanding. I now know that the kingdom of heaven is at hand to those who will receive it."

Once more he said to me: "How about the Lord's prayer?"

And while his face was beaming with happiness, I answered: "I never before knew or understood the meaning and power of that prayer. Neither can I express it to you now. I always in accordance with the teachings of speculative theology, finished, or uttered that prayer, 'For Jesus sake, Amen.'"

"But he never taught it that way. You, my brother, have been the means of opening my spiritual eyes, and understanding, and I pray heaven's especial blessings may rest upon you henceforth and forever."

SPIRITUAL ADVISERS.

Spiritual Dictators Are Not Required.

The world has had a surfeit of spiritual dictators. Does it need spiritual advisers? No one who ever knew all of truth—not the absolute truth. Truth is as it appears to us according to environment. Yet many people have striven to dictate opinions, as truths, to humanity, and vast religious systems to dominate and dogmatize, have been developed. Thus spiritual dictators became prevalent, and the people reposed in their wisdom to guide and save. Blind leaders of the blind have been the human condition in affairs of the soul. Whilst they asserted a positive religion, they lacked positive knowledge. To be a teacher or adviser requires that someone must be known. Too long have the people been led by belief; they have at last made a demand for knowledge. Finding their spiritual guides could not give them positive knowledge of the life after death, they sought amidst the forces of nature to discover facts of life here, and so, they found the predicate for life hereafter. Then the spirit world became a little nearer to our senses, and occult forces better understood; hence, the deities of spirit life speculated with us to produce phenomena within their dimension of space, that we could cognize as outside of ours. Right royally did they succeed, even at first, with the rap; for they developed intelligence by the manifestation. Thus there commences the regime of spiritual advisers. We are getting truth from indisputable sources, whence the instructors speak from experience and knowledge. If a spirit speaks to us, we can rely upon it, as statements of fact, but yet not as the absolute applicable to all alike; for they are unfitted to us the fact of differentiation in the life of their sphere. Hence we do not accept spirits as spiritual dictators; but as helpers and guides. Nor are we and they compelled to try to harmonize it all with past revelations or present dogmas. Its truths and facts are positive, and we have at last a positive philosophy and a positive religion. They also bring the practical and helpful into our physical lives to clear us now, instead of hope fully looking forward to the joys of a future.

The much-troubled theological spiritual advisers have had incessant need to make their theology harmonize with public sentiment and scientific facts. The present spiritual preceptors who come to us from spirit life make no propositions and utter no ipse dixits outside the pale of proof by natural law; indeed they have proven that "there is nothing outside of nature."

The present spiritual advisers are the Spiritualists for an educated class of spiritual teachers for our platforms. There is need of culture to better the instrument, all will admit; but the greatest need is for positive inspiration from higher spiritual sources than mere human development. We need personal purification in order to attract by psychic development, the more spiritual intelligences. Theology has been warped by worldliness, and our Spiritualism needs to be exalted from its grosser material environment. A critic of value, has lately said:

"The honest fact of the matter is, that graduates from theological seminaries are the most helpless creatures in the world. They have been taught nothing practical, but their heads are crammed full of husks that make a great rattle and rustle and not much else."

We need practical teaching of worldly interests, as well as of the heavenly. Hygiene and social habits are now more important than modes of worship or religious dogmas. To teach morality now is of more necessity than to preach of means for an after salvation of the soul.

Do not commit sins against the body, is a better moral force than to embrace all forms of absolutism or atomism. Let there be as little wrong-doing as possible to be overcome.

The present spiritual adviser sees the great need of right living, and hence the religion of the physical life is supplanting that of the soul. Live for the world-life you are now existing, instead of the one that lies beyond the threshold of the earthly. It is not a question of which church can best save you, but what is true to lead you. It is truth demonstrated that shall surely make all faiths valueless.

This will be the religion of the future, and change the occupation of soul-savers to soul-helpers.

Religion is all man-made, but natural law is God-made—for God is the eternal force and energy. Teachers in the churches, and their theology, are changing in modes of thought and worship;

they are advancing to the plane of spiritual progress, and would aid them. A spiritual church, where spirit life is demonstrated and they who have passed to the exalted life may be communicated with, is a public demand and will accomplish great results toward destroying error and reforming humanity. A church of this kind will be an advance—and surely we desire progress. Let us not retard it by a utility of progress by claims for an utility. Let the only system we will adhere. Progress is necessarily slow—and must be carefully nourished, rather than rudely forced.

Let churches, societies and preachers exist—for each is a step in the great march of progress. They are not what they were, thanks to the living spiritual forces at work for the evolution of truth and good.

Rev. W. M. McKivich, D. D., of Holy Trinity church, Philadelphia, said the question was, how the Protestant Episcopal church could be extended in places already occupied by other church bodies. It was a matter of principle all the way through. In this country it was competition in business and politics, and sadly, or gladly, as it might be called, competition in religion. Not long ago the speaker remembered the leaning over the beam of a dying man, who said, "The Roman Catholics tell the Presbyterians something else, and now you tell me to do so and so. For God's sake what will I do?"

Bishop Hugh Miller Thompson, of Mississippi, said the average American citizen thought he had a perfect right to choose a church or a preacher, just the same as he had a right to choose a state. If an American doesn't like his church, sometimes he and his wife start a church of their own. They say America thought they had a right to. Again, if an American does not like his preacher, he is liable to go home and start preaching himself.

These are not palatable to the spiritual dictators, but as all this and much more "is in the air," they must take the medicine that is being given by spiritual advisers untaught in theology, but inspired by living truths and ordained by the spirit world.

Let us sit at the feet of those who are expert in giving advice, whether of the life of the spirit realm; and let us ever go to the fountains from which flow living waters of spiritual purity; and being quenched there, know that our souls are being attuned to higher perceptions whilst our minds are being evolved by positive knowledge. The spiritual advisers who minister to us through human media agencies are invaluable to the progress of the ages, and to them we now look with greater promise than theologians ever made possible.

G. W. KATIES.

A MESSAGE

Addressed to Friends of Humanity.

The following message was received through the mediumship of Maud L. E. Under East 42nd Place, and was given under test conditions; the sitter having the slates in his possession during the whole time, in good light and the medium sitting in a rocking chair on opposite side of table. The writing came between slates as independent slate-writing messages until six slates were filled and the seventh contained six faces very plainly made, four of which look like pictures we have seen of Palme, Washington, Franklin and Beecher.

This sitting was given to Orville G. Hursey, of 217 and 219 1/2 Street, Chicago, Ill., who has the slates in his possession and will take pleasure in showing them to anyone who is desirous of seeing them.

Again we come near to you with loving greetings. We will write on thoughts suggested by you. Is this truth a science, a religion, or mere occult demonstration of the continuity of life?

You cannot call that a science which given the same conditions will not produce the same result at all times. Not a religion for religions, whatever may be their character, begin in ignorance and fear. From human nature all religions have come. No religion of the earth has come from heaven. Religion defines your relation to God. Morals define your relation to one another and human beings. Religion and morals are as distinct from one another as the light from darkness. When the savage saw the lightning flash and heard the thunders roar his imagination created for him an image of an indignant God, the voice of a creature fully loosed in the manifestation of thunder and lightning were objects of terror to the savage mind, from that fear has come the theological beliefs of to-day, and the greatest fear is of that which comes after death. Man is taught that unless he obey the word of God as given by the priests, when he dies he will go to an eternal punishment, yet "his written 'God is love.' Punishment does not belong to love; it belongs to the law, and on his lawman when brutal elements of intellect prevail. To-day in place of spurious dogmas and superstition an evolution of philosophical thought has been created. Knowledge has come where superstition reigned before. In this new era, do good to your fellowman. Forget his weaknesses, as we would have our faults and weaknesses forgotten. Live for the highest good. The good you can do for your fellowman is the best preparation for a heavenly reward. Just as you leave earth-life you will begin the spirit-life. The happier you make your fellowman, the happier you will be, for happiness is not sensuous, but spiritual. Oftentimes is the mistake made of confounding happiness and pleasure. Pleasure is sensuous enjoyment through the medium of the senses, while happiness is spiritual, the one the seen (material) the other the unseen (spiritual).

As the spirit of love and truth enters into the life you can accomplish all things. There is nothing too high, too broad, or too deep for it to compass. There is no phase of humanitarianism which is not included in Spiritualism. Universal love is the key note, and universal love means the love of the individual toward all individualities. We hope in time to make this great truth apparent to all mankind through its realization only can man know absolute love and through love can man be redeemed. We come to you to help you understand this law, and in time teach it to your fellow man that angelhood may come to all.

"There is no death, 'tis but a change. From life to life more bright. And through eternity's vast range We soar to higher light." May peace be ever thine.

The above message was received by me April 1, between the hours of 4:15 and 5:30 p. m.

ORVILLE G. HURSEY.

A crank is somebody who insists on trying to convince me, instead of letting me convince him.—Apo.

PASSED TO SPIRIT-LIFE.

(Obituaries to the extent of ten lines only will be inserted free.)

Warren Libby, a native of Maine, aged 71 years and 10 months, passed to the higher life from Portland, California, March 28, 1890. He had been a patient, cheerful invalid for many years, having ruined his health in his country's service during the Civil War. For seventeen years he had been convinced of the truth of spirit communion, and had honored Spiritualism by his consistent adherence and his blameless life. Both he and his companion, who survives him, have been loved and respected wherever known for their beautiful lives and characters. The funeral services were held at the family residence, March 30, and were conducted by the writer.

ELLA W. MARCIANT.

At his home in Piqua, Ohio, Feb. 27, 1890, 1:30 a. m., there passed into spirit life one of the oldest subscribers to The Progressive Thinker, our dear father, Andrew Jackson Clark. The cause of death was the stopping of a child as peacefully as the sleeping of a child, and as one fully conscious of the change, through which he was to enter into a future life, of which he had convincing evidence during a period of over forty years' investigation. A firm believer in spiritual existence hereafter, he was supremely happy to be permitted an audience whenever an opportunity afforded itself. He was especially desirous that the members of his family should have the benefit of his knowledge and experiences, and so afforded them every opportunity he could, to prepare them for the separation in the flesh. It was our pleasure to secure his old-time friend and apostle of truth, Mr. Moses Hull, of Buffalo, N. Y., to say the last comforting words over his body, who taking his text from Psalm 23d chapter, and 1. Corinthians, 15:35th to 44th verses inclusive. For an hour, wonderfully comforting words were poured into the ears of his hearers, such as would have relieved the sentiments of our dear father, whom we feel to have been with us in spirit through the flesh lay cold. The remains were taken to Urbana, Ohio, and placed near to those of his dear old mother, who preceded him some years ago, and was waiting to greet him on the other shore.

HOMER C. CLARK.

Passed to the higher life, Samuel A. Morey, in his 78th year, Monday evening, April 23, 1890. His wife Elizabeth Morey preceded him about six weeks into spirit life. They were both Spiritualists and one of the oldest subscribers to The Progressive Thinker. Services were held at the home of the deceased by F. Corden White, of Lily Dale, N. Y.

COR.

Passed to spirit life, March 21, at Bellevue, Mich. Miss Olive Bailey, aged 32 years, only daughter of Mr. and Mrs. Bailey. After a long illness and much suffering the life angel came for the dear one. She was beloved by all who knew her, as was attested by the large number who attended the services. She was laid away in a bed of flowers. All that loving hands could do was done, and the bereaved parents and only brother have the consolation that Spiritualism gives, that she is not dead but only gone before. Services were conducted by the writer.

MRS. MARIAN CARPENTER.

Mrs. Eliza Lewis McLinn, widow of the late Allan McLinn, passed to the higher life, March 29, 1890, at the home of her daughter-in-law, Mrs. Ida McLinn, of Kalamazoo, Mich. She was born at New Albany, N. Y., in 1812, and came to Michigan in 1835, being one of the early pioneers. She was also a pioneer in Spiritualism, having been an ardent Spiritualist for the past forty years. Mrs. McLinn was a woman of beautiful character and fine intellect, doing all in her power to brighten the lives of those who came within her sphere. Mrs. Carrie Fuller Weatherford, of Alaska, Mich., officiated at the funeral.

Passed to the higher life at the home of her son, T. Kayner, 8738 South Wood street, Chicago, Mrs. Dorothy E. Kelly, aged 70 years, after a lingering illness. She had been a devoted Spiritualist for many years, being convinced soon after the Rochester rapings. By her kindly acts she endeavored herself to all who knew her. Will C. Hodge officiated at the funeral.

Anniversary at Cleveland

The First Association of Spiritualists of this city celebrated its fifty-first Anniversary of Modern Spiritualism on March 29, 1890, at the Army and Navy hall. The hall was well filled in the afternoon when we had addresses by Prof. Seymour H. M. French and Anna E. Thomas, of Newport, Ky. Anna Thomas so enthused the audience in a pathetic appeal for the lecture, that she was enabled to collect a large sum as a free will offering. She then importuned all-present to remain to the banquet, not only to partake of the feast, which was a most delicious one, but to be able in honor of the society but to be able to give a front seat in the evening. She predicted that every seat would be filled and that we were going to throw open the banquet hall to accommodate the crowd. Some people smiled, but when the opening ode was sung, Anna E. Thomas, the speaker and test medium of the evening, was presented to the largest and most intelligent audience which ever paid honor to Spiritism in our city. Her presentation was a most successful one, and her address fulfilled the prophecy of her prediction. Her platform was also crowded. Her presentation was sublime; her address held all spellbound as the grand oratorical gems fell from her inspired lips. Her platform test seances have never been equaled in this city. She has endeavored herself to our people by her grand work and her beautiful traits of character.

CHAS. LYALL, Sec.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their spiritual bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth \$1.50; paper, 75 cents. For sale at this office.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth \$1.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

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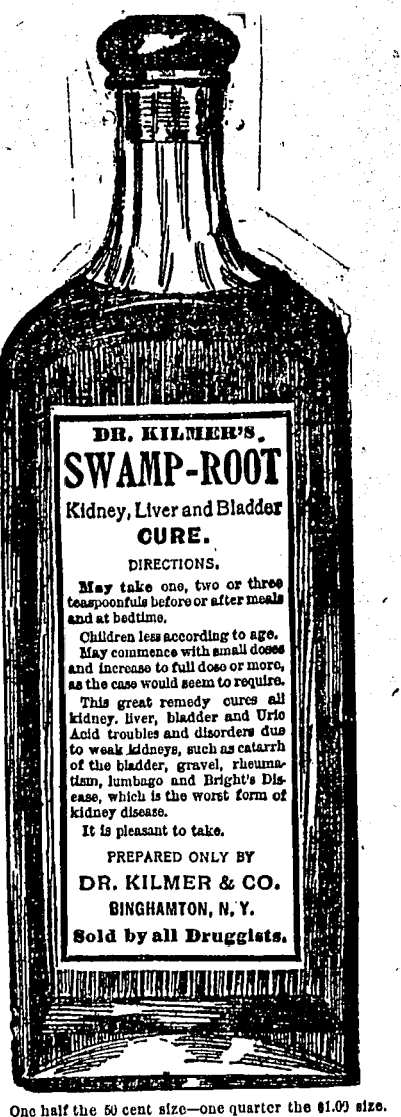
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PHENOMENAL

Three Separate Identities in One Brain.

THEY ARE DEVELOPED BY ACCIDENT IN A CLERGYMAN—OTHER NOTABLE CASES—SEEMINGLY ALLIED TO SPIRIT CONTROL IN SOME RESPECTS.

A most strange account of a man who possesses three separate personalities comes from New York, where the case is being given great attention by certain members of the medical profession. The person in question is Rev. Thomas C. Hanna of Plantville, Conn. He has recently been in the New York state hospital under the care of Dr. Boris Sids, an associate in psychology in that institution. This patient is reported cured and the doctor has given out many of the facts.

This is the statement of the case: The second consciousness existed side by side in the same man, while he, as a sort of third party, looked and worried about them, trying to decide which one of them was his real self. He thought he ought to be one or the other altogether and he tried to choose between the and the trinity became a unity. Dr. Sids claims to have found out how to get at a man's subconsciousness and to have produced an absolute cure, as in the case of other patients.

The condition in which Rev. Mr. Hanna was brought on by an accident. He was 25 years old when he met with the accident. All the physicians that had to do with the case and those of his acquaintance who called at the institute testified to his intellectual keenness, his unusual abilities and his high aspirations. He had strong will power and held himself in perfect command. He was a university graduate. His family history was excellent, his parents and grandparents on both sides being vigorous and healthy.

On April 15 last year he fell from a carriage and was unconscious for two hours. When he came to he was as a babe just born. The accumulation of experience gathered from the time of his birth to the time of the accident had disappeared. He had lost the power of voluntary activity; he did not know anything of his own personality, nor could he recognize persons or objects. He had not the slightest conception of objects, of distance or of time. Movements attracted his involuntary attention and he followed them with his eyes just as a babe does. He liked to have them repeated, but of anything else he did not take notice. He had lost all comprehension of language, all sense of orderliness. Apparently his brain was as free of thoughts, impressions, ideas, memories as that of an infant.

HAD TO BEGIN AGAIN.

So he had to learn all over again. He soon regained the use of the voluntary muscles from involuntary movements and instruction. He learned to use his arms and legs in walking and in working. He learned to know objects and their distance. He gave up trying to reach an electric light bulb twenty feet away or to take hold of his own image reflected in a mirror. Rapidly he learned to distinguish what was right in the way of eating. He discovered that the core of an apple was a disgusting thing to throw away and that he should eschew the seeds. He learned to discriminate between oranges and soap as food. His mental power was intact and his strong intelligence made learning easy for him.

In a few weeks he had a fairly clear idea of his environment, and soon he could talk a little. At first he imitated the words and phrases he heard, thinking this would help him make his wants known to others; then he dropped this method, and by a systematic imitation of words in connection with the objects they indicated the patient learned again to speak. More slowly he learned the meaning of words, and he began to read and to write. He continued to learn of those of a child that as yet had slight knowledge of form. One noteworthy thing about his writing was that he could make the characters as well with one hand as with the other. He had become ambidextrous. Before the accident he was not.

Once he had a new idea. He held to it with remarkable tenacity. He remembered everything that anyone told him down to the minutest details. He had a keen appreciation of beauty, he shuddered at the sight of ugliness or of deformity. Hanna was delighted. His temper was sweetly even and patient. He was absolutely pure in mind. His one deficiency was the scantiness of his acquired material—of his experience. The commonest acts of every-day life were a wonder and a mystery to him. But he had a great desire to learn and was most inquisitive. He had a sense of number and of form, with admirable powers of inference, of distinguishing fine points and of carrying on long and complicated trains of reasoning. Before he had learned fractions or anything of geometry he managed to solve fractions or complicated problems by his mental ingenuity.

HIS REBORN EASILY.

Through his scholarly attainments and his higher scientific and linguistic acquisitions were gone from him to all intents as absolutely as though they were the property of another person, the machinery of his mental processes was in splendid working order. In a few weeks he had learned to speak fluently and correctly. He passed through the stages of development of an infant. He traveled the same route, but his pace was swift. Years were as weeks with him.

His fine intelligence convinced Dr. Sids that Mr. Hanna's former personality still lived—that the accident had not crushed it to death, but rather had dissociated it from the rest of his consciousness; hidden it away, so to speak, in a subconscious depth, where it exerted a great influence on the new personality of the patient.

The doctor began to tap this subconsciousness. He began with dreams. Every morning he asked his patient to recall the visions of the preceding night. "I have two kinds of dreams," said

Mr. Hanna. "Some are clear and others are not. I can recall those that are not, but I cannot see them well while I can see the clear dreams perfectly well even now."

"The distinct dreams were the common-place dreams of every-day life, of no importance for the doctor's purpose, but the indistinct dreams were significant. They were glimpses into the patient's subconscious existence, where lay the memories of his former life. Subsequent inquiries proved them to be so. The patient did not recognize them as past experiences. To him they were extraordinarily vivid dreams, or visions that came into his present life without any hint as to their source. He recalled the pictures in his dreams, the incidents and the names of persons. These arose from his split-off subconscious self, wherein lay the memories of twenty-five years of life. He tried to build them up into an intelligent idea, but within the narrowed circle of his new life, comprising a much smaller field of experiences, they were not so clear. For the pictures to rest upon. The proper names, for instance, that he thus recalled were without significance to him. His parents or his friends recognized them after, for they had the advantage over the patient in knowing something of his past life.

EXPERIMENTING WITH THE PATIENT.

Besides investigating the patient's dreams Dr. Sids tried to get him to characterize as "hypnotization." This was in the case of other patients. He asked Mr. Hanna to close his eyes and then to keep as quiet as possible, without, however, making special effort to remain still. While the patient sat thus, or perhaps lay, the doctor had someone read or sing, and asked Mr. Hanna to attend to the recitation. The entertainment over, he would ask the patient what thoughts had come to his mind as he listened.

Dr. Sids says that at such times his patient would recall names of places and of persons, and phrases, sentences, whole paragraphs even, from books to which he had never been exposed, and in languages to which he was strange and meaningless to him. Indeed, the flood of memory frightened him occasionally. He said it seemed to him as though someone else had control of his tongue.

The result of these experiments was so gratifying that the doctor called in Dr. Goodhart to assist in re-establishing the link between the former life and self-consciousness of his patient.

The two doctors sat by the patient's bedside watching for dreams. The first night they were not successful, but the second night they did better. Dr. Goodhart took notes and Dr. Sids instantly stated himself by means of questions into the patient's mind and led him on to reveal the inner working of his subconscious mental conditions. The patient acted and lived through experiences he had forgotten long before. He did not know at all what Dr. Sids was doing, but, as if answering his own thoughts, he told of that life which in his waking state he knew nothing about. In this way the doctors learned whatever they desired about Mr. Hanna's subconsciousness and discovered that his amnesia had to do with his self-conscious waking personality only.

A week later they took him to the Pathological Institute, where, under the influence of psychic and physiological stimuli, he fell into a state of double consciousness or double personality. The old memories rose in the full light of the upper consciousness instead of in the form of dreams or semi-trance states. The primary state included the patient's whole life up to the time of the accident; the secondary state dated from the time of the accident and experience obtained in that state.

HIS "STATES" WERE SEPARATE.

Whatever he did in one state he did not remember in the other state—he did not even suspect its existence. He had to go back into that state and then his memory was normal. Complete amnesia separated the two states.

When Mr. Hanna awoke one morning and remembered who he was, he did not remember anything of what had happened since his accident, but he did not understand it. He was. He recalled his brother, who told him he had been ill, and that he was now with friends in the best hospital for his case in the whole world. He took his brother's word for it, and did whatever the physicians asked him to do, with implicit confidence and without a word of protest.

When Dr. Sids found that sleep was the bridge his patient crossed to reach his other consciousness he thought out a scheme to bring about a cure. He had Mr. Hanna do things that would induce sleep; incited him to fatigue himself in various ways.

Whenever Mr. Hanna was when he went to sleep, he always awoke in the other. By increasing the frequency of these naps he was able to shorten their duration, until finally the patient passed from one state into the other without going to sleep at all.

Then a strange thing happened. Mr. Hanna discovered a third personality—one that was conscious of the other two and yet distinct from them. He could recognize each as belonging to him, and he fancied he would have to be one or the other. He saw that the two were different in many ways, and he tried to decide which he would rather be.

Then he found that he could not choose. His third personality, which naturally was very weak at first, suffered intensely under the strain. It tried to get rid of one and to become the other, but it could not get rid of either. Mr. Hanna says the agony he endured is beyond the power of any words of his to express. But as the days passed and his third personality gained strength it grasped the situation and his suffering abated, until finally all three consciousnesses merged into one, and Mr. Hanna was a well man, physically, mentally, and to-day he is doing his work as regularly and as efficiently as ever.

CASE OF A YOUNG WOMAN.

Dr. J. Leonard Corning of New York, describes in the Medical Record a patient of his who had three personalities. She puzzled him for a long time, while he was covering reams of paper with notes, for though he was familiar enough with cases of dual consciousness

she accumulated in this instance data that demanded a more comprehensive arrangement than any theory of "two" admitted. So he went one better and said let us call her "three." Then she became in some measure understandable.

Her personality had disintegrated—split up actually into three distinct fields of consciousness. Each field was a memory group by itself, while lapse of memory marked the cleavage between them as walls separate adjacent rooms.

The patient was a married woman. Until she was 4 years old she was perfectly healthy. Then she had meningitis. She was unconscious during most of her illness. When she recovered her parents noticed a marked change in her disposition. Her bright, happy nature was frayed and changed into one that was frigid, self-centered and willful. She showed cunning, but not judgment. If thwarted she burst into violent fits of anger and fought furiously. She was fickle. Overgrown to a playmate one day, she would snub her next. At school she frightened the other children who soon learned to keep away from her altogether. She was not stupid, but she made small progress in her lessons because she would not put her attention to the work of learning.

Study made her head heavy, she said. Then if she was urged to persist, she became pensive, taciturn and morose. She grew up and in her 34th year married, but her disposition did not change. One day, however, she rolled over backward out of a phaeton. The fall did not break any bones, but it bumped her head pretty hard, so that she had pain for some weeks. For months after the accident she showed the hysterical symptoms that frequently come after a physical shock or wound. She would cry, "I am abandoned by everyone. I shall never recover. They want me to die." paying little heed to those who spoke to her to soothe her or to find out what the matter was. She talked of suicide and said "only the dead are happy." Her eyes would be wide open and her features pinched and drawn. She would lie awake at night in a state of intense dejection. Dr. Corning put her to sleep with a hypnotic and after seven hours' unconscious rest she said she felt "much brighter." She went to the doctor's office looking actually joyful. He congratulated her, said he would give her the medicine he gave her the night before and had such good effect. But she was not quite cured at last accounts.

Dr. Charles L. Dana of New York, had an interesting case which he wrote about in the Psychological Review. The patient was a young man of excellent habits and general good health, who had come near dying of illuminating gas. He had gone to bed in a room in which there was a leaky pipe. In the morning his father found him lying in bed with his eyes wide open, his lips blue and his face livid.

His father called on him and brought him around. To a clergyman who called in the afternoon he talked rationally, though not very clearly. Later he was delirious and for several days his mind wandered. Before his illness he had planned a trip to Washington and in his wanderings he worried about his time table. Four days after his injury he tried to read a newspaper upside down, but without success. On the eighth day his father took him to Granger's sanitarium. Though he had shown signs of mania he went without making any trouble.

The next day he awoke much refreshed, the symptoms of mania all gone, but he did not know who he was. In fact he knew very little indeed. A few of the simplest words and something of a few of the most familiarly shaped articles about him. "He knew how to dress himself and how to eat, but he did not know his father, mother, sister or fiancée. He felt that they were different to other folks, but he could not understand why. He enjoyed being with his sweetheart, but the reason was a mystery to him. He learned words quickly, but having a German accent. He took kindly to figures and learned to do sums quickly. He had had some knowledge of billiards before his illness, but, unlike most folk, his new game was vastly better than any he had played in times gone by. He took to mechanics, to drawing and to carving too, things he had been particularly deficient in formerly, and attained much skill with his tools and pencil.

About six weeks after his illness he picked out a tune on the banjo. He had played before, but he did not know what it was now, nor how he came to pick it out. He sang several songs to which he accompanied himself on the banjo, but he did not remember anything about them.

Once Dr. Dana hypnotized him, telling him to think of several things at a certain time at 4 o'clock the next day. The last of these things was to recall his past. As the time approached he did all but the most important thing. He knew he had not filled the entire order and said: "Dr. Dana told me to do one thing more, but I do not think what it was." Prof. Dana, who was at the time, suggested that the young man should read old love letters and repeat the prayers of his childhood, but neither of these acts appeared to be of service in bringing anything to his patient's past life to his mind.

By this time he was able to go about alone a great deal. He went to his office, but he did not recognize anybody or anything there. Finally, just three months after the asphyxiation, he called on his fiancée. He acted queerly and she thought he was worse; and when he left for home he was drunk. On the way he complained that one-half of his head was pricked and felt queerly. Then his whole head pricked and he became dull and sleepy. He went to bed as soon as he reached home and at 11 o'clock awoke his former self, but the last three months were blank. The next day he resumed his place in his office and everything seemed to him as it had been.—Chicago Chronicle.

"The Watsaka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watsaka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

"The Molecular Hypothesis of Nature." By M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office.

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A GREAT SEER. Marvelous Feats in Mind-Reading.

THEY ARE PERFORMED BY THE TURKISH VIOCONSUL—HE READS THE THOUGHTS OF WILLIAM K. VANDERBILT, AND IS OFFERED A LARGE REWARD.

A week or more ago Khalidah, the Egyptian, was demonstrating his gifts of telegraphy at Miss De Forest's home in West Tenth street, and it chanced that William K. Vanderbilt was one of the guests.

"If you can tell me," said the millionaire, "what I am thinking of at any given time I will pay you one hundred dollars."

"I do not wish your money, Mr. Vanderbilt," said the Easterner, who is wealthy and does not pursue the cult as a means of livelihood, "but if you will give me your hand and concentrate your thoughts upon some event that has transpired in your life, not necessarily connected with it, I shall certainly tell you what that occurrence was."

The millionaire and the mind-reader clasped hands. Khalidah, for perhaps twenty seconds, knotted his brows together and gazed intently at his subject.

Then he said with a smile of triumph: "Mr. Vanderbilt, you were thinking of the assassination of Abraham Lincoln. Am I right?"

MARVELLOUS NAME READING.

Mr. Vanderbilt seemed almost dazed for an instant and then said: "Absolutely right. How on earth do you do it?"

"I cannot explain," said Khalidah. "I think very hard, concentrate myself in your thoughts, make myself invisible to your mind—then it comes like a face seen in a mirror. I see your mind, I feel your thoughts."

Tall, slender and graceful, with broad shoulders, a long, typically Egyptian face, every feature straight and clean-cut, a head large, broad and deep, covered with hair of midnight blackness, parted in the middle and falling in picturesque disorder over his white forehead, great black restless eyes which shone out from underneath straight black eyebrows, long armed, with narrow slender white hands adorned each with an Oriental ring of value, attired in faultless evening dress of the smart world of to-day, with the charming ease of a man perfectly at home among people of the world, Khalidah explained to his anxious guests that he should attempt to give them a few tests of his ability to read the mind of another.

"There is nothing mysterious in what I shall attempt to do," said he; "no trickery. I cannot possibly know what you may chance to think about. I never saw any of you, except on host and his brother, before last night, my life to my knowledge. I do not know your names even."

"But I shall try," he added, smiling and showing a double row of fine white teeth, "to tell each of you, Christian names, your friends' names, some of your thoughts, and to do many things to amuse and interest you."

Approaching several of the ladies, Khalidah said, with a smile: "Now, if you will be kind enough to tell me when you were born I will tell you your name—your first name. Oh, no, no, I don't mean the year you were born, just the month and the day."

He began with the hostess, who said that her birthday was in June. Stepping back, he wrote the month and day on a sheet of notepaper, together with some queer Arabic figures; then, looking up quickly, said: "Florence. Is that right?"

READ VANDERBILT'S MIND.

A little sally of applause greeted this clever answer. Then he turned to another lady and said apologetically: "Perhaps I may not do as well this time, but won't you tell me your birthday?"

"September 6," "And what is the first letter of your given name?" "E."

"All right. Let me hold your hand a moment. Now spell it to yourself, just as if you were writing M-a-r-y, so." His black eyes sparkled and the veins in his forehead were plainly visible as he held the tips of the lady's fingers. He turned his head aside so that there was no suspicion of lip-reading on his part.

"E-t-o, no, no," he said, "that is not right. Etta—that is a peculiar name," murmured he, "it is not a full given name, but a diminutive." "Quick as a flash Khalidah called out, 'Etta; that is your name.' He was right.

Turning to another lady, without touching her hand, Khalidah said: "Won't you please think of some one living or dead, and tell me his or her birthday? Don't tell the letter; give me no letter at all—just the day of the month."

"July 10," "Henry," responded Khalidah, with marvellous quickness, "and I think he was your brother, but he has long been dead."

Again Khalidah was precisely correct. The lady's brother had been dead almost a score of years.

"Now let me try something else," continued Khalidah, going over to an es-critoire and taking up a package of notepaper. "Will some one write down three figures, like 991?" One of the gentlemen did so. "Now reverse the figures," said Khalidah, "like 991-199. Can you subtract them now?"

After the numbers were written down, reversed, and the subtraction made Khalidah said: "Hold the paper close to your chest, and I will tell you the last number you put down."

"Four ninety-four. Is that correct?" It was, as every one who followed the formula as Khalidah gave it agreed. This feat was repeated several times. Khalidah almost invariably giving the correct answer.

KHALIDAH HAS HARD WORK.

The excessive mental strain the man had undergone was quite apparent in his features, the perspiration glistened in his hair, and he mopped his forehead and rested for a few moments. A little bit later, when he was called upon again to entertain Mrs. Anyon's guests, he did some wonderful feats in hidden message reading. For example, one gentleman, at Khalidah's request, took up a sheet of note paper, tore off a strip and wrote this message: "Will you have a Manhattan cocktail?"

A blackboard at school, but don't move your lips.

Khalidah grasped the forefingers of the gentleman's left hand in his left hand, while the two right hands were pressed to their two respective foreheads. Then he said with a laugh: "Ah! You ask me a question. I do not drink, but I will tell you what you said. You say: 'Will I take a Manhattan cocktail?'"

Again a ripple of laughter and congratulations followed the successful performance of the feat. Turning to another gentleman on the opposite side of the room, Khalidah said: "You write something, and I can tell what you wrote, but do you want me to say it right out before all of the ladies and gentlemen?" The writer of the sentence blushed, but said: "Oh, yes, speak it right out."

LEND ME A "FIVE-SPOT."

Then said Khalidah, with an amused smile, "The gentleman has asked a question. He says would I lend him a five-spot—what you call a V. Eh?" After a little general conversation one of the gentlemen said he had witnessed the celebrated Washington Irving Bishop do some of his wonderful mind reading feats in Liverpool. Khalidah caught the name very quickly and said: "Yes, yes, Mr. Bishop was very clever. A wonderful man; but I will try to see if I can do in a modest way some of the things he did. Will you confer among yourselves and think of something you want to do next?"

One of the gentlemen whispered to another: "You go and garrote the doctor." This was a very hard feat, and somewhat similar to those Bishop used to practice, but the doctor alluded to perhaps unconsciously antagonized Khalidah. For when Khalidah took one of the gentlemen by the hand and led him over to the physician he did not clutch the supposed victim's throat.

A VERY DIFFICULT FEAT.

Khalidah hesitated. Then he removed the doctor's eyeglasses string from around his neck, and next his cravat, using the subject all the time. It was plain that Khalidah knew that the subject whose hand he held was thinking about doing something to the doctor's throat, but as the doctor afterward stated, after his eyeglasses and cravat were removed, he willed himself as strongly as possible against any other indignities and kept repeating, "You will fail! You are confused! You cannot do this!"

Great beads of perspiration stood out on Khalidah's forehead, his muscles twitched, and he still persisted in holding the subject's hands and fingers in proximity to the physician's throat. At last he took the subject's other hand and put the whole ten fingers around the physician's throat.

This feat provoked unstinted praise from every one. Khalidah then said, "It is very hard to do this with some people. I could feel that the doctor was not helping me; in fact, that he was opposing me, but the subject kept his mind so intently on the movement to be performed that at last we did it, didn't we?" turning to the gentleman, "didn't we?"

"Let me see if you are not more sympathetic," said Khalidah, addressing the hostess's sister. "Think of something you want me to do, some feat like putting out a lamp and relighting it." After a moment's thought the lady said: "Very well, I am ready." Khalidah took her hand, and gracefully led her around a table in the library over to a bookcase, slid back the door, leaned over, picked up a pocket kodak, crossed the room, and placed it on the mantelpiece.

KHALIDAH DRAWS PICTURES.

This was not all. Khalidah performed a still more marvellous act. Going to Mrs. Anyon, whom he had never met in his life, he said, "I think you are a literary woman. Won't you take a book and pick out a word you want me to find?" Mrs. Anyon went to a table, opened a volume, and carelessly turning the pages, stopping a moment to glance at a word, fixed her mind upon an adjective of four letters, which she marked on a card, picked up the volume and going over to a lamp, with the book in his hand, rapidly turned the pages, and then walked back to where Mrs. Anyon was seated. Taking the index finger of her right hand, he held it an inch or two above the page, gradually lowering it to about the middle, when he put her finger exactly over the word she had chosen, and which she had persistently kept in mind. "That is really wonderful, Mr. Khalidah," she commented. "Won't you repeat it?"

After supper Khalidah did the most marvellous feat in his extensive repertoire. He said to the hostess: "I am not an artist, but I will draw a little something for your amusement. Will you think very hard of some distinguished person? Try to picture before your eyes his or her profile, and do not stir from where you stand."

Then Khalidah, with wonderful facility, drew the prominent nose and inevitable big turn-down collar that were the distinguishing characteristics of the late Mr. Gladstone. And the doctor confessed he had had the Grand Old Man in mind.

"I do not feel as fresh as I did earlier in the evening," continued Khalidah, turning to Mrs. Mortimer, the well-known artist, who happened to be one of Mrs. Anyon's guests, "but you have a very good eye. I think I could draw a picture for you."

A PICTURE OF GLADSTONE.

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"I do not feel as fresh as I did earlier in the evening," continued Khalidah, turning to Mrs. Mortimer, the well-known artist, who happened to be one of Mrs. Anyon's guests, "but you have a very good eye. I think I could draw a picture for you."

"I certainly wish you would," responded Mrs. Mortimer. The artist said afterward that at first he had in mind Grover Cleveland, but he thought Richard Croker would be a harder profile for Khalidah to draw, so he changed the current of his thoughts from Princeton

N. J. to the Democratic Club, New York.

Khalidah was clearly puzzled by this change of thought, and hesitated a long while before putting pencil to paper. Meanwhile he held Mortimer's left hand in a vise-like grip and looked steadily into the latter's eyes, and then down at the carpet. Slowly and with infinite pains Khalidah began to draw the profile of Richard Croker. The square-set jaw, the massive neck, the firm lips and general appearance of determination and defiance were all brought out with accuracy.

In response to requests from several of the ladies Khalidah drew other profile portraits, including a rare photograph of Sarah Bernhardt which the actress had given to Mrs. Anyon in Paris years ago. The actress is leaning forward in this picture, with lips open, as if uttering a loud appeal.

Mrs. Anyon said that she had set her mind firmly on this open-mouth feature of the picture which she possessed. Khalidah puzzled over this picture for some little time, drawing nose, lips and chin several times before he could convince himself that the mouth should be left half-open, if he were to reproduce the picture Mrs. Anyon had in mind. But at last he did so, to the delight of every one. Then Mrs. Anyon asked him if he would tell her what she was thinking of, as he said he had done at an entertainment recently when Mr. Vanderbilt and a number of others were participants in one of these exhibitions.

"Well," he said, obligingly, "you think of some event in your life that made a very vivid impression and I will try to tell you what it was."

Once more he held the subject's left hand finger-tips in his and told her to concentrate her mind as strongly as possible on the particular event she wanted him to name.

"You are thinking of a birth," he said.

"Oh, no, I am not," responded Mrs. Anyon.

"You must be," he reiterated.

"But I am not. It is something entirely different."

"Well, then, it was something very dangerous—an accident, perhaps." After a few moments' pause he said: "You are thinking of the Chicago fire. But you were not thinking of the right date all the time. Your first date was that of a birth."

"You are right, Mr. Khalidah. Now that you speak of it, I always think of a tragic incident connected with a birth that occurred the day before the great fire in connection with that disaster. That thought was in my mind when I gave you the wrong date."—New York World.

TALE OF DECEPTION. In Which a Spiritualistic Fakir Figures.

A STORY ILLUSTRATING THE DEEP CORRUPTION OF HUMAN NATURE, AND SHOWING WHAT SPIRITUALISM HAS TO CON-TEND WITH.

This morning Mrs. Carrie Preble unfolded a tale of deception practiced upon her by a couple, by which she parted company with her diamond ring. After hearing the story of the crime, a warrant was issued for the arrest of a man named Onion, and Mrs. Tabor, upon a charge of petty larceny.

Mrs. Preble is a spiritual medium, who has her rooms in the old post office building, on Fourth street, where she is wont to develop unseen spirits and tell of the fortunes and misfortunes of others, yet she did not have the power to foretell a smart little bunco game upon herself. One day, a couple of weeks ago, Mrs. Tabor called on Mrs. Preble, and assured her that she, too, was in the spiritual business, but cleverly and slyly she was doing by trick and sleight-of-hand. She tried to impress Mrs. Preble that there was no such thing as true Spiritualism, and that the only way to make any money was to practice humbugs upon the people. Mrs. Tabor emphasized the fact that it was only by tricks that anything could be accomplished by way of remuneration in the profession.

Of course, it did not dawn upon Mrs. Preble that this was the first step in the subsequent little trick that was to be played upon her. Thus ended the first interview between the spirit mediums.

The next day a man who gave his name as Mr. Onion called at Mrs. Preble's rooms, and announced himself as a medium, but also said that his work was done by tricks and sleight-of-hand. He insisted that Mrs. Preble must also know some good tricks whereby the public could be gulled. Mrs. Preble denied any knowledge of "trickery," and asserted that her seances were genuine spiritual manifestations. At this Mr. Onion expressed himself as very desirous of obtaining the secret trick of slate-writing, and said he would give \$100 for this knowledge.

Mrs. Preble did not know the secret. Mr. Onion said that there was a woman in this city who could impart the secret, and finally induced Mrs. Preble to go to her and secure the desired information, for which he was to pay \$100.

Acting upon the impulse and desire to turn an honest dollar, Mrs. Preble sought Mrs. Tabor, who wanted \$25 cash for the desired information. Not having any money, Mrs. Tabor agreed to take Mrs. Preble's diamond ring as security for the fee. Mrs. Tabor told Mrs. Preble how to perform the slate-writing trick, which was simply to conceal the slate in her skirts, and to write by moving the limbs.

While Mrs. Preble did not think this to be a very lucid explanation of the great slate-writing trick, she took the knowledge, and when Mr. Onion called the next day she told him that if the \$100 was ready she would give him the explanation of the trick as received from Mrs. Tabor. Mr. Onion did not have the \$100 with him, having deposited the same in the bank, but would bring the money next day, which that day he did not do.

Mr. Onion left, and the next night Mrs. Preble became suspicious, and after putting all the facts together, concluded that Mr. Onion and Mrs. Tabor were conspirators, and acted together in the scheme to rob her of her diamond ring.

Officers Ash and Maley succeeded in arresting Mrs. Tabor in a lodging-house on K street, in a room bearing the rather significant number of 13. It is asserted that Onion is only an alias for Tabor, and that the man assuming that name is no other than her husband.

It appears that he has been working as a painter, but that before the officers could reach him, he doubtless having "got wind" of the form which the wrath of the defrauded fortune-teller had taken,—Sacramento (Cal.) Bee.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

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If you suffer from Epilepsy, Fits, Spasms, Spells, Falling Sickness, St. Vitus's Dance, etc., have children, relatives, friends or neighbors that do so, or know people that are afflicted by New Discovery, Epileptide, will PERMANENTLY CURE them, and all you are asked to do is to send for a FREE Bottle and try it. It has CURED thousands where everything else failed. (Do not miss this Illustrated Book, "Epilepsy Permanently Cured," FREE. When writing, please give name, AGE and full address. All correspondence professionally confidential.)

W. H. MAY, M.D., May Laboratory, - 34 Pine St., New York City.

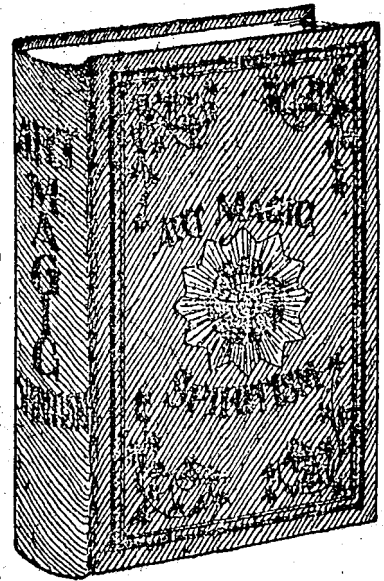
491

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid



# HERE IS OUR PREMIUM BOOK.

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an exact picture of the cover title of the book that is premium for and most in Spiritualist published in This cut is third of the of the book printed on paper and pages in all, but as a pre be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.



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## ...GENERAL SURVEY...

### THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

#### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be extended for those who differ from you.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

The Church of the Soul will hold meetings under the ministrations of Mrs. Cora L. V. Richmond, pastor, in Kimball Hall, 243 Wabash avenue, every Sunday morning at 11 o'clock. Sunday school in the same place at 9:45 a. m.

E. W. Sprague writes from Port Washington, Ohio: "We have had a revival of religion. We held two meetings here. Last evening Mrs. Sprague held a seance which was grand. There were thirty persons present. All but five or six were new beginners, never having sat in a circle before. She gave nearly all readings, giving many tests to each, and every test was recognized. The town is situated from center to circumference, and Spiritualism is the topic everywhere. We return to Alliance to-day to fill our place there tomorrow. Oh! for practical organization that we may reach every town and every hamlet in the United States. The people receive the truths of Spiritualism gladly as soon as they understand it. As Spiritualists we ought to unite as one person and work in a practical way to bring our beloved religion to all. Your paper has prepared a number of persons in this place for the manifestations and teachings that we brought them."

N. Frank White, an old Spiritualist and lecturer, writes from the National Soldiers' Home, Va.: "Since your kind publication of Bro. Bacon's appeal for me in my distress, which appeal was responded to by several of your readers, I have been very sick indeed, and unable to answer their kind responses, as I intended to do; indeed unable to write at all until now, and that briefly. I have a comfortable place to sleep and food, such as it is, and I trust I may finally worry through in spite of my age (seventy) and come out all right. Will you kindly, through your columns, thank for me collectively those who have not forgotten an old worker in our glorious cause and assure them I will personally respond to them all just as soon as I am able, if I get to that condition. Shall send a duplicate of this to the Banner of Light and the Light of Truth, who, with you, published the appeal of Bro. Bacon. My address now, please say, is simply National Soldiers' Home, Va. Co. B."

H. W. Henderson writes from Lawrence, Kan.: "The Spiritualists of Douglas county and Lawrence, Kan., celebrated the fifty-first anniversary March 31 and April 1 and 2. The speakers were Judge Isaac Farley, T. C. Deuel, Mr. Hammond and Mrs. Lull, of Lawrence. Good audiences were present at all the meetings. Mrs. Hammond's readings were remarkable in their correctness. The Progressive Thinker is our household light."

G. W. Kates and wife will lecture in Lima, Ohio, April 20 and 21; at Springfield, Ill., April 23 and 24; at Grand Rapids, Mich., during May and June.

They have some open time in July they desire to fill in Michigan.

F. W. De Tray writes from Quincy, Ill.: "Allow me through your columns to thank many speakers and organizers who have offered their services to assist in organizing a permanent society in our city, mention of which was made in the Progressive Thinker April 1. Some I have personally answered. We have been fortunate in engaging W. P. Peck, of St. Louis, who commences work in Quincy the first week in May. Let me thank you for the use of your valuable paper. I see it is a power and should be taken by every liberal minded person who can read."

C. D. Lyle writes from Cleveland, Ohio: "We celebrated our anniversary on the 20th of March, with Annie E. Thomas with us as speaker, having two lectures, and between them we had a banquet which we all enjoyed very much. She spoke to an audience of over five hundred people in the evening, and almost every person regretted her leaving us so soon. We have engaged for the present month Mrs. Carrie S. Twine. She spoke to a large audience last Sunday evening. We are certain we will learn from her to walk in wisdom's ways. Our vice-president, H. M. French, assisted Mrs. Twine in giving readings. Following Mrs. Twine we have Prof. W. M. Lockwood engaged for May. We bespeak a royal welcome for him."

James R. Smith writes that the cause had been languishing at Stone Bluff, Ind. Through his efforts Dr. H. C. Andrews, of Danville, Ill., visited them twice and delivered addresses with stirring effect; many who did not know what Spiritualism means were much pleased with the lectures and desire more of the same. Arrangements are being made for Dr. Andrews to lecture there again the first Sunday in May.

John A. Bailey writes from Clinton, Iowa: "A number of friends gathered at the beautiful cottage of Mrs. Mc Kiddy, on Mt. Pleasant Park, to celebrate the fifty-first anniversary of Modern Spiritualism. Short remarks were made by some of those present, and the writer was down on the program for a short address, in which he endeavored to show that progress as individuals to a higher unfoldment must determine the progress of Spiritualism for each of us; and while it was gratifying to note the progress of Spiritualism as a movement, yet it signified but little to us as individuals if we did not seek earnestly to develop our own inner divine principles, and each day and year come more in harmony with the higher laws governing our being. Lunch was served, after which we departed for home feeling refreshed both physically and spiritually."

Moses Hull has accepted a unanimous invitation to remain with the First Spiritualist Church of Buffalo another year. His address will still be 350 Normal avenue, Buffalo, N. Y. The only opportunity to get him on a Sunday before June, 1900, is to take him from Mantua, Ohio, on one of the Sundays of June, or the first or second Sunday in July.

Mattie E. Hull has several dates open for June and July; also several dates still open for camp-meetings. Address her at her Buffalo address until May 25; after that, for six weeks, at Mantua Station, Ohio.

Bro. Ambler writes from Waterbury, Vt.: "In this town with a population of about 3,000 there are seven churches, and you can judge of the bigotry and superstition one has to contend with. I have been a Spiritualist for forty years, and have been ostracized by the good church people, and society, so-called, all this time, but it matters not to me. There are a few square-headed Spiritualists in the town who will stand up and battle for the truth at all hazards, and we hope to make an impression on the masses in time. We think you are doing a noble work with The Progressive Thinker in showing up the inconsistencies of the Christian Bible and the damnable teachings it inculcates. As long as I have a dollar The Progressive Thinker and I will travel in company."

"Circle" writes from Shelbyville, Ind.: "Mrs. Alice Gehring, of Indianapolis, has made five visits to our town within the last few months, and we have, perhaps, twenty-five converts to Spiritualism. There are ten of us developing mediumistic power. Mrs. Gehring has been with us the week just passed and we have experienced tests and demonstrations of almost every character. About a month ago we had Mr. Wm. Hart, of Richmond, Ind., for about ten days with gratifying results."

M. B. Little writes from Glen Falls, N. Y.: "We are having regular meetings here in Psychical Hall every Sunday."

Mrs. Helen Temple Brigham, of New York, is with two week-days in each month, and Mrs. Tillie U. Reynolds, of Troy, N. Y., has been doing very effective work here by her able lectures and public and private seances during the past month."

J. Osborne Lunt writes from New York: "On a late Sunday (Easter) I had a great privilege and I consider it great in every sense of the word of hearing Rev. Minot J. Savage deliver his grand discourse on 'Spiritualism.' The Church of the Messiah was crowded; many stood through the entire service to listen to the eloquent words of the discourse. It was a picture as Dr. Savage stood in his pulpit surrounded by Easter lilies and palms and giving his grand ideas on our great truth, Spiritualism. When he gave such a message as I have heard by the flag I tell you truly I think we ought to feel proud. I sometimes wonder what our orthodox brethren in the Fifth Avenue churches of this city think when they see the tide is turning so fast our way, leaving them far back, almost in oblivion. If I were wealthy I should spread Dr. Savage's sermon on 'Spiritualism' from the Atlantic to the Pacific."

Flora Harding writes from Anderson, Ind.: "The Executive Board of the Indiana Association of Spiritualists met at the camp ground near Chesterfield, April 6, to make arrangements for the coming camp meeting. There is indication of much activity. Several new cottages will be built, besides the improvements ordered by the board at the entrance gate, lodging house and grounds. The camp meeting begins July 20 and closes August 28. The speakers engaged are B. F. Underwood, Eva Prunter, Wm. M. Lockwood, Anna L. Robinson, Mary Ellen Lease, Moses and Mattie Hull. Programs will be out next month."

H. H. Scoville, of Chicago, writes: "You undoubtedly know of the burning of the old Hygeia hall, last February, and that the Christian Spiritual Society took refuge in the Washington Hall for a time. Mr. L. G. Spencer, the owner of the old hall, found new quarters for his business at 404 Ogden avenue, corner of Robey street, and being one of the large number of converts Miss Thomas has made to Spiritualism in the past two years, and much in love with her ministry, he fitted up the upper floor of his new warehouse, into a beautiful hall capable of seating 350 people comfortably, and dedicated it to Miss Thomas' use for her meetings, as long as he holds ownership. The dedicatory meeting was on March 8, and the hall was well filled. Every Sunday since witnesses increased numbers. April 9, both afternoon and evening, an audience of over 300 persons was present, the occasion being Miss Thomas' eighteenth anniversary of her spiritual development, and in the afternoon by actual count 353 persons testified to having through attendance on her meetings, and by sitting twice a week at home, Tuesdays and Fridays, for one hour, at stated hour 9 to 10, as she has directed from Sunday to Sunday for four months past, developed mediumship of various phases. Mr. Editor, where in all our land can a better showing be made for the cause? For her evening lecture Miss Thomas took text from Acts 11th chapter, and drew comparisons between Peter's mediumship and the present. Her lecture was as might be expected, largely given to a retrospect of her life as a medium, and very entertaining. The writer dubs Miss Thomas the Moody of Spiritualism, and predicts a continuation of her good work. Mrs. Dr. Caird was present at both meetings, and in the evening gave many tests, all recognized."

Ernest S. Green writes: "The fifty-first anniversary of Modern Spiritualism was celebrated at Scottish hall, San Francisco, by a conference meeting from 12 m. to 2 p. m., consisting of ten-minute speeches by local Spiritualists. At 2 p. m. a test meeting was held in which several local mediums participated. In the evening, Mrs. Sarah Seal and Mr. George H. Logan, who have been for three years ago left the orthodox church and the material and social advantages it enabled him to enjoy, to become an earnest advocate of Spiritualism. I am sure that Mr. Hull will be glad to learn that the seed sown by him while here will not be unproductive, rather will it be watered and otherwise cared for until it brings forth the desired fruit. Spiritualism has received a much needed impetus in Detroit, and as I said before, I am so glad that I wanted to tell you about it."

The Chattanooga (Tenn.) News says: "The Spiritualists of this city presented a handsome appearance last night when Mrs. Prior entered the platform to open her six weeks' engagement in this city. The decorations presented the appearance of an illuminated flower garden, the living green being beautifully set off by the national colors in the shape of bunting and flags, arranged in picturesque blend. As Mrs. Prior entered the auditorium she was greeted by the audience with the strains of 'Auld Lang Syne,' which reception visibly affected the speaker. After the invocation, Mrs. Prior entered upon her discourse proper, 'The Soul's Yearning,' which was one of the most logical and beautifully worded lessons ever delivered before the society. After the discourse Mrs. Prior gave several messages, purporting to come from the denizens of the other life, the correctness of which were in the main acknowledged by the recipients."

Sachem writes from Quincy, Ill.: "Quincy has many true Spiritualists beginning to awake after the blow received in the Orchard affair. There will soon be a gathering of the clans and a grand battle will be fought. There are many noble spirits here, many of long standing; chief among all these I want to call the attention of all to one endowed with a wonderful power that has converted many an unbeliever to the true faith. This person is Doctor Bucher, a graduate of several medical schools. Ere long you will be further advised of the movement here, and that accompanied by an increased list of subscribers for the best of all our Spiritual papers."

John W. Martin writes from Toledo, O.: "The Progressive Thought Society, of Toledo, Ohio, will hold a series of meetings on Saturday and Sunday, April 29 and 30, in the Pythian Castle. President Harrison D. Barrett, of the National Association, will be present and deliver an address at each meeting, to be followed by tests, by Mrs. Dr. Caird, of Chicago; Mrs. Carrie Plith Curran and others. A cordial invitation is extended to all far and near to attend and participate."

Mrs. R. Sheffer writes from South Haven, Mich.: "The Progressive Thought Society, of South Haven, held their anniversary meeting April 2. Many of the old pioneers of nearly fifty years were in attendance. Mrs. Wood, the old veteran worker gave the invocation. A very fine original poem was read by Mrs. Perkins. Mrs. Woodruff gave the morning address which we all enjoyed. She has been our speaker for many years and her spirit seems as young as of old. Short speeches were made by a number of the society, and all were interspersed with music and song by the young people."

The anniversary at Springfield, Mo., passed off most delightfully and successfully. Attendance was very large and the utmost harmony and good feeling prevailed. Sessions afternoon and evening, and a bounteous repast at 6 o'clock, participated in by about 200 persons. The principal addresses were given by Prof. W. M. Allen and Dr. T. Allen; remarks also by A. R. Dixon, J. A. Fox and W. J. Black. The musical selections, both vocal and instrumental, were of a high order, including some exquisite violin solos by J. M. Allen; numerous recitations and select readings; and last but not least, some charming tableaux representing Spirit Mother and Orphan Boy, Death and Immortality, and Mental Liberty.

Geo. F. Perkins, Dubuque, Iowa, wants to make arrangements for lectures in halls or groves this spring. Address at once 409 Arlington street, Dubuque, Iowa.

Joseph Smith, Justice of the Peace, sends a club of subscribers from Smithtown, Pa. He is not only dispensing justice, but aiding in the enlightenment of others.

J. W. Gill writes: "The meetings of the First Spiritual Alliance have been well attended, and last Sunday we enjoyed a feast of good things from the spirit side of life. In the afternoon mediums' meeting, Mr. Will C. Hodge gave a short talk, and was followed by Mrs. Hansen Caffry, Mrs. Vaughan and Mrs. Andrews, who gave a number of spirit messages. In the evening Mr. Frank T. Ripley sang 'Only a Thin Veil' and 'The Spirit World.' Miss Jennie Francis' song was beautifully given, and Mr. Ripley's lecture on 'After Death' was one of his best efforts. Mrs. Hamilton Gill, under control of 'Nannie,' gave some very good tests. Mr. Ripley followed with names and descriptions of spirit friends, and as some of our audience remarked, it was good to be there. The meetings of the First Spiritual Alliance are conducted in a most happy and harmonious way, and therefore meet the approval of Spiritualist, investigator and skeptic alike."

Mrs. Annie Blinn writes: "The Christian Spiritual Church at Kenwood Hall, 4308 Cottage Grove avenue, is progressing finely. Great interest is manifested by the audience, all seats being filled. The cause is being well set forth by Dr. S. P. Cady, tests being given by Mr. H. F. Coates, names being given in full. Sunday evening, April 9, the audience had been requested to bring their own slates for independent slate writing through his mediumship, which they did, writing conjuring on several slates without the medium approaching them. The audience was also addressed by other able speakers, and all felt they had enjoyed a real treat."

G. L. B. writes: "My aunt, Mrs. W. H. Calvert, requests me to tell you that she received your book, Art Magic, all right, and thinks she will be as much pleased with the contents as she is with its attractive appearance."

Lily M. Thiebaud writes: "Rev. M. J. Savage says: 'I have never been able to call myself a Spiritualist, because there are so many things connected with Spiritualism in which I do not believe, and which I look upon with disgust, that I have never been willing to wear the name.' Now, we cannot help smiling at this lame excuse. 'People who live in glass houses should not throw stones.' Why, the church is full of frauds and things that disgust us! We see with sorrow and shame the frauds and 'self-seekers' that creep into our ranks. We hope that many of them will some day have learned to be true and unselfish. In the meantime we are glad to see Mr. Savage's book, Art Magic, to point out that otherwise might not hear it. It is all right that heretics do not join us in name to-day; the truth is what the people need, no matter what it is named. It is an encouraging sign to see noted preachers forced to tell to people about Spiritualism."

A. V. B. writes from Detroit, Mich.: "For some time Spiritualism has been decidedly unfashionable in Detroit, owing to the several exposures of unscrupulous people who laid claim to mediumship, and even now there is a murder trial in progress which, on account of the defendant's contest with the spiritualistic matter, serves to create unfavorable comment on our cause; but Moses Hull, the apostle of Spiritualism, was here two nights and succeeded in drawing out an enormous audience, composed of the very best people in the city—that is, best in the sense of their social and intellectual standing. He gave them something to think about, too, and I am positive that the seed sown will eventually bring forth much good fruit. I listened last Sunday to Mr. Joseph M. McDonald, a brilliant young man, who, three years ago left the orthodox church and the material and social advantages it enabled him to enjoy, to become an earnest advocate of Spiritualism. I am sure that Mr. Hull will be glad to learn that the seed sown by him while here will not be unproductive, rather will it be watered and otherwise cared for until it brings forth the desired fruit. Spiritualism has received a much needed impetus in Detroit, and as I said before, I am so glad that I wanted to tell you about it."

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(Continued on page 8.)

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

### LIGHT, LONDON, ENG

Love and Wisdom coming upmost in the hearts and minds of men and women. Superstition and ignorance never evolved anything but monotony and sameness. To know the Infinite, then, is to progress in the knowledge of boundless life. To know more and more of the harmonious phases of life is to know more of the Infinite, this is true religion. To know any other God but this Infinite Power of Love is idolatry and spiritual childism. It is by obedience to the laws of life that all things harmonious exist; hence, harmony of being is the highest attainment.

The worship of the sun is now regarded as a relic of heathenism; yet it was the external expression of a grand truth. When mankind was in the childish stage of progress, they intuitively perceived truths which are now lost to the believers in creeds and religions. Sunday—the day sacred to the worship of the sun; the symbol of the seventh cycle or Golden (Sun) Age of the world—is a "heathens' day" which "Christians" have adopted. They have also adopted the pagan sun worship, but they have changed it to the "Sun of God."

Now the sun worshippers had true conceptions of the origin of Divine Power than have the popular religious systems of our day. They realized that all things in nature have correspondence in the spiritual. They saw that the sun was the most potent power in Nature to impart health, to stimulate the growth of the beautiful, and to evolve that which gives joy, nourishment, clothes and shelters man. They worshipped the sun as a symbol of the Celestial Sun (the Divine soul within each living being), from whence comes spiritual health, nourishment, beauty, growth and permanent happiness. They intuitively perceived the thought that the highest spiritual power was itself an essence and formless, and was above all forms, for it evolved them.

Religion is the belief in a spirit whose mercies are over all his works, who is kind even to the unthankful and the evil, who is everywhere present, and therefore in no place to be sought, and in no place to be evaded; to whom all creatures, times, and things are everlastingly holy, and who claims—not titles of wealth, nor severities of days—but all the wealth that we have, and all the days that we live, and all the beings that we are—but who claims that totality because he delights only in the delight of his creatures, and because, therefore, the one duty that they owe to him, and the only service he can render him, is to be happy; a spirit, therefore, whose eternal benevolence cannot be angered, cannot be appeased; whose laws are everlasting and inexorable, so that heaven and earth must indeed pass away if one jot of them failed—laws which attach to every wrong and every error a measured, inevitable penalty, to every rightness and prudence an assured reward—penalty, of which the remittance cannot be purchased; and reward, of which the promise cannot be broken.—Ruskin.

### HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

#### THE LAW OF LOVE.

"The unity of the spirit in the bond of peace," is rapidly becoming something more than a rhetorical phrase, to round a sentence, in a pulpit oration; for it is beginning to manifest itself as an impressive reality in the higher literature of Spiritualism, and of the diversified forms of Occultism generally. Take, for example, an article under the above heading, which appears in the L'Hyperchimie (Paris), the organ of the French alchemists, and every sentiment it contains will be found identical with the teachings of the more elevated controls in all parts of the world, clearly showing "the unity of spirit" which prevails among them, held together, as they are by "the bond of peace"; as also, the perfect harmony of the lessons they inculcate.

### BORDERLAND, LONDON, ENG.

#### TWO HAUNTED GIRLS IN INDIA.

Making certain that some mischievous hands were at work, we collected a few more constables, and scattering ourselves in bushes and ditches outside the house, watched in vain till 11 p. m., for during our stay outside the house stones fell in abundance. On Wednesday, the 28th of April, a number of constables, under two heads, Mr. H. G. L., and myself, went to the house at about 7 p. m. On this occasion we sometimes saw stones thrown at glasses and sometimes actually saw glasses falling to the ground without stones. This aroused our suspicion a good bit. After a short chat with us on the matter, Miss Florallina Burballina said that she would retire, as she was feeling tired. While walking along to her bedroom a medium-sized piece of granite broke a glass close to her with great force.

#### THE SWOON OF THE POSSESSED.

She, nevertheless, retired to her bedroom, and soon after her brother informed us that his sister had swooned on her bed. We went in and found her breathless, speechless, and stiff. After a good deal of trouble we restored her. A few minutes after she again fell into a faint, and was much worse. However, she recovered senses after a long time. On Thursday, the 29th ultimo, Mr. H. G. L. and myself heard that glasses had commenced to break at 12 noon. In course of the evening we went over to Miss Florallina Burballina's house, and there found a large number of constables and head constables ready to obey orders. We asked the young lady how she felt, and her reply was, "As the shades of the evening are falling, I feel a chill sensation in my body and my hair bristling up. I feel curious." From 5 to 7:30 p. m. showers of stones fell, breaking to atoms every window pane.

#### ABNORMAL STRENGTH.

She sat in a chair in a corner of the room, and while talking to us with her usual spirits, suddenly and quietly swooned and became so restless and strong that five men were not able to keep her down. One thing was particularly noticeable, and that was that not a glass was broken when she was in a swoon. A few minutes after she got up from her chair with such force that some of us holding her were thrown aside. She stood and almost shook every one holding her. With our might and main we made her sit down. She sat, her whole body still being stiff as a piece of wood. A few seconds elapsed, and she stood up and gave a deal of trouble and wanted to go outside. One of us asked her why she desired to go out. She gave no reply, and commenced to extricate herself from our clutches. She was then conveyed to her bedroom and made to lie on her cot. She kicked about and used her hands with such force that some were afraid to stand near her. A few minutes after she was removed to her cot a broad pane of glass of the room door fell to the ground, and was smashed to atoms. This glass was not facing the street or the compound, but was the centre glass of this room, which is the centre room of the house. In the meanwhile the constables, sent for a Malayali devil-driver.

### LIGHT OF THE EAST, CALCUTTA, INDIA.

Life is the Supreme One. All living forms, from the ant to the elephant, from the idiot to a Shakespeare, are but countless rays of the one Living Essence that is in all and is All.

We are within the Infinite now; we are in eternity now. We are here in the primary, spiritual school of our eternal existence, learning to spiritualize matter.

The boundlessness of Life is in Love and Wisdom, for in these alone exist endless varieties of evolutions. The monotony and sameness of Life is in ignorance and lust; therefore, satiety comes in the latter state, and weariness of existence is recognized and means the holiest and noblest of Infinite Divine

### Love and Wisdom coming upmost in the hearts and minds of men and women.

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### HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

#### THE LAW OF LOVE.

"The unity of the spirit in the bond of peace," is rapidly becoming something more than a rhetorical phrase, to round a sentence, in a pulpit oration; for it is beginning to manifest itself as an impressive reality in the higher literature of Spiritualism, and of the diversified forms of Occultism generally. Take, for example, an article under the above heading, which appears in the L'Hyperchimie (Paris), the organ of the French alchemists, and every sentiment it contains will be found identical with the teachings of the more elevated controls in all parts of the world, clearly showing "the unity of spirit" which prevails among them, held together, as they are by "the bond of peace"; as also, the perfect harmony of the lessons they inculcate.

### BORDERLAND, LONDON, ENG.

#### TWO HAUNTED GIRLS IN INDIA.

Making certain that some mischievous hands were at work, we collected a few more constables, and scattering ourselves in bushes and ditches outside the house, watched in vain till 11 p. m., for during our stay outside the house stones fell in abundance. On Wednesday, the 28th of April, a number of constables, under two heads, Mr. H. G. L., and myself, went to the house at about 7 p. m. On this occasion we sometimes saw stones thrown at glasses and sometimes actually saw glasses falling to the ground without stones. This aroused our suspicion a good bit. After a short chat with us on the matter, Miss Florallina Burballina said that she would retire, as she was feeling tired. While walking along to her bedroom a medium-sized piece of granite broke a glass close to her with great force.

#### THE SWOON OF THE POSSESSED.

She, nevertheless, retired to her bedroom, and soon after her brother informed us that his sister had swooned on her bed. We went in and found her breathless, speechless, and stiff. After a good deal of trouble we restored her. A few minutes after she again fell into a faint, and was much worse. However, she recovered senses after a long time. On Thursday, the 29th ultimo, Mr. H. G. L. and myself heard that glasses had commenced to break at 12 noon. In course of the evening we went over to Miss Florallina Burballina's house, and there found a large number of constables and head constables ready to obey orders. We asked the young lady how she felt, and her reply was, "As the shades of the evening are falling, I feel a chill sensation in my body and my hair bristling up. I feel curious." From 5 to 7:30 p. m. showers of stones fell, breaking to atoms every window pane.

#### ABNORMAL STRENGTH.

She sat in a chair in a corner of the room, and while talking to us with her usual spirits, suddenly and quietly swooned and became so restless and strong that five men were not able to keep her down. One thing was particularly noticeable, and that was that not a glass was broken when she was in a swoon. A few minutes after she got up from her chair with such force that some of us holding her were thrown aside. She stood and almost shook every one holding her. With our might and main we made her sit down. She sat, her whole body still being stiff as a piece of wood. A few seconds elapsed, and she stood up and gave a deal of trouble and wanted to go outside. One of us asked her why she desired to go out. She gave no reply, and commenced to extricate herself from our clutches. She was then conveyed to her bedroom and made to lie on her cot. She kicked about and used her hands with such force that some were afraid to stand near her. A few minutes after she was removed to her cot a broad pane of glass of the room door fell to the ground, and was smashed to atoms. This glass was not facing the street or the compound, but was the centre glass of this room, which is the centre room of the house. In the meanwhile the constables, sent for a Malayali devil-driver.

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**GENERAL SURVEY.**  
(Continued from page 6.)

J. N. Yakes writes from Grand Rapids, Mich.: "The camp-meeting which opens here in July is the chief and central talk of the city. Already there has been distributed as a starter about 5,000 programmes and pamphlets. A goodly number of church members here are now attending the lectures and tests of F. Gordon White, who is officiating for the First Society here. His words are clear-cut and convincing. Anna L. Robinson preceded Mr. White. Her audiences were large and very enthusiastic. The meetings on the West Side, conducted by Mr. and Mrs. Linsey, are awakening many to think. Brother Winans did a noble work here this past winter with his phases of mediumship. I am convinced that Spiritualism here has a permanent basis and a healthy growth, simply because the leaders and officials are the proper men and women in the right place."

Rev. L. A. Mabey, of Lansing, lectured for the First Spiritual Society of Durand, Sunday, April 9, 1890.

"The Indebtedness of Ecclesiasticalism: A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

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## SUMMERLAND, CAL.

Anniversary Exercises by J. S. Loveland and Others.

The Fifty-first Anniversary of Modern Spiritualism was duly celebrated here, Sunday, April 2, at Liberty Hall, morning and afternoon, and the following programme was rendered: Music by the orchestra. Reading by Mr. Crother. Singing by the choir. Inspirational poem by Mrs. Roff. Lecture by Prof. J. S. Loveland. Song and anniversary poem by your humble scribe. Afternoon service consisted of music and reading of a poem by Prof. Loveland, and lecture and answers to questions by G. D. Parsons. Dinner was served in the hall, and a large number of people. The services in both sessions were interesting and harmonious, and by all who attended pronounced the most heartily enjoyed of any previous year.

Something more than a passing notice should be given to Prof. Loveland's lecture, as it was truly the finest he ever gave here. His oratory is clear and resonant and marked by singular fecundity of thought and eloquence of diction. He traced the growth and progress of the human race to the present attitude of Spiritualism as a factor in civilization, and the rapid spread of its vital truths in the popular and broader Christian denominations, and the ready acceptance of its truths among the intellectual leaders of the Christian teachers, and cited to Dr. Lyman Abbott's recent utterances in the advocacy of spiritual communion. He said further that the signs of the times were hopeful as leading men to know something more of the life before the grave—to penetrate the mysteries of the great hereafter. The signs of the times were distinctly and decidedly indicative of brighter days, when justice and truth and love should banish the hatred and misery that now exist in the hearts of nations and individuals, when peace and progress should reign supreme, when the human race, in short, should recognize and themselves the brotherhood of man and the government and direction of the fatherhood of God.

The lecture was a remarkable effort and deeply interesting, and should appear in the columns of The Progressive Thinker at no distant day, for the edification of its thousands of readers. There are probably few superior minds to-day in the spiritual ranks to Prof. Loveland, and in spite of his advanced years, his well-preserved body, clear, audacious and unimpaired faculties, and spiritual knowledge make him the peer of any among the teachers of our philosophy of Spiritualism.

BISHOP A. BEALS.

Summerland, Cal.

**Searching for Light.**

One of the most serious obstacles in the propagation of Spiritualism is in the low and illiterate type of souls that undertake to represent to mortals the spirit world. Their communications are so trivial, of a gypsy style of fortune-telling, in the mongrel language of aboriginals and murdered English, as to disgust the better class of inquirers after this most of all important subjects.

It seems to me that an ambassador from that sublime and exalted realm should be competent to communicate desirable knowledge, and in such language as to profit as well as please us. Take, for instance, the unsettled subject of the future treatment of the more depraved and vicious of our race, what is their doom and destiny? We go to the Roman Catholic teachers of theology and they tell us of a vast purgatory in which they are corralled and by some process of moral chemistry, they become pure and so good that by masses and money these priests can so them and drag them up to the golden gate guarded by St. Peter, who upon examination will open the gate and let them into the kingdom of heaven.

If I go to the D. D. in orthodox he will tell me there is an awful hell of everlasting torment prepared for them—a lake of fire and brimstone where the smoke of their torment ascendeth up forever and ever, doomed to eternal damnation.

Other teachers of theology affirm with great positiveness that the wicked are actually annihilated.

None of these theories is generally accepted as true in these days of light and reason, yet some method of divine administration must be employed for their restraint, their reformation, and the protection of the innocent, the pure, and the good from the viciousness of the bad. Death makes no changes in the mental and moral quality of human souls. Now, it seems to me that an intelligent and truthful visitant from the spirit-world could settle such a problem and many other kindred subjects of the invisible world.

Milwaukee, Wis. GEO. I. BETTS.

**A COUNT'S VISION.**

Remarkable Case of Telepathic Conception.

I can vouch for the truth of the following interesting case of clairvoyance. A young man named Livio Cibrario, belonging to one of the most ancient families of Turin, while attempting to climb the peak of Montecenis in the Maritime Alps, lost his way, and on the following morning a search party found his body, terribly crushed and bruised, at the bottom of a deep crevasse.

Count Cibrario, the unfortunate young man's father, who was at Turin, and knew nothing of his son's expedition to the Roccamelone, on the night of the accident aroused the rest of the family, announcing, with tears, that Livio was dead. He had seen him distinctly, he said, blood flowing from his battered head, and had heard these words spoken in a voice of terrible anguish:

"Father, I slipped down a precipice and broke my head, and I am dead; quite dead."

The other members of the family tried in vain to persuade the poor count that the ghastly vision was nothing but a nightmare, and the bereaved father continued in a state of anxiety bordering upon distraction till the morning, when official confirmation of the terrible accident awaited him.

This case of telepathy, or whatever name may be given to similar phenomena, is considered all the more remarkable as Count Cibrario is a very quiet, matter-of-fact person and has never suffered from disorders of the nervous system or dabbled in spiritism.—London Mail.

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**Sunday Spiritualist Meetings in Chicago.**

Church of the Star of Truth, Wicker Park, No. 503 West North Avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Linsey.

The Englewood Spiritual Society holds services every Sunday in Hopkins Hall, 623 W. 63rd street, at 2:30 and 7:30 p. m. Lecture followed by spirit messages and tests, by the pastor, Mrs. Lora Holton. Seats free to all services. Good music.

The Second Church of the Soul meets in Van Buren Hall, at 3 and 8 p. m. Address all communications to M. L. Schaeffer, chairman, Clark and Lake streets, City.

The Spiritual Investigating Society meets at 3223 Cottage Grove avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

The First Christian Spiritual Union Society will hold meetings every Sunday at 3 and 7:30 p. m. in Van Buren Hall, Madison street and California avenue. Always good speakers, and test mediums present. Address all communications to Mrs. L. J. Vaughn, secretary, 247 W. Madison street.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 400 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells Hall, 1623 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

The Church of the Soul will hold meetings under the ministrations of Mrs. Cora L. V. Richmond, pastor, in Kimball Hall, 245 Wabash avenue, every Sunday morning at 11 o'clock. Sunday-school in the same place at 9:45 a. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afterwards at two o'clock. One hour is taken for parliamentary drill, after which Oulna gives us greeting through the mediumship of our pastor, Mrs. C. L. V. Richmond. The ladies bring lunches. Supper at six o'clock; tea and coffee served. Evening session called to order at 7:45; questions invited from the audience, answered by the guides; name poems given by Oulna, and other interesting exercises.

Forty-third Street Christian Spiritual meeting will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by S. P. Cady; tests by H. F. Coates and others. All are invited. Good music and seats free.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor.

The First Society of Rosterians, J. C. F. Grumble, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sunday. Seats free to all services!

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 West First street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

The North Side Light of Truth Spiritual Society holds meetings at Schiller Hall, 601 Wells street, second door South of North avenue. Sundays at 10:30 a. m. and 7:45 p. m. and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome for all.

Spiritualist Church of Unity meets every Sunday at 7:45 p. m., at Flynn's Hall, Northeast corner of Robey street and North avenue. Mr. Robert, pastor. Reached by the Milwaukee and electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meets every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1555 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The Spiritual Research Society holds meetings every Sunday afternoon, at 2:45 o'clock, at 323 Wells street (north of Oak street). Conducted by Mr. and Mrs. Carl Wickland.

"The Prophets of Israel." By Prof. O. H. Cornill, of the University of Koebnick. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

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**FAT FOL**



## GOL. INGERSOLL ON "THE DEVIL"

A Remarkable Lecture by the Celebrated Agnostic Divine, Delivered in Chicago, Ill., Sunday Evening, March 19, 1899.

Reported Expressly for The Progressive Thinker, by A. M. Griffen.

Ladies and Gentlemen—A little while ago I delivered a lecture on "Superstition," and in that lecture I took the ground that the Devil was the foundation of Christianity; that the Devil was really the keystone of the arch and that if you took him out the arch fell. I tried to show that demonology was a

brain. As I have said a thousand times every brain is a field where nature with unconscious hand sows the seeds of thought, and the crop depends upon the soil. (Laughter.)

Along the banks of the Ganges wandered Asuras, the most powerful of devils, and they warred against the Devas,

then with the assistance of this master they could change themselves to wolves or to any animal.

This was not simply an idle belief. Within two years, from 1698 to 1800, in one district of France, the district of Jura, over six hundred men and women were convicted of having changed themselves with the

### ASSISTANCE OF THE DEVIL

into wolves. Every one was convicted. Every one was executed—six hundred within two years. Let me tell you one case. A man went hunting; he was attacked by a wolf; he drew his clasp knife in defending himself and cut off one of the wolf's paws; the wolf howling ran away. He picked up the paw and put it in his pocket. I am giving you the evidence that was submitted at the trial. He went home. His wife was sitting in a chair with her arm bandaged. He asked her what was the matter? She had met with an accident; she had accidentally chopped off her hand. Thereupon he pulled the paw of the wolf out of his pocket and it had changed back into her hand. He had her arrested; the evidence was given, and she confessed her guilt (laughter), and thereupon the poor woman was executed.

This is only one instance. I could give you thousands; but there is no time to give the history of this belief in devils. It is sufficient to say that

### IT HAS BEEN UNIVERSAL.

and there was a time when men said that the fact that a belief had been universal was evidence of its truth; but I say to-night that it does not even create a suspicion of its truth. The consequences of this belief have been terrible, beyond the imagination. Millions and millions of men and women, children, fathers and mothers have been sacrificed upon the altar of this ignorant and idiotic belief—infamous and countless homes have been broken up.

Of course the Christians of to-day do not believe in the devils of the Hindoos, Egyptians, Persians or Babylonians. They believe only in the devil of the Jews. They think that these nations created their own devils as they did

### THE COLONEL WAXES ELOQUENT

there is a devil "because father saw one." (Laughter.) They tell their children that the grandfathers know there is a devil, "because grandfather saw one, (renewed laughter), and the devil that he saw purged him."

Some old woman sitting by the fire at night alone, a storm raging without, hears the mournful sigh of the wind and to her it becomes a voice; her imagination is touched, and the voice seems to utter words, and out of these words

### SHE CONSTRUCTS A MESSAGE.

a warning, a threat or a promise. If the words are good she has heard a blessed angel; if they are malicious she has heard a devil; and she tells this to her children and they believe, and afterwards they say that "Mother's religion is good enough for them." (Great laughter.) A girl suffering from hysteria falls into a trance; her visions of the infernal world, the priest sprinkling her pallid face with holy water, and in a very solemn voice he says: "She hath a devil! She hath a devil!" A man utters a terrible cry, falls to the ground, foam and blood issue from his mouth; his limbs are convulsed, and the spectators say, "This is the Devil's work."

They were honest, as honest as they were idiotic. And through all the ages people have mistaken dreams and visions for realities. To them the insane were inspired, epileptics were possessed by devils, apoplexy the work of unclean spirits, and when some poor man had the palsy he was "full of devils."

For many centuries people believed not only in these phantoms but that they had seen them, and so thorough, so vivid was this belief that they made pictures of them. They knew exactly how they looked. They drew and chiseled their hoofs, their horns and all of their malicious deformities and imps.

Now understand, I am not calling their honesty in question nor the honesty of the savages of to-day in question. I admit

### THAT ALL THESE MONSTERS

were naturally produced by monsters. These people believed that hell was the native land of devils; that the Devil was a king, and that he and his imps were the enemies of men, and curiously enough some of these devils were made out of degraded gods; and naturally enough many devils were made out of the gods of other nations, so that frequently the gods of one people were the devils of another.

In nature there are opposing forces, and some of these forces work for what men call good, and some for what men call evil. Back of these forces are the creators put intelligence, design. They could not believe that good and evil came from the same being; so back of

himself; he did not come by chance; he is the handiwork of the

### INFINITE ORTHODOX GOD.

and these Christians are compelled to admit that when God created the Devil he knew exactly what he would do; knew the measure of his success; knew when he made him that he would be a successful rival; knew that he would deceive and corrupt the children of men, and knew that by reason of this devil countless millions of human beings would suffer eternal torment in the prison of pain; and this God also knew when he created the Devil that he, God would be compelled to leave his throne, be born a babe in Palestine and suffer a cruel death. All this He knew when he created the Devil. Why did He create him? Just think, now; think.

It is no answer to say that this Devil was once an angel of light and fell from his high estate because he was free. God when he made him knew what he would do with his freedom, exactly knew what he would do when he gave him liberty of action, and consequently he must have made him with the intention that he should rebel, with the intention that he should deceive the human race. Knowing what the Devil would do when he made him God is responsible for the acts of the Devil, and if he knew what he would do when he made him then the Devil's acts are the acts of God; and there is no escape. No orthodox Christian has ingenuity enough to dig himself out of that cell. (Applause.) He must have made him with the intention that he should rebel, that he should fall, that he should deceive the father and mother of the human race, that he should make hell a necessity and that in consequence of his

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MAKING A TELLING POINT.

ation. Never while I live will I bend the knee to any god, no matter if he is the real one.

### THAT CURSED MATERNITY

with pain and agony, never. (Applause.) To me maternity is the holiest word in our language.

In addition to other curses the serpent was cursed. Why didn't he curse him before? It is wonderful, this God's lack of business sense. (Laughter.)

He cursed the serpent, condemned him to crawl on his belly and eat dust. How he moved from place to place before that time I do not know. Did he walk, fly, or hop? (Laughter.) Neither do I know what his diet had been. (Renewed laughter.)

Now, it will not do to say that this is an allegory or a poem, because that proves too much. If the serpent did in fact exist how do we know that Adam and Eve did? Is all that is said about God allegory, poetic or mythical? Is the whole account after all an ignorant dream?

Neither will it do to say that the Devil, or serpent, was the personification of evil. Do personifications talk? Can a personification

### CRAWL ON ITS STOMACH?

Can a personification eat dust? And if we say that the Devil was a personification of evil we may be driven to say that Jehovah was a personification of foolishness; that the Garden of Eden was the personification of a place; and that the whole story is a personification of something that never happened. (Laughter.) It may be that Adam and Eve were not driven out of the garden, and possibly they only suffered the personification of exile, and maybe the cherubim placed at the gate of Eden with flaming swords were only personifications of police. (Great laughter.) But there is no escape. If the Old Testament is true, the Devil does exist, and it is impossible to explain him away without at the same time explaining Jehovah away.

So, there are many references to devils and spirits of divination and evil, to which I have not time to call atten-

tion. Consequently no devils, no sin; no sin, no devil. If there had been full hundreds and hundreds of years ago, and you and I never would have lived? We are indebted to the Devil for our lives (laughter), if this account in the Old Testament be true, and I now tender my sincere thanks to his Satanic Majesty (great laughter) for the joy I have had in my short life. Let us be fair with the Devil. He was the first one

### TO TELL PEOPLE TO THINK

and try to know something. He was the father of the university. He was always in favor of education, and for six thousand years he has been standing by the Tree of Knowledge and saying to the children of men, "Eat and know good from evil; become as gods."

So, after all, we must be fair with this Devil, treat him honestly.

Now the next question is, Does the New Testament teach the existence of the Devil?

Take the Devil from the drama of Christianity and the plot is gone; there is no connection between the scenes, none between the acts; the whole drama becomes unmeaning fragments, chips, pieces, splinters. As a matter of fact the New Testament is more explicit than the Old. The Jews, believing that



GNOSTIC DEVIL.

Jehovah was God, had very little business with a devil. There was nothing too mean for Jehovah to do himself. (Great laughter.)

The first reference in the New Testament to the Devil is in the 4th chapter of Matthew, where we are told that Jesus was led by the spirit into the wilderness to be tempted by the Devil. It seems he was not led by the Devil into the wilderness, but by the spirit, and that Spirit was in the form of a dove when the voice was heard, "This is my beloved son in whom I am well pleased." That Spirit and the Devil were acting together in a kind of pious conspiracy, and in the wilderness Jesus fasted forty days, tempted by the Devil. The Devil then asked him to turn stones into biscuits; and he then took him to Jerusalem to the pinnacle of the temple and tried to induce him to leap to the ground. He took him to the top of a mountain and offered him all the kingdoms of the world if he would fall down and worship him.

Now, the question is, did the author of this account believe in the existence of the Devil, or did he regard the Devil as a personification, or is it an allegory, a poem, a myth, a parable or a lie? Was Jesus tempted? If he was tempted, who tempted him? Did anybody offer him the kingdoms of the world? If Christ was not tempted by a Devil, then the temptation was a lie. He said that he was divine; how can it be said that he was divine? If these answers, these riddles, were coiled in his own bosom, can we say that he was the son of God? Can we say that he was pure?

Let us be honest and use the little sense we have. I haven't much; it is all I have got, and I am going to stand by it, and I am not going to let any preacher take it away, either. (Laughter.) It is a very small flame that burns in my brain, but I am not going to let anybody blow it out.

In the same chapter we are told that Christ healed those which

### WERE POSSESSED OF DEVILS.

and which were lunatic, and those which had the palsy. A distinction is

made between having devils and being sick, between having devils and being afflicted with the palsy; so you cannot sneak off with the idea that devils were diseases.

In the 8th chapter we are told that people brought unto Christ many possessed with devils. Oh, you have no idea how thick devils were in Palestine in those days. (Laughter.) Yes, sir, nobody could open his mouth without in went a devil. (Renewed laughter.)

### FROM HOGARTH'S RAREE SHOW.

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COL. ROBERT C. INGERSOLL.

necessary part of orthodox Christianity, and that to give up the Devil

### WAS TO THROW AWAY CHRIST.

Several ministers had the goodness to answer me; others had the goodness in short interviews to give their opinion, and some were honest enough and stupid enough to say that they believed in the existence of the Devil; and some were dishonest and "spiritual" enough to say that all allusions to the Devil in the Bible could be easily explained by saying that these devils were personifications of evils. Others were not quite sure whether there was a Devil or not, and proceeded to tell what others be-

lieved without saying what their convictions were. But one good man and a kind man said that he believed in the Devil, an actual, living, personal Devil, who was attending to business (laughter); and that all the evidence that he needed to convince him of the existence of this devil was furnished by my life and my lectures. (Renewed laughter.) He undoubtedly was a good man; and when I read these sermons and these answers, in spite of myself there came into my mind a line from Heinrich Heine: "Christ rode an ass, but now asses ride on Christ." (Great laughter.)

Now, the questions are, first; where did the idea of the Devil come from? Second, does the Devil really exist? And third, do the sacred scriptures teach the existence of the Devil and of unclean spirits? And fourthly, whether this belief in devils is a necessary part of what is known as "orthodox Christianity?"

### Now, where did the

idea that a devil exists

come from? Where did man get it? How was it produced?

You must remember that fear is an artist; fear is a sculptor, a painter, and fear is the most wonderful dreamer. You must remember too, that among all tribes, among all nations, some persons were the sport and prey of natural phenomena; some were struck by lightning, the bosom blasted and the child left motherless; some were devoured by earthquakes; some were seized with the burnings and freezings of fever; some were overwhelmed by volcanoes, by rivers of fire, and our poor ancestors thought, and naturally thought, that all this was the work of some malicious intelligence.

OF SOME FRIGHTFUL FIEND,

of some enemy of the human race; and this was a natural result of the facts in nature, upon the undeveloped, savage

the good gods; and they were not only the enemies of the gods but they were the enemies of the human race. There, too, were the ogres, the Jakshas, and they were not only enemies of human beings but they devoured human flesh. The Persians turned this exactly around, and with them the

DEVAS WERE THE DEVILS,

not the gods, and the Asuras were the good; and the Persians believed that there was being waged a perpetual war between the good gods and the wicked devils, and many of the Persians believed that the devils of last would be victorious and others thought that finally the gods would stand victors.

In Egypt this god was Set; afterwards they called him Typhon, and he fought the good god Osiris, and he fought Isis, the mother; he fought Horus the babe, and he was the implacable enemy of the human



Now, you cannot say that these people were possessed with personifications of evil and the personifications were cast out. Personifications are not entities; they do not have form and shape, and a personification does not occupy space.

Then comes an account of two men possessed with devils. They came out of tombs and they were exceedingly fierce, and when they saw Jesus they cried out, "What have we to do with thee, Jesus, thou son of God? Art thou come hither to torment us before our time?" And we are told that at the same time, a good way off was a herd of swine feeding, and the devils besought Christ saying, "If thou cast us out, suffer us to go away into the herd of swine." And Christ was good enough to say, "Go."

Now, is it possible that personifications of evil would desire to

#### ENTER THE BODIES OF PIGS?

Is it possible that it was necessary for these devils to have the consent of Christ before they could get into swine? How did they get into the men? (Laughter.) Is it possible that Christ protected the pigs but not the people? (Renewed laughter.) Is there anything sacred about swine? I don't know! I don't know! (Great laughter.)

In the 9th chapter of Matthew there was a dumb man brought to Jesus, and Jesus cast out the devil, and the dumb man spoke. (Laughter.) There are several kinds of dumb devils.

In the 10th chapter Christ gives his twelve apostles power to cast out evil spirits, and when they went on their great mission to convert the world he told them, "Heal the sick, raise the dead, cast out devils." Here a distinction is made between the sick and those possessed by devils. You know for hundreds of years for thousands of years, doctors have said, "Disease." A long war was waged between the two.

What did Christ mean by devils? There was brought unto Jesus one possessed of a devil, blind and dumb—another kind, and the blind and dumb man spoke and saw.

In the 15th chapter the woman of Canaan cried, "Have mercy on me, for my daughter is possessed of an evil spirit." At first he did not come to her; but because he did not come to her people, he came to the Jews looking for lost sheep; but afterwards on account of her faith he cured her.

In the 16th chapter a man brought his son to Jesus. The boy was crazy, he said, a lunatic, vexed, oftentimes falling in the fire and water. Jesus rebuked the devil and the devil departed out of the boy and the boy was cured. Now, did the man who wrote that believe in devils? Did Christ who did that believe in devils?

And then the disciples asked Jesus why they could not cast that devil out. You see that was a peculiar devil. (Laughter.) Jesus told them that it was because of their unbelief, and then added, "Howbeit this kind goeth not out but by prayer and fasting." Couldn't do anything with that kind of devil with a full stomach—nothing. (Laughter.)

So in Mark we read the story about the spirit leading Christ into the wilderness to be tempted by the Devil. The same thing.

Now, was this being, this devil, a real being? Was this spirit, the Holy Ghost who claimed to be the father of Christ, a real being, or was he a personification? Is heaven a real place, or is that a personification? I don't know. Might be asked, why did Christ wish to be tempted by the Devil? I don't know. Was God ambitious? I don't know. Christ was Satan foolish enough to think that he could mislead God? And is it possible that the Devil offered to give the world as a bribe to its creator and its owner, knowing at the same time that Christ was the creator, was the owner, and also knowing that Christ knew at that time that he was the Devil, and

KNOW THAT HE, THE DEVIL, WAS NOT THE OWNER? Is it possible that the Devil lacks sense to that degree that he tried to bribe Christ by giving him his own property? (Laughter.) I don't know.

Is not this story absurdly idiotic? If you think, I mean—forget the old creed, forget the solemn tone of the dear man who knew nothing on the subject, and think. The Devil came to Christ was God and knew that Christ knew that he, the tempter, was the Devil, and yet he tried to fool him. (Laughter.)

It may be asked how I know that the Devil knew that Christ was God. My answer is found in the same chapter. In that chapter is an account of what a little devil said to Christ, or several of them. They said: "Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?" And one little devil said: "I know thee. Thou art the holy one of God."

Certainly if the little devils knew this, the great Devil, king of all, must have had the same information. (Laughter.)

Jesus rebuked this devil and said to him, "Hold thy peace and come out of him." And when the unclean spirit had torn him and cried with a loud voice, he did come out of Christ.

So we are told that Christ

#### CAST OUT MANY DEVILS

and suffered not the devils to speak, because they knew him; and in the third chapter it is stated that unclean spirits when they saw Christ fell down before him and cried, saying, "Thou art the son of God." You see they knew it; the Devil himself must have known it.

In the sixth chapter we are told that Christ cast out many devils and anointed with oil many that were sick. I don't know what good oil would be in working a miracle. It might make it easier. (Laughter.) Here again the distinction is made between those possessed by devils and those afflicted with disease. So the devils were cast out, and given in Mark, for the most part, that we find in Matthew. They brought a boy before Christ, and when the boy saw Christ the spirit "tore him and he fell on the ground and wallowed, foaming," and Christ asked his father, "How long ago is it since this came unto him?" He answered, "Of a child."

And then Christ said: "Thou dumb and deaf spirit, I charge thee, come out of him; enter him, and be no more." What is the use of speaking to a deaf and dumb spirit? (Laughter.) He couldn't hear. Well, that is another of the mysteries. Then the disciples asked why they could not cast him out, and he gave the old reason that they could not get them out except by fasting and prayer.

Now, is there any doubt about the belief of the man who wrote that account? Is there such a thing as a dumb and deaf devil? If there is then a devil is organized, being, organized on a physical basis. He has some means of hearing; he has vocal chords, organs of speech, and when they got out of order he got dumb, and when his ears got wrong he was deaf; but he was a physical being. Now, it is not the ear that hears; it is the brain. So these

DEVILS MUST HAVE HAD BRAINS, ORGANIZED BEINGS. You could hardly say that a personification is deaf and

dumb, you know. You would not refer to a parable as being diseased, and you would not think of saying that a myth, for instance, has the measles, or anything of that kind. (Laughter.) So there are many of these chapters that are substantially alike. In Luke you find again the temptation of Christ, and in the synagogue a man has the spirit of an unclean devil, and this devil recognized Christ and said, "Thou art the Holy One of God."

As a matter of fact, the Apostles relied upon the evidence of devils to substantiate the deity of Jesus Christ. Jesus said to that devil, "Hold thy peace and come out of him." And the devil threw the man down; then left. (Laughter.)

Lots of devils came out of men crying, "Thou art Christ, the son of God." "And Christ suffered them not to speak," because they knew he was God, knew he was Christ.

Now, it will not do to say that these devils were diseases. Not diseases could not talk; diseases could not recognize Christ as the son of God. After all, you cannot say that epilepsy is a theologian. I admit that lunacy comes nearer. (Great laughter.)

So in the 22d chapter an account is given of the betrayal of Christ by Judas, and here it is:

"Then entered Satan into Judas Iscariot." Then entered Satan, Satan, into Judas.

And he went his way and communed with the chief priests and captains, how he might betray him unto them.

"And they were glad, and covenanted to give him money." Now, let us examine this a minute. According to Christ

#### THE LITTLE DEVILS KNEW

that he was the son of God. Certainly then Satan, the king of all the fiends, knew that Christ was divine, and he not only knew that, but he knew the scheme of salvation; he knew that Christ wished to make an atonement of blood by the sacrifice of himself; and according to Christian theologians, the Devil has always been doing the best he could, or that he would not, to gain possession of the souls of men; and at the time he entered into Judas, who persuaded him to betray Christ, he knew that if Christ was betrayed he would be crucified; that if he was crucified he would make an atonement for all believers, and that as a result he, the Devil, would lose all that Christ gained. What interest had the Devil in defeating himself? Just think about it. If he could have prevented the betrayal of Christ then he would not have been crucified. No atonement would have been made; the whole world would have gone to hell forever and heaven would have been for rent. (Great laughter.) The success of the Devil would have been then complete. But according to this story the

DEVIL OUTWITTED HIMSELF, and if this be true again, how thankful we should be to his Satanic Majesty. If this account be true, it was the Devil who opened for us the gates of Paradise and made it possible for a human being to obtain eternal joy. Think of it. Without Satan, without Judas, not a single human being could have become an angel of light; all would have been devils in the prison of flame. And according to this account in Jerusalem to the extent of his power Satan

REPAIRED THE WRECK AND RUIN

he had wrought in the Garden of Eden. Of course it makes a contradictory, idiotic being; but this is the Devil of the New Testament. Certainly the writers of the New Testament believe in the existence of the Devil.

In the 8th chapter it is said that out of Mary Magdalene were cast seven devils. I do not believe it; not a word of it. To me Mary Magdalene without any exception is the most beautiful character in the New Testament. She is the only absolutely true disciple. She is the only unfeeling believer. In the darkness of the crucifixion she lingered near. She was the first at the sepulcher. Defeat, disaster, disgrace, death, could not conquer her love; and yet, according to the account, when she met the risen Christ she said, "Touch me not. I am not worthy." This was the reward for her almost infinite devotion. Of all the characters of the New Testament I

ADMIRE MARY MAGDALENE, and I do not believe that any devil was ever cast out of her. (Applause.)

In the gospel according to John there is no account of the casting out of devils. May be John never heard of those things. I don't know. May be he had his doubts; may be he forgot it; but all the devils are cast out in Matthew, Mark and Luke; none in John, none. May be some orthodox minister can explain it. He would put me under personal obligation if he would.

In the Acts we are told that the people brought the sick and those who were vexed with unclean spirits to the apostles and the apostles healed them. Here again a distinction is made between sickness and devils, and I want your attention to these things because I want to establish the proposition that the New Testament does teach the existence of devils.

Paul also was a believer in the imps of darkness. In the eleventh chapter he says that long hair is the glory of women, but that she ought to keep her head covered because of the angels. Now, what does that mean? What does that mean—that the glory of woman is her beautiful hair, but that she ought to keep her head covered on account of the angels? What does it mean? I hunted up that question for years. I wanted to understand what that barbarian meant. (Laughter.) I finally found that in the intellectual era in which he lived people believed in incubi and succubi. Incubi were male angels; succubi were female angels. The female angels sometimes tempted priests, and the male angels above all things were attracted by the

BEAUTIFUL HAIR OF WOMEN, and so Paul said "Keep your head covered on account of the angels." (Great laughter and applause.) He was what they call an inspired man; he got his information from God.

So we are told in Jude that Michael, the archangel, contended with the Devil about the body of Moses. We are told in Peter to be sober and vigilant, "Because your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour."

Are people devoured by personifications? Do myths eat anybody? Has an allegory an appetite? (Laughter.) So in Ephesians we are warned not to give place to the devil. He will feed on you; and in 1st John we are told that he that committeth sin is the Devil, for the reason that the Devil sinneth from the beginning; and we are also told that "for this purpose was the Son of God manifested, that he might destroy the works of the Devil."

No Devil, no Christ. Christ came to destroy the works of the Devil, and if you

TAKE THE DEVIL AWAY then there is no excuse for Christ's living; none whatever.

So in Revelations, the Insane of all

books, insane than would be the diary of an asylum. (Laughter.) I know of no book in the whole world, as far as I know, that is so idiotic as the Book of Revelations; and in that book I find the following intellectual passage: "And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels and prevailed not. Neither was their place found any more in heaven."

"And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth and his devils with him."

Yes, sir, they got them out, and the writer says, "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the Devil is come down to you, having great wrath, because he knows that he has a little time." From this it appears that the Devil once lived in heaven, raised a rebellion, was defeated and cast out, and the inspired writer congratulates the citizens of heaven that they are rid of him, and commiserates the people of the earth that they have him.

In the 20th chapter of Revelations is the following:

"And I saw an angel come down from heaven having the key of the bottomless pit, and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him into a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more."

It is hard to understand how anybody could be confined in a pit without a bottom. I don't know. (Great laughter and applause.) But this criticism was probably put into my mind by the Devil. (Renewed laughter.)

We are further told that in a thousand years the Devil should be loosed out of prison, and then the Devil should be cast "into the lake of fire and brimstone where the beast and the false prophets are, and shall be tormented day and night forever."

Now think of it. In the light of the passages that I have read, can you clearly see what the existence of the New Testament believed. About this there can be no honest difference. If the gospels teach the existence of God, of Christ, they teach the existence of the Devil; and if the Devil does not exist, if little devils do not enter into the bodies of men, the New Testament may be inspired, but it is not true. (Laughter.)

The early Christians proved that Christ was divine because he cast out devils. The casting out of devils was his

CERTIFICATE OF DIVINITY;

casting out devils authenticated his message, and among the people of that time that was the best evidence they could have. They were believers in devils, and what man is considered great depends upon the people who do the considering. You see, one could, along with Charles Darwin, have appeared before a tribe in Central Africa, and suppose Mr. Darwin had explained to the dusky congregation the survival of the fittest, or natural selection—suppose he had, and thereupon the slightest-of-hand performer got up, swallowed a guinea pig, pulled it out of the back of the neck of one of the audience, fried some eggs in his hat, shot a card across the room and made the

audience think that the doctor who would those gentlemen have thought to be the greatest man? (Laughter.)

If you want to stand high with barbarians you have got to do the things barbarians admire, and two thousand years ago there was nothing they admired so much as casting out devils. They said to the poor ignorant heretic, "This man is God. He has divine power." "How?" "He casts out devils." And the evidence they offered was harder to believe than the things they said to prove by their evidence. It was like the man who said he saw a griffin stone floating down the river.

"Well," a man said, "my good friend, griffins don't float." "Ah, but," he said, "there was an iron crank in this one." (Laughter.)

Of course I do not blame the authors of the gospel—not at all. They lived in a superstitious age and at a time when the

RUMOR WAS THE HISTORIAN

and when gossip corrected the "proof," at a time when people believed every rumor, every fact. Natural enough. The apostles like their fellows believed in miracles and in magic, and credulity was a virtue. The Rev. Mr. Parkhurst, of New York, denounces the apostles as worthless cravens. He is an orthodox Christian. I do not agree with him. I think they were very good men. I do not believe that any one of them ever tried to reform Jerusalem on the Parkhurst plan. (Laughter.) I do not believe that any of them would have tried to have Jesus cast out. I imprisoned the woman to whom Christ said, "Go and sin no more." (Applause.) I admit that they honestly believed in devils. They were credulous, superstitious; and there is one little story in the New Testament that perfectly illustrates my meaning. It is in the 5th chapter of John.

"Now, there is at Jerusalem, in the sheep market, a pool, which is called in the Hebrew tongue 'Bethesda,' having five porches." That one phrase shows that the gospel of John was not written in Hebrew. Never. There was a pool which was called in the Hebrew tongue Bethesda. Nobody would write now, no American, and say there was a place called in the English language Chicago.

And this place "had five porches." "In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water."

"For an angel went down at a certain season into the pool and troubled the water: Whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

"And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie and knew that he had been now a long time in that case, he said unto him: 'Wilt thou be made whole?' The impotent man answered him: 'Sir, I have no man when the water is troubled to put me into the pool; but while I am coming another stepped down before me, and Jesus said unto him: 'Rise, take up thy bed and walk.' And immediately the man was made whole."

Now, does any sensible man believe this story? Was the water of Bethesda troubled by an angel? Where did the angel come from? Where do angels live? Did the angel put medicine in the water—just enough to cure one? Did he put in different medicines for different diseases, or did he use a medicine which was potent against all diseases, one disease just as well as another? (Laughter and applause.) Or, instead of medicine, did he put just enough miracle in the water to cure one, no matter what he had?

Was that water troubled by an angel? Possible that apostles and theologians call angels a scientist knows as carbonic acid gas—possibly.

John does not say the people thought the water was troubled by an angel, but he says it was. He does not say the people thought that the first one

that got in after this troubling was cured; he says he was. Now—

WHAT IS THE EVIDENCE of such a man worth? Let us have some evidence. (Laughter.)

I had an old friend once who was sick and his wife sent for me to come and see him, and I went. He was a little out of his mind—not on everything. I had a talk with him and he said: "Now, since I have been sick I have made a discovery"—and this story of the water puts me in mind of it.

Says I, "What? What is the discovery?" Says he, "I am going to make a fortune."

"Well," says he, "you just dig a hole in the ground about three feet deep and put in the joint of a stove-pipe, and let two men add two women take hold of the ends and turn as fast as they can from right to left and better will come out in pound chunks." (Great laughter.) Yes, and he says, "Turn the other way and it is cheese." (Continued laughter.) Well, I told him just as soon as he got well I would go in with him. (Renewed laughter.)

Again I say that if the Devil does not exist the gospels are not inspired. If devils do not exist Christ was either

HONESTLY MISTAKEN, INSANE, an impostor, or the New Testament does not correctly give what he said or what he pretended to believe. There is no escape. If devils do not exist, if the Devil is not a fact the fall of man is a mistake. If the Devil does not exist the atonement becomes an absurdity. If the Devil does not exist hell becomes only an ignorant dream of revenge. There is no great laughter.

Now, what have Christians taught? We know what the Testament has taught. What have Christians taught? All the fathers of the Church believed in devils. All the saints won their crowns by overcoming devils. All the popes and cardinals believed in devils, and what time they could spare from fighting devils was put in in killing honest men. But they believed in devils, and they preached the existence of the Devil in the New Testament; and they knew that hell was made for the Devil and his angels. The founders of all the Protestant churches, the makers of all the orthodox creeds, all the leading theologians, Protestant theologians from Luther to the present president of Princeton College, were and are firm believers in the Devil; and all the commentators believed in the Devil as firmly as they did in God. We know it.

Only a few years ago a famous Maine theologian, a famous real theologian, told me that they were renovating a church, a church made sacred by the ashes of Shakespeare; and in talking of the whitewash they found the pictures upon the walls that had been admired by intelligent Christians of three hundred years ago, and they took photographs of them; and this friend sent me a set of photographs or pictures that adorned the church where they worshipped God the father and God the lover of the human race, and those pictures showed the mercy of God.

I will just describe one. On the left hand was a cemetery, people going out of their graves; little devils grabbing them by the heels; and then over the other side there was a big iron cauldron full of people, just like a bunch of asparagus; and then there was a little

DEVIL SHAKING THE DAMPER

to give a draft, and the flames were coming out between the heads and the hands; and just below there was a monster with a wide mouth and teeth with the points set towards the throat, so if they got in there, once they couldn't get out; and they were driving a regular Indian file procession, driving them with whips into that burning furnace.

And over the other side there was something like a scaffold or long beam braced out the bottom, and iron hoops, and lots of poor souls hanging by the tongues and devils just going for their naked backs. Oh! it was a beautiful scene! (Great laughter.)

Then just on the top, you know, above, there was a little glimpse of heaven. There was a row of the redeemed, the gentlemen that had been washed in the blood of the lamb. (Renewed laughter.) The gentlemen whose rascallies had all been charged to the Devil. Yes, there were some of them. They were all mouths when they stretched from ear to ear, as they looked upon the victims of God's loving justice! (Great applause.)

That is what the church believed about devils.

Why, of course, under the scheme of salvation the Devil was a necessity. Somebody had to be responsible for the thorns and thistles; somebody had to father the mistakes of God; that man was totally overboard, that he was the child of the Devil, and the new born babes were tenanted with unclean spirits. How do I know?

As late as the middle of the 16th century every infant that was baptized was by that ceremony freed from a devil. When the holy water was applied by the priest he said: "I command thee,

THOU UNCLEAN SPIRIT,

In the name of the father, the son and holy ghost, that thou come out and depart from this infant, whom our Lord Jesus Christ has vouchsafed to call to his holy baptism to be made a member of his body, and of his holy congregation."

At that time the fathers, the theologians, the commentators agreed that unbaptized children went to hell, and that the fathers and mothers, the same fathers, theologians and commentators looking up with clasped hands said, "God is Love."

These babes were pure as pity's tears, innocent as their mother's loving smiles, and yet the makers of our creeds believed and taught that leering, unclean fiends, inhabiting their dimpled flesh, Oh, the unsearchable riches of Christianity! (Laughter.)

For many centuries the church filled the world with devils, with malicious spirits that caused storm and tempest, disease, accident and death; that filled the night with visions of despair, with prophecies that drove the dreamers mad. These devils

ASSUMED A THOUSAND FORMS, countless disguises, in their efforts to capture souls and destroy the church. They even deceived the wisest and the best. Sometimes they made priests forget their vows. They melted virtue's snow in passion's fire and cunningly entrapped and snatched the innocent and good. They even assumed the likeness of a priest and then got profane and vent cussing and swearing through the streets, just to bring down the wrath of God. There was one time that the Devil assumed the likeness of a good bishop, a pure and holy man, and in that likeness he allowed himself to be taken from the room of a beautiful widow, at night—yes, (great laughter),—just to bring disgrace on that bishop; and with such mealy he imitated the bishop that lots of people who knew the bishop when they saw the Devil were satisfied that it was the bishop. (Renewed and great laughter.)

And the people didn't know any better until there was a church trial, and then they found that it was the Devil and

that the bishop was a good, pure, and holy man. (Great laughter.)

So these devils gave to witches and wizards supernatural powers and told them the secrets of the future.

At that time people believed in the New Testament. They thought they knew it was inspired, and many who so thought became insane.

No man has jealous enough to describe the

AGONIES THAT HAVE BEEN INFLICTED

upon innocent men and women because of this belief. Oh, how it has darkened the mind and hardened the heart! It made the universe a monstrous place, and it made the angels of God. Think! Why should a merciful God allow his children, his innocent, ignorant children, to be the victims of devils? Why would a decent God allow his worshippers to believe in devils and by reason of that belief to persecute, torture and burn their fellow men? Think! But Christians did not think that. They did not ask these questions. They believed the Bible. They had no confidence in the words of Christ.

Now the orthodox ostrich thrusts its head into the sand, and many of the clergy are ashamed to say that they believed in devils. The belief has become ignorant and vulgar. It is a belief that should only be in the brain of the savage, one that has just crawled out of the cave and pushed his tangled hair back from his forehead and to catch a glimpse of the sun or to hunt for a snake. That is the kind of brain in which the devil should lurk.

They are ashamed of the lake of fire and brimstone. It is too savage. At the same time they hate to give up the inspiration of the Bible, and so they give new meanings to inspired words, and now some of them say that these devils are only personifications of evil.

If the devils were personifications, what were the angels? Was the angel who told Joseph who the father of Christ was, a personification of news? Was the holy ghost only a personification of the father? Was the virgin only a personification of the mother, and was the sacred babe only a personification? Let us be honest. Were the angels who rolled the stones from the sepulcher personifications? Were all the angels of the Old Testament shadows, bodiless personifications? If the angels of the Bible are real angels, what are the devils? Let us be honest with ourselves and with each other. Let us give to the Bible its obvious meaning. Let us admit that the writers believed what they wrote. We have no right to change or avoid their meanings. Timid preachers sully their own souls when they change what the writers of the Bible believed to be facts to allegories, poems or myths. It is impossible for any man to believe in the inspiration of the Bible and to believe that the Devil exists, and there is no escape from this. If the Devil does not exist the Bible is not true, and there is no escape from this.

Of course I know that the Devil is an impossibility.

AN IDIOTIC CONTRADICTION.

I know that. I know that the being described as the Devil in the Bible is an utterly impossible being.

Let me give you one instance. This devil is the enemy of God, and God is his, and God doesn't love him either. He tells us to love our enemies, but he doesn't his. (Laughter.)

Now, why should this devil, in another world torment spicers, who are his friends, to please God, who is his enemy? Now, just think about it.

If the Devil is a personification, so is hell, and all these horrors fade into dreams.

Any clergyman who can read the Bible and then say that devils are personifications is himself a personification of stupidity or hypocrisy.

Does any intelligent man whose brain has not been deformed by superstition believe in the existence of the Devil? Let us see.

What evidence have we that he exists? Where does this Devil live who is home when he does for a live-living? What does he eat? If he doesn't eat he cannot think. Thought is a form of force. You cannot create force; you have got to borrow it. We borrow it from what we breathe and from what we eat and drink. How does this devil move from place to place—walk or fly, or has he invented some machine? What object has he in life? What is his idea of success? According to the Bible he knows he is to be defeated, knows that he and his eternal failure, knows that every step he takes leads to the infinite catastrophe. Why does he act as he does?

Where does this Devil come from? About how large is an average devil? (Laughter)—what complexion, what shape?

Was there ever anything more puerile and idiotic found lodged in the human mind? A Devil!

Our fathers thought that everything in this world came from some other realm; that all ideas of right and wrong came from above; that conscience kind of dropped from the clouds; that the darkness

WAS FILLED WITH IMPS that came from perdition, and the day with angels that came from heaven, and that souls had been breathed into men by Jehovah. That is not my philosophy. What there is in this world that lives and breathes was produced here. Life was not imported, and thought and mind not an exotic. Of this planet man is a native. This world is his mother. The matter did not descend from the heavens. The matter is here. Matter and force in their countless forms, affluences and repulsions produced the living, breathing world.

How can we account for devils? Is it possible they creep into the bodies of men and women and swine? Do they stay in the stomach, brain, heart, or liver? Are these devils immortal, or do they multiply and die? Were they all created at the same time? Did they come from a single pair?

If they are subject to death what becomes of them after death? Do they go to some other world, are they annihilated, or can they get to heaven by believing in Christ? I don't know; I don't know. (Great laughter.)

But one thing I do know. In the brain of science

DEVILS HAVE NEVER LIVED.

In the brain of science you will find no goblins, ghosts, "wraiths" or imps, or witches or spooks. In the brain of science the supernatural does not exist. The evidence of science or sense in the whole world believes in devils any more than he does in mermaids, vampires, gorgons, hydras, naiads, dryads, nymphs, fairies or anthropophagi—any more than he does in the fountain of youth; the philosopher's stone, perpetual motion or flat money. (Sensation.)

There is the same difference between religion and science that there is between a fortune teller and a mathematician, between emotion and philosophy, between guess and demonstration.

I am delighted that the devils have gone. I am delighted that with them they took the miracles of Christ. The

devils have carried away "Our Lord." They have taken away the

INSPIRATION OF THE BIBLE, and they have left us in the darkness of nature without the consolation of hell.



# THE SIGNIFICANCE OF SPIRITUALISM.

An Easter Sermon, by Rev. M. J. Savage, the Renowned Liberal Divine of the Messiah Pulpit, New York.

I take as my text from the fifteenth chapter of the First Epistle to the churches in Corinth, the fourteenth verse,—"If Christ be not risen, then is our preaching vain and your faith is also vain."

Of course, from the point of view that Paul occupied, if Jesus had not come up from the underworld and been seen alive, then their faith, that Christians were to be delivered from death, was vain, and their preaching without any adequate foundation. As most of you doubtless know, the Easter hope and the Easter celebration under some name, in some form, are thousands of years older than Christianity. But the significance of our Christian Easter lies in this one fact, to which I call your special attention. The whole meaning of it is here—the belief that a man, whatever else or more he may have been, after he had passed through the experience called death, has been seen, had communicated with his friends, and so demonstrated that death was not the end of conscious existence. This is the significance of Easter; and this is precisely the significance that is claimed for Spiritualism.

The believers in this great faith tell us that they, too, have had communications from those who have passed through the experience called death, that they have been seen, that their voices have been heard. Mark you, what the present I am saying nothing about, but ever as to the truth of this, I wish to call your attention emphatically to the fact that the claim of Spiritualism is precisely the same; and, if they are true, they demonstrate the same great truth and fill the human heart with the same great hope.

A Spiritualist would very likely tell you that the advantage was on his side, because the evidence, whatever it may be, which is offered to us for the fact of eighteen or nineteen hundred years ago, is old—the witnesses cannot be questioned; it must be taken on faith. While the advocates of Spiritualism will tell you that their facts are present, happen almost every day in the year, accessible to anybody; and they offer them to you only on the basis of the scientific claim that evidence can be shown. This is their claim; and it is a claim that we shall find of great significance as we pass on to the development of our morning's theme.

I have been showing you for some weeks past how the almost universal belief in life beyond death has been held, and has grown, and has shown up, among all people. The last two or three Sundays, how this belief has come to overshadow the world, so that the common lives of common men have been lives of otherworldliness, so to speak—the present life has been diminished and belittled in the comparison, until it has seemed of almost no account. I have shown you how this overbelief, that offered very little in the way of scientific evidence, that offered no present or modern facts, has been reacted against by the spirit of inquiry, of question, of modern science, and there is at the present time on the part of the more intelligent classes of the people, and those who have come to accept the method of science, as I hold it to be, as the one and only method of knowledge, very serious doubts concerning these dear precious things of the human heart that cannot as yet be demonstrated—so far as the general opinion is concerned.

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And then there is Tennyson's lovely "Crossing the Bar," closing with the words—

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That was Whitman's welcome to death.  
Note also the grand challenge of Holmes:

"Is this the whole and story of creation,  
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I want you to note that we are to deal this morning with a reaction against a reaction. Thoughtful men have been proved to the satisfaction of those who have been dealing with the great, material facts of the universe that the existence of the soul and its continuance after death are incapable of proof, the great masses of the people—whose love, and to whom human life is as nothing without love—have refused to accept the verdicts of science—have refused to believe that these men who have said, "I do not know," have proved the matter to the bottom. They have said, "We cannot give up the trust and the hope; and with regard to all other things, the supremacy of the scientific method, yet we must believe here or we cannot live. And so, in spite of the methods and the claims of science, the great majority of the common people have clung to the hope, and believed that somehow and sometime it would be vindicated as a rational hope.

It is interesting to notice the attitude of the poets as indicating this great common belief in trust. For instance, the first verse of this hymn of Whit-tiers that we have just sung—

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"Alas for him who never sees  
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Who hath not learned in hours of faith  
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As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1.00 to \$5.00 or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the life of our labor and usefulness. The same suggestion will apply to all cases of renewal of subscription—solicit others to add to the good work. You will therefore no difficulty whatever in inducing Spiritualists to subscribe for The Progressive Thinker, for not one of them will fail to do so, and the best of all, no one will be disappointed, as each week, and at the price of only about two cents per week.

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TAKE NOTICE!

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears. If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis. Whenever you desire the address of your paper changed, always give the address of the place to which it is to be sent, or the change cannot be made.

FOREIGN COUNTRIES.

The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being not nominal, but when it is sent to foreign countries we are compelled to charge 50 cents extra, making the yearly subscription \$1.50. Please bear this in mind.

SATURDAY, APRIL 20, 1890.

THAT FATAL GROAN.

When that celebrated navigator, Captain James Cook, on his voyage of discovery in the western seas, reached the Hawaiian Islands, in February, 1779, he was first recognized as a god, and the natives seemed disposed to give him homage as a superior being. Troubles arose over a boat which the savages had stolen. In an attempt to recover it, Capt. Cook received a blow upon the head from behind. The violence of it induced a groan, which the natives interpreted as evidence that he was mortal, so he was killed and probably eaten, for the naked bones were recovered a few days later, and were buried in the sea.

If "groaning" is an evidence of mortality then we have Bible proof that Jesus was not a God, as his partisans claim. Mark tells us at the crucifixion "Jesus cried with a loud voice, and gave up the ghost." Is it not right to infer this "loud voice," when the mortal agony was so great as to exhaust life, was in the form of a groan, such as John 11:33, 35 represents he gave expression to on another occasion?

A REIGN OF TERROR.

A dispatch from Shanghai on the 10th inst., to the Daily News, London, says: "An American Protestant missionary at Hankow, a Chinese treaty port on the Yang Tse Kiang, makes sensational allegations against the Roman Catholics of burning Protestant chapels and torturing Protestants. He gives the name of a priest concerned, and pictures a reign of terror in certain districts." There is little question, if the facts were known, that the aggressions of the Chinese on missionaries, whether Catholic or Protestant, have been fomented by opposing Christian sects. Catholics wish to keep down Protestant rivalry; so the natives are incited to war upon them, and the Protestants, perhaps, kill the missionaries. And this is reversed in strong Protestant localities.

The tricks of the heathen Chinese become in such cases devices of Christian propagandists, just as those who incited the Armenians to rebellion against the Turks howled until they were hoarse at the cruelties of the soldiers who were warring to put down the rebellion.

AN ETERNITY ON EITHER HAND.

An English Sunday-school organ, The Chronicle, discussing on the wonders and vastness of the material universe, says:

"These all sink into common place compared with the idea of an endless state of being. The heavens tell their own tale. They had a beginning; their brightest suns are spending their force, and will have an end."

The postulate that suns, planets and life had a beginning we apprehend is a false one, as is its antonym, that they are spending their force and will end. Change is a condition inherent in matter, but destruction never. Life had no beginning; it will have no ending. The superior forms of life we now witness, have ascended step by step from the lowest gradation of germ and animalcule life to its present eminence; and this progression to a higher and still higher stage of being will ever go onward. Looking backward into the remote past, or forward into the glorious future, an eternity is before us.

MEDICAL LEGISLATION.

The Illinois Legislature, at its XLII session, just closed, revised the medical practice act, by requiring graduates of colleges out of the State to be examined by the State Board of Health and obtain their certificates of qualification before they shall engage in practice. A diploma from an Illinois medical college chartered by the State will be recognized without examination. All persons who heal by purely spiritual or mental processes, without using drugs, are exempted from the provisions of the act. An examination is required for those practicing osteopathy.

MISSTATEMENT.

In the Young People's Paper, published at Elkhart, Ind., there is an editorial in the April issue on Abraham Lincoln, in which we read: "Some of the most trying times (during the war) found Lincoln on his knees in prayer to God to save the nation." A person giving credit to such a statement is not well read as to the true character of President Lincoln. He was an infidel, straight out, until he embraced Spiritualism, and then he did not become one of the praying kind.

RELIGION AT THE POLLS.

Coshocton is a prosperous town in Central Ohio, some 100 miles south of Cleveland, through which passes the Pittsburg, Columbus and Cincinnati Railroad, with a population of perhaps 6,000. It has recently assumed unusual importance from a contest at the polls between priestcraft and bigotry on the one hand, and common sense on the other. The contest was a bitter one, and as a consequence the result is almost of national importance.

It seems Coshocton has a small public library, deriving a limited sum annually for its support by taxation. An attempt was made to enlarge its resources and usefulness by voluntary contributions. A Doctor W. C. Frew subscribed \$25 to that fund, and expressed a hope that conflicting creeds of every character would be represented in that library; in short, to use his own words, that "The works of John Wesley shall stand along side the works of Thomas Paine."

Dr. Frew was proposed as a candidate at the corporate election on the 3d instant, as a member of the School Board. To this the bigots took exception. They published and circulated widely a little folio sheet entitled "The Public Schools," a copy of which, fortunately, has fallen into our hands. It is dated March 25, '90, with the motto, "For God and Home and Native Land." It opens with an appeal to the voters of Coshocton, from us it alleges, "one hundred representatives of the Presbyterians, Methodists, Baptists, Catholics, United Brethren, Episcopalians, Methodist Protestants, Lutherans, and other organized churches, with many representative citizens not members of any church, but defenders of the Bible and Christian principles and sacred texts," and asks all to vote against Dr. Frew, not because of any objection to his personal character, but because they did not wish infidelity to be represented in the public schools, and did not want the Bible and Christianity to be so represented on that Board. In closing their appeal they inquire:

"If infidelity is not a crime against God, and a sin against humanity, what is it?"

This appeal, worthy an Inquisitor, was followed by nearly three and a half columns headed, "Opposing the Public Library, Atheism and Infidelity Strike at an Adjunct of the Public Schools." In the body of the article it is stated:

"Dr. Frew was left off the Board of Managers, and given no part in the management of the Library, because his atheistic and infidel views are obnoxious to more than 99 per cent. of the people of this community; because atheism and infidelity are opposed to all for which this nation stands." And again: "Because atheism and infidelity maintain no institutions of learning, lend no support to charities of any character whatsoever; and if permitted to carry themselves to their logical conclusion would result in anarchy rather than good government."

In the concluding paragraph we read: "It is for the people of this community to say whether they desire the library to be antagonized by atheism and infidelity entrusted with temporal power."

Then comes a card from J. F. Meek, who, if not a pulpitier, imitates one very closely. He denies any personal hostility to Dr. Frew, but says: "I am opposed to him [Dr. Frew] for member of the Board of Education, because he is a declared atheist, infidel and agnostic, and is therefore, I believe, not a fit personage for the position to which he has been nominated."

National poems follow this interesting exhibition of priestly declamation, in which "Great God, our King," and "In God is our trust," are made to play important parts. The sheet concludes with: "A vote for A. S. Caton will be a vote for all for which this leaflet stands."

The issue was well made up, and it was a sharp one.

The Coshocton Age, a local Republican paper, is before us with the verdict of the people expressed at the polls. It seems the women had a vote for school officers, and the Age estimated 600 of them voted, and cast a majority of their ballots for Dr. Frew; but, observe, in a poll of 1704 votes, 1291 were cast for the Doctor, a little more than three to one. This was very good for one who was alleged to be "obnoxious to more than 99 per cent. of the population."

Religion is not a good thing to mix in politics in any community, or by any party, at any time. Priest or layman guilty of such an offence should be rung down and out every time, and we are glad to note it is almost invariably done.

Dr. Frew very modestly came out with a card after the election, thanking the people of Coshocton, without regard to religious or political affiliations, for their hearty and spontaneous vote, claiming it was not a personal triumph, nor a victory of infidelity over Christianity, but a rebuke to bigotry and intolerance, which has so often been a reproach to the Christian church; at the same time it was the triumph of the civilization of the 19th century over that of the 16th century.

THE WAY TO DO IT.

The Rev. Dr. Lawrence, of the Second Baptist church, this city, in a late Sunday evening discourse, advised the women of his congregation to shun women's clubs and society. They should avoid un-Christian women whom they do not expect to meet in heaven. Says the Record:

"He told the women if they would give up society and the clubs, practice domestic virtues and try the experiment of getting some real love and life into their hearts, they might exert a wide influence in deepening the religious life of the church."

A SILLY FAKE.

The sectarian press has been jubilant over a report flashed over the wires, that a Washington Spiritualistic medium gave a message from the professed spirit of John Sherman, the next night after his death was falsely reported, saying it was all right with him, etc.

W. H. Burr, Esq., Washington, writes that the report was a fake; that no such message was mentioned in the Washington Post, was held; consequently no message purporting to come from Sherman was received; neither did he materialize.

Col. R. C. INGERSOLL.

The great liberal divine, Col. Robert C. Ingersoll, preached in Chicago on the evening of March 10, to an audience that paid him thousands of dollars. He took for his text "The Devil." We had his sermon taken down by a rapid stenographer as it fell from his lips, and it appears in The Progressive Thinker this week. It is eloquent, poetical, logical, and scintillates throughout with rare gems of thought. Millions should read it. Send in your orders at once and circulate the paper far and wide. The additional attractions in this issue make it a paper surpassing by far anything ever sent forth by the Spiritualistic press in days past. The paper will be furnished for missionary work at One Cent per copy, to as many different addresses as you may send in, or Seventy-five Cents per hundred to one address. We want to send out from One Hundred Thousand to a Million copies containing this remarkable discourse, and that of Mr. Savage and Mr. Richmond. Send in your orders at once. One and two-cent stamps will be accepted in payment.

Rev. M. J. Savage.

He is an eminent divine of New York. His pulpit utterances on Spiritualism, which appear this week, will attract great attention among thinking minds everywhere. It will make excellent food for thought among all classes of people, and is worthy of standing side by side with Col. Ingersoll's masterly production.

Mrs. Cora L. V. Richmond.

After reading the addresses by Col. Ingersoll and Rev. M. J. Savage, your interest will not flag in the least when you come to read Mrs. Cora L. V. Richmond's "Message from the Soul Realm, the Awakening and Experience of a Materialist in Spirit Life." It beams throughout with suggestive thoughts, and imparts a divine lesson.

Our Eclectic Magazine.

We call the particular attention of our readers to this feature of The Progressive Thinker, on the fifth page. Ten thousand secular papers are examined each week by the Press Clipping Bureau, to obtain Spiritual and Occult matters of special interest to everybody.

The Progressive Thinker.

The great demand for The Progressive Thinker this week shows conclusively that it still stands at the head of the procession. Besides the three addresses, there are other interesting features of the paper which will keep up an unflagging interest to the last line. Now is the time to send in your subscription.

SPIRITUAL COMPANIONSHIP.

The giving of tests is, by no means the principal thing in Spiritualism. While psychic demonstrations, of undeniable spirit source, are of great value, as evidence that cannot be gained, of the reality of continuity of life after the transition from earthly being, it would be to fall immeasurably short of the full import of Spiritualism were we to be satisfied with tests, of any or all phases.

For it is indeed sadly true that one may revel in a surfeit of tests, and yet be in heart and life on a plane of gross materiality and sensual animalism; the whole tenor of thought and desire may be keyed and pitched to the siren song of base passion and animal propensities. So true it is that the Spiritualism of tests does not necessarily include the Spiritualism of high and pure spiritual aspiration and moral refinement.

While the home circle is undoubtedly the purest type of the primary school of Spiritualism, and least liable to immoral taint or the infection of deception, to reach best results these circles should be entered into and conducted with sincere desire and honest purpose, with minds held steadily to high and good ideals, and with constant aspiration for spiritual purity and moral growth.

For these, after all, are the things of real value, the things that never fade, never dissolve; the things we shall take with us when we leave our earthly forms and enter upon that other phase of existence beyond the realm of mortality.

The home circle, the private circle, may be and should be used as a means of spiritual growth, of advancement in knowledge and moral progress. Spirit visitors should be invited and received for the purpose of extending to our noble desire for something that may excite our wonder, without aiding our moral and spiritual unfoldment into a noble ideal of manhood and womanhood.

In your home circles and your private circles, set before your minds a thought of good, high and pure things to be attained; ask for that which is true and elevating, and which may be a means and an influence, pure and uplifting, tune your minds and thoughts to this end and aim, and be not satisfied with less.

It is undoubtedly true that they who seek the company of low and morally debased spirits will have their desire fulfilled, and that to their own spiritual harm and moral debasement.

Earnest, sincere desire for the visitations of the good and helpful will bring their presence and aid. It is ours to choose our own spiritual companionship of the invisible world around us. If our hearts choose the good, good will be ours.

We may attune our hearts and thoughts here and now to the purer spiritual spheres of that realm whither our aspirations tend and where our ideals have their home, and from which they beckon, alluringly, winning us ever onward and upward.

PROF. JOHNSON'S PUBLICATIONS.

The discussion in regard to Prof. Johnson's works, particularly his "Rise of Christendom," wherein he was unable to find a historical Jesus, has awakened new interest in them. Inquiries are already being made how the books can be obtained. In reply we will say: A note addressed to Dr. G. W. Brown, Rockford, Ill., with a stamp for return postage, will bring the desired information. Nearly all the copies in America have been ordered through him, he securing them to purchasers at the publisher's prices, postage added.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

THE HOME CIRCLE.

How to Investigate—How to Form Circles and Develop Mediumship.

Mrs. Emma Rogers, of Kansas, inquires: "A great many of my neighbors are anxious like myself, to investigate Spiritualism. How shall we form a family circle?"

This question is so constantly asked, the information is so urgent, that the following from the tract "What is Spiritualism?" is quoted in full:

The investigation of spiritual phenomena is best conducted in the home circle. It is the best method of return, and anxiety to receive on our part is met with even greater desire to communicate on theirs. Sensitiveness or the mediumistic faculty, is possessed by all in varying degrees, and is capable of cultivation. There is nothing miraculous or mysterious about it. Sometimes a member of the circle that gathers around the table for the first time is found to be mediumistic, and communicates, and once received from spirit friends. This is not often the case, however, as there are certain essential conditions, and several attempts may have to be made before these are complied with.

Although there is nothing arbitrarily fixed in the manner of forming a circle, as is generally supposed, there are rules the observance of which will facilitate development. The number in the circle should not be less than four or more than twelve. The members should be so selected that, as a whole, there will be perfect sympathy and harmony. An equal number of males and females is preferable to a preponderance of either sex. The date of meeting should be fixed and unchanged; and every member should attend regularly. The sessions should be held at least once each week, but not more than twice. It is best, when practical, to have a room set apart for the circle, and invariably meet there. The members should sit around a table, always occupying the same places, except when requested by the spirits to make a change.

The sensitive, or known medium, should form part of this circle, which may or may not join hands. At the commencement, joining hands (the right over the left always) has advantages, but afterwards the hands can be placed on the table, palms downward. No one should be allowed in the room who does not sit in the circle. It should be constantly borne in mind that pure air, and convenient seats, insuring perfect ease and physical comfort, are essential to success. Even more necessary is freedom from mental excitement, dogmatism, and self-assertion. There must not be feelings of hate, envy, jealousy, or contempt between the members. Vicious and ignominious credulous persons, also triflers and arrogant skeptics should be rigidly excluded.

The evening is the best time to hold meetings, because of the nature of conditions which then prevail. It is advisable that freedom from interruption, during the holding of circle, should be provided for. The light may be shaded, preferably with blue. The circle having met, composed of those who have warm fraternal sympathy and desire for the truth, it is well that the harmony should be maintained.

The lives of many of the great thinkers, sages and reformers, show us what mediumship may become at its highest and best; what a potent factor it may be in education; what it will be when this awakening faculty is fully understood and harmoniously cultivated.

HUDSON TUTTLE.

Will Have A Library.

To the Editor.—If I live long enough, and you continue to send books with The Progressive Thinker for about nothing, as you are doing now, I will in a few years, have a library of my own of the best books ever published. The Progressive Thinker makes a thanksgiving dinner for me every week. I wish them two a week instead of one.

J. R. WEBSTER,

Poland, N. Y.

SLIGHT DIFFERENCE.

"In Paris a pauper woman has been convicted of having had her child baptized fourteen times as a Catholic, and twelve times as a Protestant. For the purpose of securing five francs and a dress each time."—News item.

The difference is but a slight one between the pauper's child, twenty-six times baptized, and that of the millionaire's child baptized but once. The parent of each was after the "stuff," the pauper receiving it here, the millionaire, better able to wait, laying up stock in heaven.

The National Children's Lyceum.

The National Children's Lyceum is making good progress, and it has given good incentive to local lyceum work. Its influence has already been for the benefit of this necessary part of the public work of Spiritualism. New lyceums are being reported from many sections, in places where no such effort has heretofore been made, and the cause is being extended to the remotest corners of the land.

The representation of his excellency corroborates a multitude of similar ones from both residents and travelers; and the condition is not limited to New Hampshire, but is common to all the New England States. Church bells are not rung because there is neither Sunday nor evening services in them. The clergy have vacated their pulpits because their parishioners have outgrown their creeds. These parishioners have learned that the habit of anointing, greasing children when named, and the dead when prepared for burial, like Christianizing ships when launched, was heathen custom antedating Christianity thousands of years, and since in our system of government marriage is only a civil contract, with which heaven has no more to do than with any other contract, they prefer to allow the agents of the law to take cognizance of them, rather than the priest who falsely pretends to voice Infinite Wisdom.

MUST WALK THE PLANK.

Rev. Dr. McGiffert, Professor of Church History in Union Theological Seminary, a Presbyterian, has committed a mortal offense, for which there is no forgiveness. In a recent book entitled "Christian Church in the Apostolic Age," he incurred the displeasure of his fellows by writing: "The Lord's Supper was no more than any other meal."

That was extremely naughty for a college professor, so it is stated he is to be tried for heresy. There was a former charge of a like character against the man of brains, so the presumption is, at the next session of the General Presbytery at Minneapolis, Prof. McGiffert will be asked to walk the plank.

By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, 62.

THE N. S. A.

Matters of Interest, by the Secretary.

We are moving right along here in our work, and we are by no means discouraged at the outlook for the N. S. A., or for the cause of Spiritualism generally. The press, as a rule, the railroad officials, and the public at large are certainly showing a commendation for and a sympathy to the N. S. A., that is very pleasing to the managers, and all who have the welfare of this association at heart. In relation to the railroad agents, we have to report that the General Passenger Agent has adopted a rule not to allow any special—clergy—to a spiritual speaker who is not indorsed by this N. S. A. Not that we have solicited any such regulation, but the agents declare they must do this for the protection of the managers, and have done so from their own volition. Ordained ministers in our ranks, therefore, who have been regularly and legally ordained by some established Spiritualistic society, should have a true copy of their ordination papers filed in this office. The fee for such filing is one dollar. Only those who have proper credentials, and who do not give stings, or do any work towards earning a living outside of platform labors, can be placed on the list of those who are entitled to consideration from the railroads.

The financial accounts of the N. S. A. are on the wrong side of the ledger. Why? Because there was a very heavy debt of hundreds of dollars on hand, when the present board went into office last October, because current expenses are walking right along, and because the times are hard and our societies are getting along very well in their money affairs. Therefore, donations of any amount will be gratefully accepted by this association.

Personal appeals from the secretary to various authors for donations of copies of their works to the N. S. A. library, have resulted in very generous and courteous replies and gifts. Among the valued letters and contributions of this sort, are those of Lillian Whiting, Susie C. Clark, W. J. Colville, Carlyle Petersilea, D. W. Hull, W. H. Bach, with others to be heard from. One author, previously noted as the son of his father, ascended to the higher life, who was a representative Spiritualist, and a prominent scientist—responded to the solicitation for a copy of his book with a cord answer, that as he considers Spiritualism a superstition like others of its kind that have gone by, and that it (Spiritualism) has had its day, he must decline to present a copy of his work to an association in which he does not take the least interest. All the other authors appealed to have shown the utmost good breeding and courtesy in their replies.

I have a beautiful thing to report; it is that of a personal donation of quite a handsome little sum of money to Annie Lord Chamberlain, the well-known medium, who for years has been an invalid, and yet who has to labor in one way and another to help support her blind sister, another of the pioneers of our cause in phenomenal Spiritualism, Jennie Lord Webb. Poor Annie is now trying to earn a few dollars by canvassing for Clara Barton's new book, and her health is not equal to the task. Well, I was telling of this to a grand, good man here—I wish I could give his name, but I am not permitted, yet the angels know it, and they bless him for many such good deeds—and he gave me a check to be disbursed to the lady mentioned to help her along in her lonely and unselfish way, and I tell this because I want all readers to be reminded to order a phantasmic device of a Spiritualist, and a friend of the N. S. A.

Thanks to the courtesy of the spiritual papers in advertising the copies of that useful medical work, that we have on hand—"The Occult Physician"—and especially to The Progressive Thinker, our lot is being rapidly sold, therefore I take this opportunity of saying to my readers, that if they wish to secure a two-dollar book for one dollar, and at the same time help the N. S. A., they must send their order soon for a copy of this work.

One more thought that is pressing on me for expression, at this moment, and then I must close, with thanks to our kind editor who gives us so much space for our rambling remarks. My thought is this query: Why is it necessary for some one who is especially friendly to a medium, or platform worker, and who personally considers that medium the best of all others, to rush into print in general laudation of his favorite, and declare her or him to be the superior of all mediums? To my mind every one who developed and intelligently worked in our cause who is faithful and conscientious in the work, is peerless in the estimation of those who have been instructed, comforted, and otherwise blessed by their ministrations, and it is unfair and unkind to all others for papers to print, and individuals to publicly proclaim that any one in particular is a superior being. Besides, it is untrue, there is no superior person in all respects, if there were, he would be too perfect for this world. I notice one thing, that the most modest and unassuming in the ranks and works of Spiritualism, as well as among the flowers of Nature, are the fairest and the sweetest, and exhale the most lasting and beneficent spiritual fragrance.

But, good-bye, and fraternal greetings to one and all from the N. S. A., and from your co-worker and friend,

MARY T. LONGLEY,  
Washington, D. C. Sec'y N. S. A.

AND SO IT GOES.

Easy Victims for a Designing Trickster.

Bucyrus, O., April 15.—A traveling Spiritualist with a commercial turn of mind, who has been located in this city for some time, is now on the missing, as is also a generous number of dollars from the pocket of a young school-teacher named Denier.

Denier consulted the Spiritualist on that ever-interesting topic of "love, courtship and marriage." After giving the young man a dollar's worth of the commodity the medium announced that the spirits told him there was a fortune buried near Bucyrus which the spirits wanted to deliver to him on certain conditions. These were that after he had got the cash he was to give 400 to the cause of Spiritualism. He was also to come in each day from the country for a sitting—price \$1—until the spirits could make known the location of the coin. Lastly, he was to pay the medium \$75 for his trouble, one-third of it to be in advance. Denier invested the \$25 on the spot. After being instructed to think of his good fortune every night for 12 o'clock and report three days later for his first sitting, he left. The three days being up, he came to town for his first sitting, but the Spiritualist had decamped. Half a dozen others were caught on the same game.—New York World.

"SEVEN DEVILS."

I see it—I see it—a great cloven foot—  
A tall that is long—and with two horns  
to suit—  
I smell it—I smell it—a sulphurous  
dame,  
That gives me the sense of an agonized  
palm!

A mixture—a compact of darkness and  
sh—  
A battle of passions—a horrible din—  
The furnace of hell, with its fire-red  
denied heat,  
Is stifling and seething, whilst high on  
his seat,  
The devil is sitting with sardonic  
grim—  
With fork in his hands is plunging  
souls in!

O, this is the devil they call orthodox,  
The devil that follows and frightens  
the flock—  
The devil that lures men from honor  
and right,  
And leads them to crimes in the dark-  
ness of night.

O, devils are many—in legions they  
come,  
Wherever they find any work to be  
done!  
The devil of politics wriggles and  
squirms,  
He's sly and he's subtle, and catches  
the worms,  
With sweetened-up speeches of freedom  
"for all,"  
The dwellers in cottage, and hovel, and  
bail!

And when he has gathered them on to  
his bait,  
The confiding creatures may starve as  
they wait—  
The devil of politics chuckles and grins,  
And looks all his promises in with his  
sins!

The devil of business—Commercial, he's  
named,  
O, never was devil more praised or  
more famed,  
His tools are so many, his weapons so  
great,  
He's ruler of races and ruler of state!  
Supply and demand, competition and  
wage,  
Are paid this devil writes down on his  
page.

The clanking of chains and the sharp  
snap of steel,  
His ways and his methods most clearly  
reveal!  
Society's devil is shining and sleek,  
Whose garments are new every day in  
the week—  
With paint and with powder, and artifice  
rare,  
The great social devil is couched as  
fair!

With jewels and gems, and with satin  
and lace,  
This devil can build up a resplendent  
place—  
But back of it all is the scent of the  
sin—  
A stench of real rotteness comes from  
within!

The ambitious devil that rules in the  
brain—  
The flattering mocker that beckons to  
fame,  
And builds up a pinnacle wrought of  
the mist,  
As fleeting as vapors that sunbeams  
have kissed—  
O, this is the devil that promises fair,  
And falsifies promise with doubt and  
despair!

The devil of self is the devil to shun,  
A multiplied devil—the "many in one,"  
The wishes and webs that he weaves  
are so strong—  
His victims are blinded to right and to  
wrong,  
And naught but their own picket fence  
can they see,  
And naught can they know of the soul's  
liberty!

This devil of self that we flatter and  
pet,  
The worst of the devils we've ever seen  
yet,  
This leader of legions we all must de-  
throne,  
Ere peace and its promise shall truly  
be known!

The devil that gambles in cards or in  
wine,  
Is easy to find—and is easy to meet—  
The men, they are frantic—the women,  
the same,  
And all of them quarrel and scramble  
for game—  
The devil of chance is a devil, indeed,  
In "Progressive Eucler," in stocks, or  
in seeds!

All devils are shadows, created and  
wrought—  
Illusions of man—for in truth, they are  
naught,<







DR. J. W. GREENE;  
Chillicothe, Mo.

"Thomas Paine: Was He Julius?"  
An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

**A VALUABLE WORK.**  
Researches in Oriental History,  
Embracing the Origin of the Jews, the Race and Development of Zoroastrianism, and the Persians of Antiquity, to which is added, Whence Do Aryans Descend? By G. W. FRODIP. M. A.



THE HONORED "SAGE OF CASSADAGA."

Life Sketch of the Hon. A. B. Richmond, Meadville, Pa.  
By Hudson Tuttle.

The subject of this sketch, Hon. A. B. Richmond, is an American of Americans, for he is a direct descendant of John, "the Puritan," who came over in the Mayflower. His grandfather, William Richmond, was a soldier of honor in the Revolutionary war. His father, Lawton Richmond was a physician and surgeon in the war of 1812. After the war, Dr. Lawton Richmond settled in Indiana, where he resided until 1834, when he removed to Pennsylvania, continuing the practice of medicine until his death in 1843. He was also a local Methodist preacher.

The son, A. B., was born in Indiana, April 26, 1825. He came with his parents to Pennsylvania and attended the Allegheny College and afterwards graduated in medicine. He was a close and ambitious student, and became proficient in chemistry, especially in the analysis of an expert toxicologist, he was sought after. During his three years' practice at Meadville, Pa., he studied law, and at the end of that time was admitted to the bar in 1848. He soon became noted for his ability to grasp the most difficult legal problems, and famous as a criminal lawyer. He has been employed in over 4,000 criminal cases, one hundred and thirty being homicides; also in many hundred civil cases—particularly in disputed patent cases. If convinced that the accused was innocent or that he was the victim of intemperate habits, Mr. Richmond exhausted every resource in defense. Some of his methods were much like those of Abraham Lincoln, and are most amusing stories as he relates them. The poor and defenseless never asked his aid in vain, and the case of the tramp received as careful attention as that of the millionaire.

He is many-sided, and not content with the exactions of his profession, studied natural philosophy and mechanics with the eagerness of a school boy. His technical ability gave color to the saying that he could construct anything from a microscope to a steam engine. He was in 1853 appointed assistant director of machinery at the Crystal Palace, and was State Commissioner at the World's Fair. He delighted to instruct, and publicly gave lectures on chemistry, philosophy, physiology and other scientific subjects, always attracting large audiences.

His aim always in whatever he undertook was supreme excellence, and to gain this he shrank from no burden imposed by study and no efforts to gain was indefatigable in his efforts to gain information, and to this patience of effort he added the keenest receptivity to drink in and assimilate thought wherever found. He became an eminent lawyer, and vastly more than a lawyer. He understood mechanics, medicine, physics, philosophy, and his mind was broadened by reading everything that came to his hands.

His parents were rigid Methodists of the Puritan type, and he was educated under the strictest sect of the Pharisees. In early manhood he became a member of that church, but his scientific studies changed him to a materialist, and unbeliever, and he was made to feel the shaft of bigotry, and hate of those he had left. Not until his overshadowing strength defied this opposition did it cease to decay him.

He says in explanation: "I had formerly been a member of the Methodist church, but my scientific studies had led me unwillingly into the gloomy agnosticism of infidelity. I had never examined either the philosophy or phenomena of Spiritualism, and like the Seybert Commissioners, my wisdom was biased upon my ignorance. I did not even know that John Wesley, the founder of Methodism was a Spiritualist; that his mother was a medium, in whose presence often occurred many of the Spiritualist phenomena as manifested to-day—a fact which history clearly proves."

One feature in his character and one great work of his life deserves more than passing mention. This is his stand taken on the temperance question, and that in the early day when it meant quite other than fame and praise of men.

As a criminal lawyer, he was brought in contact with the most daring criminals, and became cognizant of the causes and motives which actuated them to their unlawful deeds. He says, from this intimate acquaintance, "For years I have become convinced that nearly all the crime committed in the country is caused by intemperance; that it cost more to punish the criminal than to prevent him from drinking. He also clearly saw that the government had no right to legalize the sale of the beverages which wrought this crime, and opposed the granting of license to any one to engage in the business. He wrote his conclusions into narratives of the lives and crimes of important characters who had defended, and given to them as lectures on the temperance question. These were so well received that he bethought that a book of these experiences would prove an admirable teacher, and he set to work in his compilation, amidst the arduous labors of his profession. The result was a large volume, published under the title of "Intemperance: an Old Law-Leave." Several editions were sold, and by accident the plates were destroyed. It is now much sought after, and as one of the most cogent, and overwhelming arguments ever published in the temperance cause, it ought to be republished in cheap form, and scattered broadcast over the land. The stories from his personal observation, criminal cases, and the wretched victims of intemperance are fascinating in the simplicity with which they are told, and carry conviction with them. They would form each and every one of the most powerful temperance tracts, if taken from their context and published separately. No didactic writing, or sermonizing would compare with them in the influence of their profound humanity, sympathetic charity and reality."

Mr. Richmond is eloquent, and at times his flights are surpassing gems of beauty. In his laboratory he sat looking at a glass of liquor, a portion of which he had analyzed for poison, supposed to have been placed therein. His trusted reagents gave no indication of any poisonous substance, and he stated that it was as the nature stated on the label pure liquor. In his own words: "I looked for a few moments, and saw its color change, and on the bottom the red drops of murder were gathering there; I looked again and from its liquid depths the ghastly face of suicide looked at me, with the glazed eyes and livid features of the dead. Again I looked, and pale, haggard, want, famine and wretchedness were floating like motes in the sunbeams of its sparkling surface, and there I saw the mother's grief, the wife's agony and the tears of the drunkard's agony. I saw the ruined hopes of a wicked life and the records of sin and crime. The very bubbles that sparkled

INGERSOLL'S LECTURE.  
(Continued from page 8.)

But, they say, "If you give up these superstitious, what have you left?" Let me give you to-night the declaration of a creed.

We have no falsehoods to defend; We want the facts. Our force, our thoughts, we do not spend In vain attacks; And we will never meanly try To save some fair and pleasant lie. The simple truth is what we ask—Not the ideal. We have set ourselves the noble task—To find the real. If all there is is naught but dress, We wish to know and bear our loss. We will not willingly be fooled And by fables nursed; Our hearts by earnest thoughts are schooled To bear the worst, And we can stand erect and dare All things, all facts that really are.

We have no God to serve or fear, No hell to shun, No devil with malicious leer, When life is done. An endless sleep may close our eyes, A sleep with neither dreams nor sighs. We have no master on the land, No king in air; Without a manacle we stand, Without a prayer; Without a fear of coming night, We seek the truth, we love the right.

We do not bow before a guess Of age unknown; A senseless force we do not bless In solemn tone. When evil comes we do not curse, Or thank because it is no worse. Our life is joyous, fount, free; Not one a slave Who bends in fear the trembling knee And seeks to save A coward soul from evil's pain; Not one will cringe or crawl for gain.

The jeweled cup of love we drain, And friendship's wine Now softly flows in every vein With warmth divine. And so we love, hope and dream That in death's sky there is a gleam. We walk according to our light, Pursue the path That leads to honor's stainless height, Careless of wrath Or curse of God, Of priestly spite, Knowing, and knowing do the right. We love our fellow-men, our kind; Wife, child and friend; To plantoms we are deaf and blind, But we extend And helping hand to the distressed And by loving others we are blest.

Love's sacred flame within the heart, And friendship's glow, While all the miracles of art From wealth beyond Upon the thrilled and joyous brain A present paradise and banish pain.

We love no phantoms of the skies, But living flesh With passion's soft, and soulful eyes, With warm and fresh, And cheeks with health's red flag unfurled.

The breathing angels of this world, The hands that help are better far Than lips that pray; Love is ever the gleaming star That leads the way, That shines not on vague realms of bliss, But on the paradise in this.

We do not pray or weep or wail; We have no dread, No fear to pass beyond the veil That hides the good, And yet we question, dream and guess, But knowledge we do not possess. We ask, yet nothing seems to know; We cry in vain— There is no master of the show Who will explain, Or from the future tear the cause of fate, And yet we dream and yet we ask, Is there beyond the silent night An endless day? Is death a door that leads to light? We cannot say. The tongueless secret locked in fate We do not know; we hope and wait. (Great applause.)

INVOCATION.  
A Practical Prayer to the True God.

Oh, self, we know not thy beginning, If beginning ever was, nor the cause of thy being, nor know that thou art because there is both internal and external consciousness, because there is sight, hearing, smelling, tasting, feeling, external, because there is an internal consciousness that senses all in one, and that conscious ego tells the tale of an identity indestructible, immortal; tells of a feeling and knowing eternal; tells of intellect and memory, an indelible impress upon a universe of matter and spirit, of an entity of elements and atoms; tells of the beauties of sublime nature, of the clouds and sunshine of life; that tells the waters of the mighty ocean to roll on in majestic grandeur and the winds to sweep the earth and shift her sands from pole to pole; that tells the happy lark that sings from early dawn to the dim twilight of the day his prayerful roundelay, and the wise old owl that knows the weird shadows of dusky sprites and hobgoblins with his echoing hoot, that they have belongings of their own in this world of noise and of quiet, of bustle and hush; that tells the slimy snake and lizard they have right to crawl and creep the nasty stagnant pools and be at home in their own sphere; that tells the proud eagle, king of the air, that the little sparrow that rides saucily upon his back is entity of right, and to teach his royal largeness while he flies that greatness does not mean the size.

Oh, self, the indicator of God and man and every living and lifeless thing, personality of that which breathes outward from within or inward from without to grow, unfold, create or form; teacher and pupil, proprietor and eternal moving force of things; conceit, when narrowed down in man and but a voice for calling to order and use; cold and cruel, and a monarch on the throne of hate when miserly in motive, crushing all beneath most savage feet; perfect when extending a helping hand to those below in ignorance and vice; God-like when universal in desire and general in tendency; we can but come to thee as our God, our guardian, our own, to pray for our cleanness and purity, for thine unimpaired charity, for the highest possible unfoldment here, and a speedy advancement hereafter.

Help us to be true to our highest convictions and aspirations and to misjudge not nor judge at all our neighbors; to see our motives, that they may be pure; to fully understand our own internal self and be to all mankind a kind and trusted brother and thine shall be our appreciation evermore.

DR. T. WILKINS.

MRS. RICHMOND'S LECTURE.  
(Continued from page 8.)

Neither is yours. When you know about a thing and have perception of it then you can use your reason as to what you will do with it.

I had shut the doors of my mind, not willfully, but because I thought there was nothing to know in the subject of a future life. Yet once or twice when the Spiritualists were kind, when we spoke and wrote together on subjects pertaining to human well-being, they spoke to me about this realm, and I thought; these people talk as though they knew what they were saying. Some had offered to take me where I would meet and know those on this side of existence, who having felt as I felt in human life, became aware of this intercommunion of this spirit state before they left the human form. No, I had to wait until this great change came to me, and I have to come here and acknowledge in all this that I was wrong. But I was right in one thing: Down deep in my spirit—I can call it spirit now since that is all there is of me—down deep in my spirit I did believe that if there was a future life, it would be a life as natural to the spirit as the earth life to the body; that we would spring to it as buoyantly and gladly as the bird springs into the air that is its native element; that we would not be conscious of leaving us afraid; that our associations and companionship in spirit life would be according to our needs and not according to any restricted dogma or creed, I have found it so.

More fair than all the fair ideal pavilions of earth and sky is that realm which stretches out to aspiring minds. More beautiful the companionship because no shadows come between us here; we understand one another. It is because of the lack of understanding one another that these great shadows crowd in between us in human states. My friends, if we are not fraternal one with the other the earthly shadow is deep.

Greater than all dreams of human happiness, than all dreams for the welfare of mankind is the thought of impelling others in the direction of freedom; freedom from the bigotry of outward human arrogance, and from the material bondage. Friends, let our reason be set free. Let it include all the knowledge of the earth and sky. Then with those who at this day and hour are visiting upon the world the great blessing of this message, with whom I have sometimes stood side by side in this battle for truth, we, too, can clasp hands in liberalizing the liberal forces, and we can set free the lower of intelligence and the spirits of men from the bondage of death!

As a fitting sequel to the evening's address, one who passed away at the same time, a young girl, whose friends in the Sunny South (and later in the North) looked to with great expectation and hope for a future promise as one who was full of gifts, we may say of genius, who had already entered upon a happy career of public usefulness, and of work for the enlightenment of the race, with your permission, will give the closing poem (she being a poet on earth) in which she will portray her side of the story of the transition.

Life was so dear to me, I pressed Its dewy blossoms to my heart, But lo! it seemed I drank therefrom Rare nectar, like that which the gods impart.

On false Olympus, and I strove To consecrate my life to joy Of humanity, and Freedom's breath, A Never-dreaming of tasting death.

Life was so fair to me, as yet No bitter had mingled with the sweet; I had learned nothing to forget, And new-found friends waited to greet My footsteps as they must forward press Out into life's strange wilderness.

I strove that every wrong should die If I could aid the things of worth; That all people should be free and high As was intended from Freedom's birth.

In one sudden shock I passed away; I had not time to be afraid; Nor even time to think—I could not stay.

No voice beloved, no spoken word, No song; not any sound was heard. But I awoke, and saw a wondrous glow Rising, in the far Orient A golden glory seemed to overflow; And the one to whom also death was sent Seemed not to know that I was near, Seemed awfully to rise fit a shadow here.

But I was free at first; as fair As these flowers that greet the morning's light. Most beautiful, most surpassing rare Was the scene that rose unto my sight.

I had panted for freedom on the earth As pants the doe for the cooling streams, As those poets having Olympian birth Panted for the realm of immortal dreams.

I had hungered and thirsted for knowledge, too; I quaffed the cup even to the brim; But the light that pierced my spirit through Came as a glad triumphal hymn.

I was sorry that they were those to weep; Sorry for the loved ones far away, Who would not know that my sudden sleep Bore no part of me hence that could stay.

I was where I learned that a single bound That the spirit is free as a dove; as a dove I had wings like those that were sung of to-night. The wonderful, wonderful pliancy of love;

And I flew and flew as swift and far As thought, just for the sake of being free. That nothing could resist or mar; Nothing more could vex nor grieve nor fetter me.

But only my spirit and I understood. Then I returned for a fitting brood; Conscious of the things that were passing here; That many wondered and mourned her as dead; Every thought I could think met a sigh or a tear. "Too young to die." This of me they said.

Who is young? who is old? I found my life As though it were made for me, by me; And kind spirits the gates of the new life unclose And welcomed me to my eternity.

I sing my song on the hills of day; I will speak my word where there are ears to hear; But mourn not for me, early taken away. From human love, and the human life so dear, Life is life wherever it be, good friend, And my life is living and never will end.

The "White"




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that should be in every library, and be handy for reference at any time. We allude to

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This offer will only hold good until June 1st. After that time Art Magic will be withdrawn as a premium, to give place alone to the "Occult Life of Jesus."

**Take Due Notice.** A year's subscription to The Progressive Thinker must accompany all the orders for the books, and no attention whatever will be paid to requests to modify the rule. The fact that you had just subscribed for the paper (and thousands have) and did not know of this offer, we wish to state that it will be inexpedient for us to change our plan and do business otherwise. Each one, whether on our subscription list or not, when desiring the above books, must send a year's subscription. There will be no deviation from this rule. Bear in mind that when The Occult Life of Jesus (including the Hull-Covert Debate) is ordered alone, Twenty-five cents must be sent in connection with a year's subscription to The Progressive Thinker, in order to pay postage, etc. The Progressive Thinker one year, and the above book, \$1.25.

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THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are adding now, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think in view of what we are doing, that The Progressive Thinker should visit every Spiritualist's family in the United States. Commence now, we request, to form a Spiritualist or occult library by subscribing for The Progressive Thinker.

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Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost worth a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your library.

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# SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

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## THOUGHTS ON FACTS.

They Are Worthy of Careful Consideration.

There are some facts in connection with the Spiritualist movement which cannot be denied and which to the reflecting mind appear fraught with tremendous significance.

One fact is that while the number of those who have knowledge or belief in spirit communion has enormously increased within the last few years, only comparatively few of these identify themselves with the cause by becoming members of any organized society. Another is that while many societies have of late been founded through missionary effort, but few of these continue in active existence for any length of time, or add to any practical extent to their membership after their foundation. And yet a third fact is that the older societies, after holding meetings for years, do not grow. Indeed it seems to be difficult for them to maintain their numbers as, one by one, their members pass from mortal sight. Undoubtedly there are exceptions, but there can be no question that these statements are generally correct.

We hear various possible causes suggested for this state of things. We meet in dingy halls up three flights of stairs; our music is defective; we have no hell wherewith to frighten people into joining our ranks; Spiritualism is not yet sufficiently popular, etc., etc. I will not deny that material accessories have great value. With churches of architectural beauty, luxuriously seated and with an even temperature maintained at the favorite standard of 70 degrees, with trained choirs and magnificent organs filling the air with angelic melody at the touch of master fingers, we should doubtless attract to our meetings many who would come to our meetings with no such advantages. These many things might occasionally be found receptive to spiritual truth.

Nevertheless the mighty potency of spirit has been manifested in upper chambers, within prisons and in dens and caves. To the inwardly illumined, material environments disappear. From those who are moved by fear we are happily delivered, for "God is Love," and "Perfect love casteth out fear."

To say that Spiritualism is not popular, is but arguing in a circle. People do not join societies or attend meetings because it is not popular, and it is not popular because they do not join societies or attend meetings.

All these attempted explanations merely touch the external and therefore fail to explain, as all things fall which only go skin deep. When Spiritualists unite honestly and sincerely for self-development along certain definite lines there will be hope of their remaining united. But only in these instances is this earnest effort rather to the fact of some other spirit or spirits opportunity to use or abuse them. To most of our people the words spiritual development mean nothing else than the culture of psychic sensitiveness. The effects of this culture may be good and may be deplorable.

The consequence of this is that a Spiritualist meeting becomes a scene of contention, jealousy, and petty squabbles, reflections in a degraded, the contentions and squabbles of the lower spiritual spheres. It cannot be otherwise so long as the development of mediumship is sought merely for its own sake or for the sake of any earthly object. But all will say they want the very highest controls. Possibly, but highest in what? In brilliant oratory, in profound learning, in foreknowledge of the future, in the ability to give every spiritual condition. Highest in the love which thinketh no evil of any? They never descend to control, but they influence and aid those who ascend to their plane of thinking and living.

Because phenomena lie at the foundation of our knowledge of spirit on the material plane of manifestation, they have been falsely supposed to constitute the entire structure of spiritual reality. It is certainly important that a solid foundation should be laid for every building, but the foundation on which no building is erected is only a standing evidence of human folly and an encumbrance on the earth. Spirit phenomena prove the existence of force and intelligence in unseen beings. They give good evidence that in some cases these beings are of the human race, and perhaps equally good evidence that in other cases they are not. Here is our foundation. Upon this let us construct our philosophy and religion.

It is the point where we shall divide—most honestly, properly and profitably divide. As we plan our building we shall find those sufficiently near us in ideas to unite with us in true fraternity. Others will not see their way to join with us, but will find their own co-workers. Spiritualists, like all other people, will form varying schools of thought. These need not be opposing sects, although the more combative nature will cause them to be such for a time. As humanity develops in spirituality, all combativeness will be utilized in the overcoming of the lower by the higher self in each individual. It will not then, as now, be running to waste, boiling over and creating feuds and contentions between man and his fellow man.

"In my father's house are many mansions of different in design, but each with its own special beauty and utility. Some will pile stone upon stone, add truth to truth. Others will, with the mortar of fraternal love, bind the stones together. Others will carve and polish, paint and adorn, that in the bright sunshine of spiritual illumination awakened man may see the glory and the beauty of the work."

Ithaca, N. Y. E. J. BOWTELL.

## STOP WORRYING.

How to Make Life Worth Living.

There is no more noxious weed in the garden of life than worry, says The Temple. The worry habit is especially characteristic of our own land to-day. We attempt to excuse the strain and rush and fever and fret by laying it to the compulsion of the competitive struggle for a living. As if it were reasonable or sensible to poison ourselves and our friends in order to live! Worry is the cause of all the so-called deaths from "heart disease." It is the cause of ten-tenths of the deaths from "consumption." Under the name of plume of "dyspepsia" it slays thousands of Americans every year. "Nervous prostration" is the name under which it claims thousands of victims to whom it has made life an agony and death a relief. It is always present as an important factor in the death from "a complication of diseases," for its nature is to make bad worse, and confusion worse confounded. Its name is "legion." It has been said that intemperance has wrought more havoc than wars, plagues, pestilence, floods and storms all put together. But the destructiveness of worry—its crippling, paralyzing, poisoning slaughter—is to that of whiskey as a giant to a pigmy.

LEADS TO CRIME.

Prof. Elmer Gates has shown that worry produces a katabolic change throughout the body; that it chemically changes the blood to a poison, of which a few drops is sufficient to kill a dog; that it tears and destroys nerve filaments, breaks down muscular fibre and throws brain, heart, stomach, lungs and liver all out of gear. It works the same morally. More than half the pauperism and crime which blot our civilization can be traced to worry. Fear, anger and worry are one—an evil trinity of form animated by the single negation of fear—the sin of lack of recognition of truth—by which sickness and death entered the world—the usurper long enthroned in the human mind, but whose reign is fast approaching an end. Why? Because people everywhere are waking up to these facts:

Worry is wrong!  
Worry is unnecessary!  
Worry must go!

What are we going to do about it? Just what we do with the weeds in our garden—pull it up by the roots, refuse it soil and nurture in our souls, our minds, our bodies. I should like to see every self-respecting man as much ashamed of secret or open indulgence in worry as he would be of the opium habit or of stealing. When he is really ashamed of it he will stop it. The one irresistible force in the world is non-resistance. Worry is a worse than ineffectual fight against besetting foes. It is a stirring up of hornets' nests, a rousing of sleeping dogs. It grows by what it feeds on. Worry feeds worry, begets worry, gives it all the life it has. Worry is inconsistent in itself and has no consistency with anything else under the sun.

WORKERS ARE POOR WORKERS.

Workers as a rule are poor workers, and they do not last long. The truth is that the work by which the world is fed, clothed and housed is done by the workers, and not by the worriers. The efficiency of any worker depends upon the absence of worry and the presence of faith.

The overseen remedy for worry is work. We must work with untroubled mind, deliberately, patiently, faithfully doing our best, because God and our own souls demand nothing less; satisfied with our best because "angels can do no more." My best may be different from another man's, and in the world's eye may be counted little in comparison, but comparison is not called for. In the perfect plan my best is necessary and best lends to better. To "hustle" is to vulgarize work. It is evidence of a cowardly fear of "getting left." All things come to him who waits, because he also serves who only stands and waits. If you would not worry, don't hurry, don't hurry any one else and don't be hurried.

This does not mean that we are to dawdle over our tasks. It means simply that we are to make haste slowly; to recognize that order is heaven's first law, and more surely and with due deliberation, and swiftly or slowly, as the occasion demands. When you are tired, wait; when you are worried, wait. While waiting you may get up steam, may gather momentum, renew your strength. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

ON A DEAD CHILD.

There is nothing that seems the same to me  
Since Jim went away. I wonder if he  
Hid the blue of the skies  
In his little dead eyes—  
They don't seem as blue as they used to be,  
And the sun doesn't shine as it used to do,  
Nor silver the clouds when the rain  
Breaks through—  
And the flowers don't bloom  
With their old perfume,  
And the birds don't sing their old songs  
As true.  
The house is so silent, missing his noise,  
The sob of his sorrows, the laugh of his  
joys;  
And the gathering dust,  
With the thickening rust,  
Is spread like a pall on his broken toys.  
His old stick horse, and his gun, and his  
sled,  
I leave in their place by his little  
bed—  
I told him that they  
Were all in my way—  
But they don't seem so now, since he is  
dead.  
—Josephine Puett Spoots.

## GROWTH AND DECAY.

Thoughts and Questions Concerning Races.

I would like, through the medium of The Progressive Thinker, to suggest some thoughts, and ask some questions relating thereto, of any who may feel interested. Are not the different races of mankind subject to the universal law of growth, maturity, and decay, while governs the individual of all races and species? History proves that nations arise, flourish, and decay. Does not antiquarian research prove that races are subject to the same general law? Were not other races, at the zenith of their development and power, when the Caucasians were naked savages? In consideration of this universal law, may we not confidently predict that, when the Caucasian race has reached the period of its decadence, some younger and more vigorous race will usurp the position it now occupies, and carry moral and intellectual thought, and life, to a plane of development that we had never attained?

There is certainly a vast field for moral improvement in the methods of thought and life of a race which condemns one-half of all its offspring to premature death, millions of its daughters to lives of enforced prostitution, to satisfy the passions of its sons as a means of preserving the virtue of its daughters not so forced, and protecting them from the passions of the masculine portion of the race, and condemns the masses of all its people to lives of toil far in excess of the necessities for toil in a justly regulated industrial system, and also deprives them of a large portion of the results of their toil, and often of the opportunity to earn even a subsistence. This is a fearful price to pay for the privilege of living. It is a fearful price to pay for the protection of our daughters. Shall we leave it for another civilization, perhaps another race, to discover and put in practice methods of life which shall avoid these terrible sacrifices?

I notice a strong tendency among Spiritualists to adopt or copy many of the forms and usages of Christianity, or the Christian church, to prove Spiritualism by the Bible, to carry the church to Spiritualism and Spiritualism to the church; in fact, to blend the two. What will we have when they are blended? Would it not be more consistent, and every way better, for Spiritualists to teach that Christianity is a great fraud, founded in ignorance and superstition; that cruelty, injustice, and persecution have been prominent factors of its propagation; that it has deluged the world with the blood of its opponents, not merely in self-defense, but in pursuance of aggressive schemes of robbery and spoliation; that it has shed the blood of vast numbers of those of its own faith who differ on minor points, to say nothing of innumerable persecutions less in degree but often entailing more injustice than actual murder; that it has been the most deadly and vindictive opponent of progress that moral and scientific development has ever had to contend with. In view of these facts, would it not be better to denounce Christianity and the Christian church as the greatest of all villainies? Would it not be better to show that the God of Christianity is, according to its own record, the most unjust, cruel, revengeful, tyrannical being the mind of man ever conceived?

Apologists for the church and Christianity say that the church is an innaminate institution, incapable of performing any act, good or bad, and therefore we ought not to blame the church for the sins committed by Christians. Will they make the same claim in support of the institution of chattel slavery, which the church once so vigorously defended? Will they make the same claim in support of polygamy, which the Christian God tolerated on a scale that would have made Brigham Young a raving lunatic inside of a week in the "wisest man that ever lived" and in the "man after God's own heart"? Will they make the same claim in support of the butchery of whole tribes, which the Christian God, "who is the same yesterday, to-day, and forever," ordered, or in support of the butchery of all the males and all the females except the virgins, whom he ordered to be kept for the use of the soldiers, the priests, and himself? Apologists for Christianity and the church are apologists for the God of the Christian church whom Christians worship as the supreme architect of the universe, whom their Bible declares to be "the same yesterday, to-day, and forever," a few of whose orders to his chosen people I have referred to. Of those who would exonerate Christianity and the church from all blame for the sins of those who have built it up, kept it alive, handed it down from generation to generation, made it what it was and is, I would ask, would you also exonerate the architect of the universe, whom their Bible declares to be "the same yesterday, to-day, and forever," for the special purpose of affording a portion of his children an opportunity to serve and worship him, that he might reward them?

What is the attitude of the church toward the new translation of the Bible? Is the difference between the new and the King James translation marked enough to have any material bearing on the teaching of the church? The question is asked, "Why is church attendance falling off?" I would reply, because the church is trying to persuade the enlightened intelligence of the twentieth century to accept the ignorance and superstition of the first century as the highest attainment of human knowledge, and not to be questioned.

W. R. WOODWARD.  
Lincoln, Cal.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

## DID THEY KNOW

Jesus Did Not Rise From the Dead?

I will suppose that the two books, Matthew and John, of the New Testament, were written by the persons whose names they bear, though I have reason to believe that that is not a fact. But since Christians build their faith on that supposition, and tell me I must believe or be damned, they can not object to my taking the position that these men were the authors of those books; so I will proceed to show from their writings that they were imposing on the people by reporting what they knew was not true.

From the 28th chapter of Matthew we learn that on the first day of the week, after the first day of the week, first an angel and then Jesus himself, went word to his disciples, by the two Marys that they should go to Galilee and there they should see him. And the women "did run to bring the disciples word." \* \* \* Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped him, etc.

The 10th verse of the 20th chapter of John says: "Then the same day of evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Verse 26: "And after eight days again his disciples were within and Thomas was with them; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you."

Chapter 21: "After these things Jesus showed himself again to his disciples at the Sea of Tiberias."

Verse 14: "Now this is the third time that Jesus shewed himself to his disciples after that he was risen from the dead."

Now if these three meetings that John here reports actually occurred, and this last meeting "is the third time that Jesus shewed himself to his disciples after that he was risen from the dead," then that meeting in Galilee could not have occurred unless it was after these three meetings; and by reading Matthew's story we see that that was impossible, for on that first day of the week the women did run quickly to bring the disciples word, and then they arose and went into Galilee and saw him, instead of waiting several weeks before making that journey; and the whole context shows that they went immediately. So we see that if the story of either is true, that of the other must be false.

Now here comes the point: Matthew and John were of the eleven and so were themselves witnesses. I have omitted to notice the conflicting stories of Mark and Luke, since they are not supposed to have been witnesses, and Luke tells us that he is writing what others have told him. (See Luke 1:1 to 4). So if Matthew's story were true, John must have known that fact and would not have written the story that he did either by mistake or with intent to deceive; and the same is true of Matthew; if John told the truth, that is, if either had seen him after he was risen, he would not have told a story so contradictory to the facts as one or the other did.

The only reasonable conclusion any one can make from these stories is the one told by the Jews; that his disciples had stolen his body and reported that he was risen from the dead. "Now, when they came into the city and showed unto the chief priests all these things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night and stole him away while we slept. And if this comes to the governor's ears, we will persuade him and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day."—Matt. 28: 11 to 15.

Lander, Wyo. J. W. BECKWITH.

## REV. SAM JONES.

Hears a Curious and Instructive Story.

Murat Halstead, for many years editor of the Cincinnati Commercial, is widely known as an accomplished journalist and an author of deserved fame. He is a remarkably genial gentleman in private life, at the same time possessing so sharp a tongue and pen that those personally unacquainted with him regard him as morbidly acrimonious. Why he should so frequently assume the character of adverse critic is known only to himself, for certainly he cannot look for profit or popularity from such assumption; but he surely always makes it out deeply, inflicting wounds which too often are unhealable. An incident in point is subjoined:

One afternoon I was in Mr. Halstead's rooms at the Commercial when a door was quietly opened and a gentleman's voice announced:

"I am looking for Mr. Halstead."

"My name is Halstead," pronounced Halstead—the other pronunciation inviting resentment, said the editor. "Come in."

"I'm Rev. Sam Jones," said the gentleman, advancing, "and I have called to thank you, Mr. Halstead, for the excellent notices you have given my meetings while I have been speaking in Cincinnati."

"No need to take so much pains to do that," replied Halstead, "for those notices and reports of sermons were penned by motives wholly selfish. They made a demand for 8,000 or 10,000 more papers every day than our ordinary circulation, and thus we reaped a good profit from what readers looked upon as alert journalism."

"Ah! just so, Mr. Halstead; of course; but my thanks are due you no less; and I am happy to make this acknowledgment to you personally, Mr. Halstead."

By the peculiar smile upon the editor's face I knew that something very peculiar was brewing in his mind. He did not enjoy having his name twisted so frankly, and I remembered a remark long ago credited to him, that he'd as soon be called Halstead as Halstead. He may have imagined that Jones had heard something of this sensitiveness. He said:

"Very well, sir, if it pleases you. Somehow, though, our meeting reminds me of an incident in Stanley's African experience. When traveling up the Congo with only a donkey boy for companion he entered a territory in which the people were unfriendly and could purchase no supplies. One night while lying in his tent the great explorer concluded that he must either adopt heroic measures or starve, and he immediately acted upon the thought by dressing and starting out on a foraging trip. He had good luck in gathering provisions and returned to his quarters with plenty of chickens, yams and fruits and cooked a beautiful breakfast. Awakening the donkey boy he bade him 'come and eat.' The boy was surrounded when his eyes had surveyed the well-supplied table, and he asked in wonderment:

"Where you git 'um?"

"Never mind where they came from," replied Stanley, "but get up and let some of them go into that empty stomach of yours."

"No; where you git 'um?" still persisted the boy.

"Come on, come on," ordered Stanley; "you shall have your share and eat your fill."

"But where you git 'um?" was still the response. "You no tell? Me know. You steal 'um. Me d—rascal too!"

As Halstead concluded Jones "caught on" without a second's pause and laughed long and heartily. He seemed quite willing to accept his share of the left-handed compliment which the famous editor applied equally to himself and his caller, and both were mentally laughing at several minutes. After the Rev. gentleman had made his exit, Halstead looked comical for a moment and said:

"That is the last visit Jones will ever make to Halstead, I imagine. He'll never come to thank me again, poor fellow. But it was wonderful—was it not?—how suddenly and completely he saw the point. His intuition almost took my breath away. But he'll obtain recompense by applying that story to somebody else, and there are plenty of people whom it will hit very squarely, you know."

L. BARNEY.

## THE GREAT ISSUE.

Between Spiritualism and Orthodoxy.

The great issue to be fought in the near future, in my opinion is not between the materialists and Spiritualists, but rather between Spiritualism and orthodoxy.

The materialists, as a matter of fact, are right so far as they go, and are doing a noble work in laying a foundation to build on, in eradicating every dogma, thereby giving the mind of mankind, and plant the truth in soil where it may be nurtured by reason, based on knowledge, unbiassed by ecclesiastical beliefs.

When we take into consideration that every kind of religion is simply a belief, and that the religions of mankind are legion, and also, that all these religious beliefs are traced directly to the Bible by their adherents, for proof of their authenticity, we may thereby form some idea of the flimsy basis upon which all Christian religions are founded. To acknowledge that any one of these many religious beliefs is true, is to deny the authenticity of the rest, for each particular sect differs in some one or more points from the other, and consequently none can be true, as in the demonstration of a mathematical problem, if but one error exists in its computation the final result must be erroneous.

Perhaps there is no one thing so firmly established in the mind of man as their early religious education, and no matter how erroneous it may have been, its eradication seems almost among the impossibilities.

Among the errors of our early education was the belief in the infallibility of the Bible, a belief which led us into superstition, thereby depriving us of our manhood and reason, and, consequently, establishing in our minds a belief in a monster God, whose acts in this book recorded, could not be supported by science or even common sense. Nevertheless we have adhered to those theories with unabated zeal, never stopping to even question their truthfulness. With these false premises as a basis of belief, one can never attain an exalted position in a knowledge of Spiritualism, but must be numbing among those who are the tools of priestcraft.

If the Bible could be placed before us without a traditional knowledge of its character, handed down by orthodoxy, there are but few, if any, who would read its many pages without a disgust for its obscenity, and horror for the many cruel acts recorded therein.

In redeeming qualities, if it has any, cannot consist in its scientific teachings, for its moral instruction, for among all the books in print, that I have ever read, none was ever more scientifically ignorant or basely immoral.

To make this book the guide of our acts or the standard of our lives, would be but to place man back in his primitive condition, and lower the standard of morality, in some respects, to that of the lowest brute.

Knowledge is increasing, and the Bible is ceasing to be recognized as an infallible book; and it will continue to deteriorate in the minds of the people, just in proportion as knowledge shall increase, until finally its influence as a religious guide will cease to bear fruit among the intelligent, or in fact, among the most ignorant classes.

With the decline of this book also ceases the belief in a God, a Christ, a Devil, and an orthodox hell—for, in my opinion, they all have the same mythical parentage—and when these imaginary ideas have been swept away by the introduction of knowledge, then will science come forth and demonstrate that through the evolution of matter all the works of nature have been, and are produced, without the assistance or even existence of a God, or any intelligent force which we may call by that name.

I am very well aware that to introduce any scientific method or formulate any plan to take the place of a God, especially among those who adhere to the old traditional belief of Christianity, is but to cause a ruffe upon the placid waters of theology. But it must come. This question must be agitated in order to get the truth before the people and produce thought upon this great and important subject. The introduction of knowledge will go on no matter how much opposed, until the question is solved; and then the whole mythical mass will be relegated among the old superstitious relics of the past; and science, art and advance thought take the place of traditional error. That error has had its sway for thousands of years is fully demonstrated by changes and revolutions, not only in religion but in scientific principles as well. And all these changes have been brought more fully to our view by the rapidly progressive movements within the last half century. Fifty years ago every cross-road school-house in the country had its hell-fire preacher. To-day, not only that doctrine is dead, but the preacher also—for aught I know—for he no more frequents those places.

Orthodoxy itself is dying, not only in its ritualistic aspects, as well as in its dogmas, but its pretended believers are fast changing their minds from the old, narrow, contracted idea of a heaven and hell, to a higher plane of thought. And what is causing all this great change? Education. Where knowledge is ripe superstition must die. There is no way to eradicate an evil so quickly as to remove the cause, and the cause of this false, superstitious, traditional religion is a book called the Bible. Show the people the fallacy of this book, by enlightening their understanding, and this religion will fade away like all other superstition when put into a scientific crucible.

WM. J. HAYNES.  
South Norridgegwick, Me.

## THE BROCKWAYS.

Some Interesting Tests Are Given.

For the past two or three years I have been much interested in the phenomena of Spiritualism, and have tried to observe with careful accuracy all that have come within reach. Independent slate-writing has awakened much interest, and heretofore I have detailed my experience with Mrs. A. Brockway in obtaining messages by that means. I have sought in vain for an explanation outside of an invisible intelligence which we call spirit. Mr. W. E. Robinson seems to advance the idea that it is only trickery, and the reason we accept it as genuine is that our ability to observe with critical accuracy has not been developed. This may be so to a great extent. I have been fooled in this way the sooner I find it out the better. He tells in one of his recent articles of a friend whom he mystified by simple tricks of legerdemain, and argues that if he could fool a Spiritualist in so simple a manner, a medium could easily deceive in such matters as slate-writing. This sounds plausible, and might apply to many cases, but not to all. In the instance referred to, the friend could only judge of results by the use of his eyes. In slate-writing, however, he can use not only his eyes but his reason as well.

If a skeptic, he may prescribe the conditions. And if I might be allowed to stipulate the circumstances under which a certain trick shall be performed, it might perhaps be impossible for Mr. Robinson to cause his little show success. However, he might find in me a very easy subject, for I know little about prestidigitators and their art.

While the Brockways were at Seattle I had a letter from a gentleman in the eastern part of Washington to whom I recommended Mrs. Brockway. Finding it inconvenient to visit Seattle while she was there, he wrote to her for a sitting. He prepared some questions and sent her with a request that she obtain answers if possible through independent slate-writing. Here, you see, was the broadest latitude for fraud. But wait. After his letter had been sent he attended a little home seance without a professional medium and succeeded in obtaining spirit messages by means of table-tipping. One came from him from a niece who had passed away many years ago in another land. He then asked her if she would not go to Mrs. Brockway in Seattle and give him a message and also one that he could send to her mother across the ocean, to which she responded in the affirmative. He had addressed no question to her in his letter to the medium at Seattle, and there was no opportunity for anyone to have sent her word of what took place at the little circle. In due time he received the slate-written messages, which he said were entirely satisfactory to him. Among the number was a message from his niece to the effect that she was with him at the little home seance and communicated, and now came to fulfill her promise made at that time. She then wrote: "Tell mamma I was near her when she looked at my dresses and cried; tell her not to grieve, for we shall meet again." This was signed with the proper name. The recipient immediately sent a copy of the message to his sister (mother of the departed niece) and says she replied as follows: "In your letter you were alluding to—, and I find you are quite right in saying what you did about her dresses, as it was about that time I was looking through her things and packing them anew, never to undo them again myself."

The gentleman referred to has never met Mrs. Brockway, any of her family, and the message related to a matter that he was unable to verify until after he heard from his sister on the other side of the Atlantic Ocean. I have permission to say that the message referred to was received by Mr. E. A. Willis, of Ellensburg, Washington, from both ends of the line to prove its truthfulness.

What was was plain, unvarnished truth. I do not see how either fraud or collusion were possible in this case.

WALTER P. WILLIAMS.  
Salem, Oregon.

MANHOOD.

He stands the test where souls are tried,  
And truest honors find;  
Who conquers manfully, the pride  
That rules in feeble minds;  
Who seeks not rest in life's career,  
Nor yet beyond the grave;  
Whose heaven is duty's noblest sphere—  
Not that which idlers crave.

He covets not the lordling's place,  
Nor vainly tries to scan  
The Master's mind, but asks for grace  
To do the best he can.  
His peace not terror of the soul,  
But harmony within—  
Renouncing self to reach the goal  
And triumph over sin.

Once on the plow his hand he lays  
His eye ne'er backwards turns;  
Fortune he seeks in virtue's ways,  
Ill-bought success he spurns.  
Looking his fellow in the face  
He sees God's image there;  
Whatever may help to lift the race,  
His hand is quick to share.

Meekly he takes life's daily tasks  
As part of heaven's great plan;  
This boon—ought else denied—he asks  
To be a manly man.  
Angels attend on such an one,  
And stars their courses move  
To light his pathway to the throne  
And garnish it with love.

—John Troland.

Why Should They Differ?

We sometimes hear Christian Scientists say: "Oh, you cannot be a Christian Scientist and a Spiritualist." I fail to see. They both heal the sick; they believe in a renewed and more perfect life beyond. They both have been cured of the wretched dogmas of orthodoxy. They live good, happy lives and strive for spiritual excellence. Why differ? HELEN HINSDALE RICH.





# SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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## THOUGHTS ON FACTS.

They Are Worthy of Careful Consideration.

There are some facts in connection with the Spiritualist movement which cannot be denied and which to the reflecting mind appear fraught with tremendous significance.

One fact is that while the number of those who have knowledge or belief in spirit communion has enormously increased within the last few years, only comparatively few of these identify themselves with the cause by becoming members of any organized society. Another is that while many societies have of late been founded through missionary effort, but few of these continue in active existence for any length of time, or add to any practical extent to their membership after their foundation. And yet a third fact is that the older societies, after holding meetings for years, do not grow. Indeed it seems to be difficult for them to maintain their numbers as, one by one, their members pass from mortal sight. Undoubtedly there are exceptions, but there can be no question that these statements are generally correct.

We hear various possible causes suggested for this state of things. We meet in dingy halls up three flights of stairs; our music is defective; we have no hell wherewith to frighten people into joining our ranks; Spiritualism is not yet sufficiently popular, etc., etc. I will not deny that material accessories have great value. With churches of architectural beauty, luxuriously seated and with an even temperature maintained at the favorite standard of 70 degrees, with trained choirs and magnificent organs filling the air with angelic melody at the touch of master fingers, we should doubtless attract to our meetings many who would come to these many things, but occasionally be found receptive to spiritual truth.

Nevertheless the mighty potency of spirit has been manifested in upper chambers, within prisons and in dens and caves. To the inwardly illumined, material environments disappear. From those who are moved by fear we are happily delivered, for "God is Love," and "Perfect love casteth out fear."

To say that Spiritualism is not popular, is but to argue in a circle. People do not join societies or attend meetings because it is not popular, and it is not popular because they do not join societies or attend meetings.

All these attempted explanations merely touch the external and therefore fail to explain, as all things fall which only go skin deep. When Spiritualists unite honestly and sincerely for self-development along certain definite lines there will be hope of their remaining united. But only in rare instances is this the case. Their effort rather is to afford some other spirit or spirits opportunity to use or abuse them. To most of our people the words spiritual development mean nothing else than the culture of psychic sensitiveness. The effects of this culture may be good and may be deplorable.

The consequence of this is that a Spiritualist meeting becomes a scene of contention, jealousy and petty squabbles, reflecting in a degree the contentions, jealousies and squabbles of the lower spiritual spheres. It cannot be otherwise so long as the development of mediumship is sought merely for its own sake or for the sake of any earthly object. But all will say they want the very highest controls. Possibly, but highest in what? In brilliant oratory, in profound learning, in the ability to give startling tests? All these exist in the sphere of spiritual condition. Highest in the love which thickest no evil of any? They never descend to control, but they influence and aid those who ascend to their plane of thinking and living.

Because phenomena lie at the foundation of our knowledge of spirit on the material plane of manifestation, they have been falsely supposed to constitute the entire structure of spiritual truth. It is certainly important that a foundation should be laid for every building, but the foundation on which no building is erected is only a standing evidence of human folly and an embarrassment on the earth. Spirit phenomena prove the existence of force and intelligence in unseen beings. They give good evidence that in some cases these beings are of the human race, and perhaps equally good evidence that in other cases they are not. Here is our foundation. Upon this let us construct our philosophy and religion.

This is the point where we shall divide—most honestly, properly and profitably divide. As we plan our building we shall find those sufficiently near us in ideas to unite with us in true fraternity. Others will see their way to join with us, but not with their own co-workers. Spiritualists like all other people, will form varying schools of thought. These need not be opposing schools, although the more combative natures will cause them to be such for a time. As humanity develops in spirituality, all combativeness will be utilized in the overcoming of the lower by the higher self in each individual. It will not then, as now, be running waste, boiling over and creating feuds and contentions between man and his fellow man.

"My Father's house are many mansions," with its own special beauty and utility. Some will pile stone upon stone, add truth to truth. Others will, with the mortar of fraternal love, bind the stones together. Others will carve and polish, paint and adorn, that in the bright sunshine of spiritual illumination awakened man may see the glory and the beauty of the work.

E. J. BOWTELL.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Vennum County, Pa. For sale at this office. Price 15 cents.

## STOP WORRYING.

How to Make Life Worth Living.

There is no more noxious weed in the garden of life than worry, says The Temple. The worry habit is especially characteristic of our own land to-day. We attempt to excuse the strain and rush and fever and fret by laying it to the compulsion of the competitive struggle for a living. As if it were reasonable or sensible to poison ourselves and our friends in order to live! Worry is the cause of all the so-called deaths from "heart disease." It is the cause of ten-tenths of the deaths from "consumption." Under the nom de plume of "dyspepsia" it slays thousands of Americans every year. "Nervous prostration" is the name under which it claims thousands of victims to whom it has made life an agony and death a relief. It is always present as an important factor in the deaths from "a complication of diseases," for its nature is to make bad worse and confusion worse confounded. Its name is "legion." It has been said that intemperance has wrought more havoc than wars, plagues, pestilence, floods and storms all put together. But the destructiveness of worry—its crippling, paralyzing, poisoning slaughter—is to that of whiskey as a giant to a pigmy.

LEADS TO CRIME.

Prof. Elmer Gates has shown that worry produces a katabolic change throughout the body; that it chemically changes the blood to a poison, of which a few drops is sufficient to kill a dog; that it tears and destroys nerve filaments, breaks down muscular fibre and throws brain, heart, stomach, lungs and liver all out of gear. It works the same morally. More than half the pauperism and crime which blot our civilization can be traced to worry. Fear, anger and worry are one—an evil trinity of form animated by the single negation of fear—the sin of lack of recognition of truth—by which sickness and death entered the world—the usurper long enthroned in the human mind, but whose reign is fast approaching an end. Why? Because people everywhere are waking up to these facts:

Worry is wrong!

Worry is unnecessary!

Worry must go!

What are we going to do about it? Just what we do with the weeds in our garden—pull it up by the roots, refuse it soil and nurture in our souls, our minds, our bodies. I should like to see every self-respecting man as much ashamed of secret or open indulgence in worry as he would be of the odium habit of stealing. When he is really ashamed of it he will stop it. The one irresistible force in the world is non-resistance. Worry is a worse than ineffectual fight against besetting foes. It is a stirring up of hornets' nests, a rousing of sleeping dogs. It grows by what it feeds on. Worry feeds worry, begets worry, gives it all the life it has. Worry is inconsistent in itself and has no consistency with anything else under the sun.

WORRIERS ARE POOR WORKERS.

Workers as a rule are poor workers and they do not last long. The truth is that the work by which the world is fed, clothed and housed is done by the workers, and not by the worriers. The efficiency of any worker depends upon the absence of worry and the presence of faith.

The sovereign remedy for worry is work. We must work with untroubled mind, deliberately, patiently, faithfully doing our best, because God and our own souls demand nothing less; satisfied with our best because "angels can do no more." My best may be different from another man's, and in the world's eye may be counted little in comparison to the perfect plan my best is as necessary and important as any other man's best, and "best leads to better." To "hustle" is to vulgarize work. It is evidence of a cowardly fear of "getting left." All things come to him who waits, because he also serves who only stands and waits. If you would not worry, don't hurry, don't hurry any one else and don't be hurried.

This does not mean that we are to dawdle over our tasks. It means simply that we are to make haste slowly; recognize that order is heaven's first law, and more surely and with due deliberation, and swiftly or slowly, as the occasion demands. When you are tired, wait; when you are worried, wait. While waiting you may get up steam, may gather momentum, renew your strength. They that wait upon the Lord shall renew their strength; they shall not grow weary, and they shall walk and not faint."

ON A DEAD CHILD.

There is nothing that seems the same to me Since Jim went away. I wonder if he hid the blue of the skies In his little dead eyes. They don't seem as blue as they used to be.

And the sun doesn't shine as it used to do, No silver the clouds when the rain breaks through.

And the flowers don't bloom With their old perfume, And the birds don't sing their old songs as true.

The house is so silent, missing his noise, The sob of his sorrows, the laugh of his joys;

And the gathering dust, With the thickening rust, Is spread like a pall on his broken toys.

His old stick horse, and his gun, and his sled, I leave in their place by his little bed.

I told him that they were all in my way— But they don't seem so now, since he's dead.

—Josephine Puett Spooner.

## GROWTH AND DECAY.

Thoughts and Questions Concerning Races.

I would like, through the medium of The Progressive Thinker, to suggest some thoughts, and ask some questions relating thereto, of any who may feel interested. Are not the different races of mankind subject to the universal law of growth, maturity, and decay, which governs the individual of all races and species? History proves that nations arise, flourish and decay. Does not antiquarian research prove that races are subject to the same general law? Were not other races, at the zenith of their development and power, when the Caucasians were naked savages? In consideration of this universal law, may we not confidently predict that, when the Caucasian race has reached the period of its decadence, some younger and more vigorous race will usurp the position it now occupies, and carry moral and intellectual thought, and life, to a plane of development that we have never attained?

There is certainly a vast field for moral improvement in the methods of thought and life of a race which condemns one-half of all its offspring to premature death, millions of its daughters to lives of enforced prostitution, to satisfy the passions of its sons as a means of preserving the virtue of its daughters not so forced, and protecting them from the passions of the masculine portion of the race, and condemns the masses of all its people to lives of toil far in excess of the necessities for toil in a justly regulated industrial system, and also deprives them of a large portion of the results of their toil, and often of the opportunity to earn even a subsistence. This is a fearful price to pay for the privilege of living. It is a fearful price to pay for the protection of our daughters. Shall we leave it for another civilization, perhaps another race, to discover and put in practice methods of life which shall avoid these terrible sacrifices?

I notice a strong tendency among Spiritualists to adopt or copy many of the forms and usages of Christianity, or the Christian church, to prove Spiritualism by the Bible, to carry the church to Spiritualism and Spiritualism to the church; in fact, to blend the two. What will we have when they are blended? Would it not be more consistent, and every way better, for Spiritualists to teach that Christianity is a great fraud, founded in ignorance and superstition; that cruelty, injustice, and persecution have been prominent factors of its propagation; that it has deluged the world with the blood of its opponents, not merely in self-defense, but in pursuit of aggressive schemes of robbery and spoliation; that it has shed the blood of vast numbers of those of its own faith who differ on minor points, to say nothing of innumerable persecutions less in degree but often entailing more injustice than actual murder; that it has been the most deadly and vindictive opponent of progress that moral and scientific development has ever had to contend with. In view of these facts, would it not be better to denounce Christianity and the Christian church as the greatest of all villainies? Would it not be better to show that the God of Christianity is, according to its own record, the most unjust, cruel, revengeful, tyrannical being the mind of man ever conceived?

Apologists for the church and Christianity say that the church is an inanimate institution, incapable of peccatoring any act, good or bad, and therefore we ought not to blame the church for the sins committed by Christians. Will they make the same claim in support of the institution of chattel slavery, which the church once so vigorously defended? Will they make the same claim in support of polygamy, which the Christian God tolerated (on a scale that would have made Brigham Young a raving lunatic inside of a week) in the wisest man that ever lived? And in the "man after God's own heart?" Will they make the same claim in support of the butchery of whole tribes, which the Christian God, "who is the same yesterday, to-day, and forever," ordered, or in support of the butchery of all the males and all the females except the virgins, whom he ordered to be kept for the use of the soldiers, for priests, and himself? Apologists for Christianity and the church are apologists for the God of the Christian church whom Christians worship as the supreme architect of the universe, whom their Bible declares to be "the same yesterday, to-day, and forever," a few of whose orders to his chosen people I have referred to. Of those who would exonerate Christianity and the church from all blame for the sins of those who have built it up, kept it alive, handed it down from generation to generation, made it what it was and is, I would ask: Would you also exonerate Christianity from all the blame for the sins of the God who ordained it for the especial purpose of affording a portion of his children an opportunity to serve and worship him, that he might reward them?

What is the attitude of the church toward the new translation of the Bible? Is the difference between the new and the King James translation marked enough to have any material bearing on the teaching of the church? The question is often asked, "Why is church attendance falling off?" I would reply, because the church is trying to persuade the enlightened intelligence of the twentieth century to accept the ignorance and superstition of the first century as the highest attainment of human knowledge, and not to be questioned.

W. R. WOODWARD.

Lincoln, Cal.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

## DID THEY KNOW

Jesus Did Not Rise From the Dead?

I will suppose that the two books, Matthew and John, of the New Testament, were written by the persons whose names they bear, though I have reason to believe that that is not a fact. But since Christians build their faith on that supposition, and tell me I must believe as they are damned, they can not object to my taking the position that these men were the authors of those books; so I will proceed to show from their writings that they were imposing on the people by reporting what they knew was not true.

From the 28th chapter of Matthew we learn that on the first day of the week, after he was risen from the dead, first an angel and then Jesus himself, went to his disciples by the two Marys and there they should see him. And the women "did run to bring the disciples word." \* \* \* Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped him, etc.

The 19th verse of the 20th chapter of John says: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Verse 26: "And after eight days again his disciples were within and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you."

Chapter 21: "After these things Jesus showed himself again to his disciples at the Sea of Tiberias." Verse 14: "Now this is the third time that Jesus shewed himself to his disciples after that he was risen from the dead."

Now if these three meetings that John here reports actually occurred and this last meeting "is the third time that Jesus shewed himself to his disciples after that he was risen from the dead," then that meeting in Galilee could not have occurred unless it was one of these three meetings; and by reading Matthew's story we see that that was impossible, for on that first day of the week the women did run quickly to bring the disciples word, and then they arose and went into Galilee and saw him, instead of waiting several weeks before making that journey; and the whole context shows that they went immediately. So we see that if the story of either is true, that of the other is false.

Now here comes the point: Matthew and John were of the eleven and so were themselves witnesses. I have omitted to notice the conflicting stories of Mark and Luke, since they are not supposed to have been witnesses, and Luke tells us that he is writing what others have told him. (See Luke 1:1 to 4). So if Matthew's story were true, John must have known that fact, and would not have written the story that he did either by mistake or with intent to deceive; and the same is true of Matthew; if John told the truth, that is, if either had seen him after he was risen, he would not have told a story so contrary to the facts as one or the other did.

The only reasonable conclusion any one can make from these stories is the one told by the Jews; that his disciples had stolen his body and reported that he was risen from the dead. So they went to the tomb, and found it empty. When they went to the city and showed unto the chief priests all these things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night and stole him away while we slept. And if this comes to the governor's ears, we will persuade him and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.—Matt. 28: 11 to 15.

Lander, Wyo. I. W. BECKWITH.

SUNSHINE.

What a joyous world we live in; What a song in every breeze, All the air is full of music— Warbling birds and humming bees.

We may sadly fail to hear them— If we open not our ears; We may spend our time in listening Only to the sighs and tears.

What a beautiful world we live in; Flowers blooming all the year, Waving palms and flocks of sunlight Filling all the land with cheer.

We may sadly fail to see them— If we open not our eyes; We may search alone for stormclouds When we gaze into the skies.

What a happy world we live in— Checked through its scenes may be— A thousand joys for every sorrow Are in store for you and me.

We may sadly fail to feel them— If we open not our hearts; We may let them pass unheeded Gathering only poisoned darts.

What a wondrous world we live in; Filled with mysteries, forsooth, Which intoxicate and enapture— As we search for golden truth.

We may miss them, sadly miss them, If we open not our souls; If we are content to grovel— Down among the signs and shams.

Let us not go blindly groping, Plucking only thorns and thistles, Treading down the beautiful flowers; Let's enjoy life's every blessing.

Gather all its glory— Then, what the future brings us, We'll rejoice in having been.

—B. J. Waltermire.

R. L. Royce writes: "I have read Art Magic. What a wonderful book it is! It is the John the Baptist of the New Dispensation."

## REV. SAM JONES.

Hears a Curious and Instructive Story.

Murat Halstead, for many years editor of the Cincinnati Commercial, is widely known as an accomplished journalist and an author of deserved fame. He is a remarkably genial gentleman in private life, at the same time possessing so sharp a tongue and pen that those personally unacquainted with him regard him as morbidly acrimonious. Why he should so frequently assume the character of adverse critic is known only to himself, for certainly he cannot look for profit or popularity from such an incident in point is subjoined:

One afternoon I was in Mr. Halstead's rooms at the Commercial when a door was quietly opened and a gentleman's voice announced:

"I am looking for Mr. Halstead."

"My name is Halstead," (pronounced Halstead—the other pronunciation inviting resentment), said the editor. "Come in."

"I'm Rev. Sam Jones," said the gentleman, advancing, "and I have called to thank you, Mr. Halstead, for the excellent notices you have given my meetings while I have been speaking in Cincinnati."

"No need to take so much pains to do that," replied Halstead, "for those notices and reports of sermons were impelled by motives wholly selfish. They made a demand for 5,000 or 10,000 more papers every day than our ordinary circulation, and thus we reaped a good profit from what readers looked upon as alert journalism."

"Ah! just so, Mr. Halstead; of course; but my thanks are due you no less; and I am happy to make this acknowledgment to you personally, Mr. Halstead."

By the peculiar smile upon the editor's face I knew that something very peculiar was brewing in his mind. He did not enjoy having his mind so frankly, and I remembered a remark long ago credited to him, that he'd as soon be called Halstead as Halstead. He may have imagined that Jones had heard something of this sensitiveness. He said:

"Very well, sir, if it pleases you. Somehow, though, our meeting reminds me of an incident in Stanley's African experience. When travelling up the Congo with only a donkey boy for companion he entered a territory in which the people were unfriendly, and he could purchase no supplies. One night while lying in his tent the great explorer concluded that he must either adopt heroic measures or starve, and he immediately acted upon the thought by dressing and starting out on a foraging trip. He had good luck in gathering provisions and returned to his quarters with plenty of chickens, yams and fruits and cooked a beautiful breakfast. Awakening the donkey boy he bade him 'come and eat.' The boy was awounded when his eyes had surveyed the well-supplied table, and he asked in wonderment:

"Where you git 'um?"

"Never mind where they came from," replied Stanley, "but get up and let some of them go into that empty stomach of yours."

"No; where you git 'um?" still persisted the boy.

"Come on, come on," ordered Stanley; "you shall have your share and eat your fill."

"Ha! where you git 'um?" was still the response. "You no tell? Me know. You steal 'um. Me do—rascal too!"

As Halstead concluded Jones "caught on" without a second's pause and laughed long and heartily. He seemed quite willing to accept his share of the left-handed compliment which he himself had made and said:

"That is the last visit Jones will ever make to Halstead, I imagine. He'll never come to thank me again, poor fellow. But it was wonderful—was it not?—how suddenly and completely he saw the point. His intuition almost took my breath away. But I'll obtain recompense by applying that story to somebody else and there are plenty of people whom it will hit very squarely, you know."

L. BARNEY.

HERE—AND THERE.

Down here the sore hurts, the sad crashing.

The wrongs of the helpless, the stings Of envy, and malice. Then flashing In waves of illumine rings.

Out from the silence and longing, Fair from the ether, the glow; They come as the roses are thronging.

Where the gates of Hesperides blow. Here discords and revels commingle! Vanities circle and sweep Over, around, until single.

One solace we cherish and keep! A hope that is knowledge transcending Earth's glories! That life is divine, Eternal; and death the glad ending Of doubt of His perfect design.

For lo! when our trials were sorest, The garlands of Hope were down cast.

Then came the white souls thou adorest, The forms that enthralled in the past; Fond eyes of the mothers unchanging— Dear, dear as the accents of love, Of love knowing not the estranging This world with its falsities prove.

Hence I trust with a blessed reliance On the true and the beautiful there, And brave with a chastened defiance The woes that the mortal must bear.

It is good to have suffered and sorrowed; It is good with our neighbors to grieve.

Let us pay every joy we have borrowed, And live the great truths we believe.

HELEN HINSDALE RICH.

## THE GREAT ISSUE.

Between Spiritualism and Orthodoxy.

The great issue to be fought in the near future, in my opinion is not between the materialists and Spiritualists, but rather between Spiritualism and orthodoxy.

The materialists, as a matter of fact, are right so far as they go, and are doing a noble work in laying a foundation to build on, in eradicating every theological ism and clism from the mind of mankind, thereby giving the denizens of the spirit world a chance to step in and plant the truth in soil where it may be nurtured by reason, based on knowledge, unbiassed by ecclesiastical beliefs.

When we take into consideration that every kind of religion is simply a belief, and that the religions of mankind are legion, and also, that all these religious beliefs are traced directly to the Bible by their adherents, for proof of their authenticity, we may therefore form some idea of the dimmy basis upon which all Christian religions are founded. To acknowledge that any one of these many religious beliefs is true, is to deny the authenticity of the rest, for each particular sect differs in some one or more points from the other, and consequently none can be true, as in the demonstration of a mathematical problem, if but one error exists in its computation the final result must be erroneous.

Perhaps there is no one thing so firmly established in the mind of man as their early religious education, and no matter how erroneous it may have been, its eradication seems almost among the impossibilities.

Among the errors of our early education was the belief in the infallibility of the Bible, a belief which led us into superstition, thereby depriving us of our manhood and reason, and, consequently, establishing in our minds a belief in a monster God, whose acts in this book recorded, could not be supported by science or even common sense. Nevertheless we have adhered to those theories with unabated zeal, never stopping to even question their truthfulness. With these false premises as a basis of belief, one can never attain an exalted position in a knowledge of Spiritualism, but must be numbered among those who are the tools of prestidigitant.

If the Bible could be placed before us without a traditional knowledge of its character, handed down by orthodoxy, there are but few, if any, who would read its many pages without a disgust for its obscenity, and horror for the many cruel acts recorded therein.

In redeeming qualities, if it has any, cannot consist in its scientific teachings nor its moral instruction, for among all the books in print, that I have ever read, none was ever more scientifically ignorant or basely immoral.

To make this book the guide of our acts or the standard of our lives, would be but to place man back in his primitive condition, and lower the standard of morality, in some respects, to that of the lowest savages. But time is moving on, and knowledge is increasing, and the Bible is ceasing to be recognized as an infallible book; and it will continue to deteriorate in the minds of the people, just in proportion as knowledge shall increase, until finally its influence as a religious guide will cease to bear fruit among the intelligent, or in fact, among the most ignorant classes.

With the decline of the Bible, also ceases the belief in a God, a Christ, a Devil and an orthodox hell—for, in my opinion, they all have the same mythical parentage and when these imaginary ideas have been swept away by the introduction of knowledge, then will science come forth and demonstrate that through the evolution of matter all the works of nature have been, and are produced, without the assistance or even existence of a God, or any intelligent force which we may call by that name.

I am very well aware that to introduce any scientific method or formulate any plan to take the place of a God, especially among those who adhere to the old traditional belief of Christianity, is but to cause a ruffle upon the placid waters of theology. But it must come. This question must be agitated in order to get the truth before the people and produce thought upon this great and important subject. The investigation will go on, no matter how much opposed, until the question is solved; and then the whole mythical mass will be relegated among the old superstitious relics of the past; and science, art and advance thought take the place of traditional error. That error has had its way for thousands of years is fully demonstrated by changes and revolutions, not only in religion, but in scientific principles as well. And all these changes have been brought more fully to our view by the rapidly progressive movements within the last half century. Fifty years ago every cross-road school-house in the country had its hell-fire preacher. To-day, not only that doctrine is dead, but the preacher also—for aught I know—for he no more frequents these places.

Orthodoxy itself is dying, not only in its ritualistic ideas, but its pretended believers are fast changing their minds from the old, narrow, contracted idea of a heaven and hell, to a higher plane of thought. And what is causing all this great change? Education. Where knowledge is ripe superstition must die. There is no way to eradicate an evil so quickly as to remove the cause, and the old religion is a book called the Bible. Show the people the fallacy of this book, by enlightening their understanding, and this religion will fade away like all other superstition when put into a scientific crucible.

WM. J. HAYNES.

South Norridge, Me.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, 42.

## THE BROCKWAYS.

Some Interesting Tests Are Given.

For the past two or three years I have been much interested in the phenomena of Spiritualism, and have tried to observe with careful attention all that have come within reach. Independent slate-writing has awakened much interest, and heretofore I have detailed my experience with Mrs. A. Brockway in obtaining messages by that means. I have sought in vain for an explanation outside of an invisible intelligence which we call spirit. Mr. W. E. Robinson seems to advance the idea that it is only trickery, and the reason we accept it as genuine is that our ability to observe with critical accuracy has not been developed. This may be so to a great extent. If I have been fooled in this way the sooner I find it out the better. He tells in one of his recent articles of a friend whom he mystified by simple tricks of legerdemain, and argues that if he could fool a Spiritualist in so simple a manner, a medium could easily deceive in such matters as slate-writing. This sounds plausible, and might apply to many cases, but not to all. In the instance referred to, the friend could only judge of results by the use of his eyes. In slate-writing, however, he can use not only his eyes but his reason as well.

If a skeptic, he may prescribe the conditions. And if I might be allowed to stipulate the circumstances under which a certain trick shall be performed, it might perhaps be impossible for Mr. Robinson to make his little show a success. However, the night find in me a very easy subject, for I know little about prestidigitants and their art.

While the Brockways were at Seattle I had a letter from a gentleman in the eastern part of Washington to whom I recommended Mrs. Brockway. Finding it inconvenient to visit Seattle while she was there, he wrote to her for a sitting. He prepared some questions and sent her with a request that she obtain answers if possible through independent slate-writing. Here, you see, was the broadest latitude for fraud. But wait. After his letter had been sent he attended a little home seance without a professional medium and succeeded in obtaining spirit messages by means of table-tipping. One came for him from a niece who had passed away many years ago in another land. He then asked her if she would not go to Mrs. Brockway in Seattle and give him a message and also one that he could send to her mother across the ocean, to which she responded in the affirmative. He had addressed no question to her in his letter to the medium at Seattle, and there was no opportunity for anyone to have sent her word of what took place at the little circle. In due time he received the slate-written messages, which he said were entirely satisfactory to him. Among the number was a message from his niece to the effect that she was with him at the little home seance and communicated, and now came to fulfill her promise made at that time. She then wrote: "Tell mamma I was near her when she looked at my dresses and cried; tell her not to grieve, for we shall meet again." This was signed with the proper name. The recipient immediately sent a copy of the message to his sister (mother of the departed niece) and says she replied as follows: "In your letter you were alluding to, and I find you are quite right in saying what you did about her dresses, as it was about that time I was looking through her things and packing them away, never to do them again myself."

The gentleman referred to has never met Mrs. Brockway or any of her family, and the message related to a matter that he was unable to verify until after he heard from his sister on the other side of the Atlantic Ocean. I have permission to say that the message referred to was received by Mr. E. A. Willis, of Ellensburg, Washington, who says he has the documents from both ends of the line to prove its truthfulness.

What we want is plain, unvarnished truth. I do not see how either fraud or collusion were possible in this case. WALTER P. WILLIAMS.

Salem, Oregon.

MANHOOD.

He stands the test where souls are tried, And truer honest ends.

Who conquers, manfully, the pride That rules in feeble minds;

Who seeks not rest in life's career, Nor yet beyond the grave;

Whose heaven is duty's noblest sphere— Not that which idlers crave.

He covets not the lordling's place, Nor vainly tries to scan

&lt;



INVOCATION.

DISCOURSE.

Some things are forever true; some things reannounced with each inspiration of truth that is poured out upon the world. These eternal truths are lost sight of in the great bustle and glamour of material life are reannounced. You almost forget the blossoms of springtime when the winter snows and frosts are here;

Then the certain legitimate conclusions that pertain to the immortality of the soul:—The soul, as the ego entity, being forever immortal if immortal at all,—being the legitimate fruit of the spiritual outpouring as it is, to grain the legitimate product of the grain that is sown. You cannot sow the seed of immortality and reap a harvest of immortality; you cannot sow the seed of immortality and reap only that which is in the future, neglecting and ignoring the past.

It is given to you through this voice of inspiration  
the present time to declare this truth unto the world.  
Lo! it shall speak and its voice shall be heard. Remember what we tell you at this hour: The basic principle  
the Church of the Soul and its aims will enfold the world.

B. F. UNDERWOOD.

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SATURDAY, MAY 6, 1899.

WANTS TO RECONSTRUCT AND VITALIZE THE CHURCHES.

Wm. De Witt Hyde, President of Bowdoin College, in a late issue of "The New World," this city, under the head of "Reorganization of the Faith," gives his conception of the present needs of the Christian church. His introductory paragraph is worth reading. He says:

"The current creed of Christendom is a chaos of contradictions. Truths and lies, facts and fancies, intuitions and superstitions, essentials and excrescences, are bound in one bundle of tradition which the honest believer finds hard to swallow whole, and which the earnest doubter is equally reluctant to throw to the winds. It is high time to attack this chaos, to resolve it into its elements, and to reorganize our faith into a form which shall at the same time command the assent of honest and the devotion of earnest men. This work cannot be done roughly with the broad ax. The problem is not mechanical, but vital. One cannot chop the creed in two, and say, 'This half is true, and that half is false.' We must discover the germ of life in the old and somewhat decrepit body of current tradition, and from that vital germ we must breed the fair and vigorous body of the faith that is to be. The new faith will not be a mechanical fraction of the old, whether large or small. It will be a reproduction of the essential features of the old, in new, fresh, vigorous, functional relationship."

All churches and all creeds, says the Catholic, see the need of modernizing their faith, to make it agree with the advanced thought and knowledge of the present age. But they are tied back to ancient dogmas of pagan origin, and he even proposes a change is looked upon with suspicion, if not positively punished for heresy. New organizations are formed, but they dare not depart very widely from the old, fearful of being overborne by outside opposition.

And is it not a fact, that Spiritualists are held back, by ancient error that has come out of the churches, and brought their antiquated notions with them? What right have any of us to hurl foul epithets at others, charging them with being Atheists, Agnostics and Infidels? We remember attempts have made to drag Spiritualists into the adoption of a creed, probably with the purpose of excluding skeptics as regards the popular faith from its ranks; but we apprehend the day is very distant when any creed, other than a belief in immortality, and the power of spirits to communicate with mortals, will meet with general approbation.

LAWLESSNESS OF CLERGYMEN.

An associated press dispatch of a few days ago from London, said:

"After a long debate upon the alleged lawlessness of the ritualistic practices of the English Church Union, comprising upward of 4,000 clergymen, the House of Commons this evening unanimously adopted a resolution proposed by Samuel Hoare, conservative member for Norwich, and accepted by Arthur J. Balfour, first lord of the treasury and government leader, declaring that, the house deplores the spirit of lawlessness shown by certain members of the Church of England, and confidently hopes that the ministers of the crown will not recommend any clergymen for preferment unless satisfied that they will obey the bishops and the prayer book."

Four thousand clergymen of the Church of England departing from the ancient faith, and called to account by Parliament, who deplore their lawlessness! But the scamps are to be brought to terms and back into the faith by having their "livings" cut off for failure to "obey the bishops and the prayer book."

By such procedure is old-time religious teaching perpetuated, and educated thought suppressed. The higher church officials direct the inferior, and the latter have no voice in the matter. Parliament bosses the whole, by denying governmental support if they don't pray and sing as their ancestors taught.

BLASPHEMY.

Pope Leo XIII, in his first audience after his recent illness from a surgical operation, was reported in "The Tablet," a Catholic church organ in England, as saying to Cardinal Goossens, of Antwerp:

"At one moment during the operation I thought I should sink under it; but I called on the Mother of God for help, and I recovered from my faintness."

If the rejection of God by men of mortal vision is atheism write us down an Atheist; and if there is such a thing as blasphemy it is to talk about the "Mother of God."

Would it not be better to contravert such a God-dishonoring faith than to war on those who deny such a character ever had mortal birth?

YES, "STICK TO THE BIBLE!"

Following immediately on the heels of Evangelist Moody's shout of "Stick to the Bible," we have the effect of that pernicious advice in our own immediate vicinity, as detailed in the Chicago Record of April 20:

"To atone for the crime of Cain, Abel Dykstra, a Dutch farmer in the colony at South Holland, slew his five-year-old son Peter yesterday morning. He believed he was Abraham and that he had a divine command to sacrifice Isaac. For several days the man had been moody and he had begged his wife, Sophia, to remove their two children—Peter, aged five, and Cornelius, aged twenty months—from his ranch in case he became suddenly insane."

"Yesterday morning he met his wife and children on the way from the home of her father, Peter Van Drunen, where they had gone for safety the night before. Dykstra knelt and tenderly kissed the boy, and leading him by the hand, all went home together. The mother went into the kitchen and was preparing breakfast, when she saw her husband in the yard whetting a scythe, while Peter played near him. Mrs. Dykstra ran out and took the scythe from him."

"I must do it this morning," the man shouted. "God has ordered me to do it." Dykstra made a rush for the boy and dragged him to a shed near by and took up the corn knife.

"Papa, please do not hurt me," cried the boy, and he struggled to free himself from the man's grasp. Mrs. Dykstra also pleaded with her husband to release the boy, but in vain.

"Holding Peter by his left hand, Dykstra drew the knife across the lad's throat. The vertebrae saved the head from being severed from the body. The boy ran nearly 100 feet before he fell and died."

"Dykstra then saddled his horse, mounted and galloped to Lansing, three miles away. The mother, who had seen her child killed, hastily notified the neighbors and in a short time fifty or more men were chasing the fugitive. He was soon lost sight of in one of the marshes south of Harvey."

"Dykstra rode to the house of John Meeker, a farmer for whom he had worked, and said: 'God told me to sacrifice my boy, and, as much as I loved him, I had to do it to please God. After I killed him the devil laughed at me.'"

"Not waiting to hear more, Meeker drove out in search of Constables Frank Harrington and Fred Randall. They arrested Dykstra and took him before Justice De Young, Deputy Governor. Remondt, an inquest and committed the man to jail pending an investigation by the grand jury. Immediately after the verdict was found the officers started to bring the prisoner to Chicago, driving across country to Harvey to take a train. At 6 o'clock last night he was taken to the county jail."

"Dykstra is 35 years old and a religious enthusiast. He sat up all Tuesday night reading the Bible."

The mother of that murdered boy, if able to take a common sense view of the condition, will not appreciate Moody's advice to women, to "Get right up and get out, when you hear persons tearing the Bible to rags and tatters."

But it is said Dykstra was insane. What made him insane? "He sat up all Tuesday night reading the Bible," says the report. Instead of the old Jew book being responsible only for the murder, it robbed the man of his senses, wrecked two lives, and may make a maniac of the mother. The Poyassey tragedy was repeated over again. Scarcely a year, a month, a day goes by but somewhere murder, mutilation, or cases of lunacy are reported, incited by the Bible. And why not? The Lord God has directed:

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thou art, shall entice thee to serve other gods: \* \* \* thou shalt surely kill him; thy hand shall be the first to put him to death." See Deut. 13:9.

To "serve other gods" is interpreted to depart from the received faith, so the Inquisition with its rack and stake were used as the instruments of the killing, and this Bible text was quoted as sufficient authority.

Abraham with his son Isaac on the sacrificial altar at the command of God, Jephtha making a holocaust of his daughter, and the Lord commanding: "The first-born of thy sons shalt thou give to me. Likewise shalt thou do with thine oxen, and with thy sheep. Seven days it shall be with his dam; on the eighth day thou shalt give it to me." That is it shall be sacrificed.

Wrote Prof. Chilliary, holding a chair in one of the German Universities, quoted by Klotz:

"The religion of the ancient Hebrews did not differ essentially from that of the Canaanites, so that Moloch, who was a god common to both, were in the process of time softened down, and passed into Jehovah, thus becoming the national deity of the people of Israel; so did their altars smoke with human blood, from the time of Abraham down to the fall of both kingdoms of Judah and Israel."

As Christians have adopted that reconstructed Moloch as their God, and as the Bible echoes his horrible commands, which zealous are constantly observing, there is a prophecy in Jeremiah regarding the command, "Stick to the Bible, and your love of blood shall be rewarded."

TOO DEAR FOR THE WHISTLE.

William E. Curtis, Esq., the able correspondent of the Chicago Record, is now writing up the early history of Virginia. He says:

"The first slaves were brought from the West Indies, by a Dutchman, in August, 1619. He traded the twenty negroes to the colonists for servants and laborers in exchange for tobacco."

THE MEANING OF IT.

In the gardens of the gods are fruits and flowers adapted to the nature of the dwellers in those beautiful spiritual realms.

Dwellers in the vale of mortality may by cultivation and development of their spiritual nature, by their moral refinement, be fitted to partake here and now of the essential qualities of the fruits that grow in the gardens of the angels. The essence of truth, of love, of purity, is the same everywhere and always—eternally the same.

The soul that dwells in these, having these divine principles in the spirit, knows the flavor of the food of the angels, and delights therein—he has found that which is "sweeter than honey in the honeycomb," and when consciously he has tasted thereof he can never forget its sweetness. He can henceforth say: "I have food to eat, which ye who have never tasted of it, know not of." For it is only known by being partaken of.

It is with gladness we note that there are among our readers and contributors, favored souls who have found pearls of truth beyond all price in their development in spirituality.

What price, indeed, shall be given or can be estimated for value price for such experimental knowledge as is indicated in our "Home Circle" in this issue, as also in the issue of April 8, not to mention others.

We are glad to receive and publish such experiences. They bring the writers in spiritual touch with each other and establish lines of vibration that may reach from ocean to ocean and radiate over the whole land, establishing strong bonds of sympathy and mutual spiritual helpfulness between kindred spirits. They establish the usefulness of the Home Circle on a firm and beautiful spiritual foundation, which will gladly be recognized by many whose perceptions are enlightened in love and truth.

We feel assured that the Home Circle is to have great power in the renovation of Spiritualism. Fraud and dishonesty can have no standing in the sacred precincts of the Home Circle. The brazen face of the trickster who fattens on the pay for pretended tests is consciously out-of-place in the Home Circle. The Home Circle is no home for such. It is no place for dishonesty and fraud, which will gladly be recognized by many whose perceptions are enlightened in love and truth.

Let your home circles be homes for the good angels and good spirits, where they may meet kindred spirits on the mortal side of life, and where spirituality, morality, truth, love and purity in their divinity essence may be sought and cultivated. Thus may the Home Circles become veritable gardens of the gods, bearing the fruits and flowers that gladden the hearts of angels and men.

A word more: The Children's Lyceums may be made effective allies in this same work, by training minds in the principles and practice of right thought, the cultivation of those things that lead onward toward the mountain top of spirituality. Lyceums may thus become truly spiritual gardens of the angels, where seeds of moral and spiritual truth shall be planted, to grow into the beautiful flowers and rich perfume of purity and goodness, and the final fruition of celestial harmony and peace.

Give us home circles everywhere, with progressive lyceums, and their concomitants and allies, spiritual publications and spiritual papers for the old and especially for the young, and the fair will cease to thrive, pure Spiritualism will win its way into human hearts, and the blossoming and fruition thereof, in the lives of men and women on earth, will be as the beautiful things that grow in and adorn the gardens of the angels.

NOT AN ATHEIST.

One of the most incomprehensible questions of the age is, Why do Christian writers, and the priesthood in particular, persist in representing Thomas Paine as an atheist? Do they intentionally falsify? or do they misrepresent through ignorance? If from the latter cause, with the means of correct information at command, it is no less criminal than in the former case.

Webster defines an atheist: "One who disbelieves or denies the existence of a God, or supreme intelligent being." Thomas Paine was not one of these. In the 4th paragraph of Part I of his Age of Reason, published in 1795, Paine declared:

"I believe in one God, and no more, and I hope for happiness beyond this life."

He has told us that he was induced to write the book, to overcome the then tendency among the French people to fall into atheism, in their hatred of priests, who were charged with being the authors of all their troubles.

Mr. Paine did not controvert with all the force of his magic pen, that God ever begat a son by a Jewish maiden, and denied that he inspired the Bible, or any other book but boundless Nature. His religious views were identical with the Unitarians of to-day.

An infidel is one "not in the faith." It is used as a term of reproach, by each opposing sect against its rival. Christians class Mohammedans as infidels, so Mohammedans class Christians. Catholics so designate Protestants. Its true meaning known, as a term of reproach it will become obsolete.

The zeal displayed by the bigots of Coshocton, fully delineated in an article of last week, shows the clergy of that pleasant Ohio village are hardly up with the times. To charge Thomas Paine with being an atheist is a gross libel which can hardly be tolerated in this age of general intelligence.

Thomas Paine was in truth "the author-hero of the revolution," the first person in all the world who wrote the words—"The Free and Independent States of America." It was his pen that inspired, and in all probability drafted our Declaration of Independence. The clergy of that period insisted that "The powers that be are ordained of God," and opposed independence. Many of them fled to England, and it was they, and a miserable wretch named Cheetham, who set on foot the thousand falsehoods current in regard to one of the world's benefactors.

FREE DIVORCE.

France has now a law by which marriage may be dissolved without cost to the applicants. The Paris divorce court devotes Thursdays to gratuitous divorces. On one of our recent divorces were divorced during a session of two hours, an average of more than one divorce a minute. The applicants belong to the working class, in which divorces were infrequent before the passage of the law.—Ex.

HON. A. B. RICHMOND.

He Is Delighted with Col. Ingersoll's Address.

To the Editor:—Enclosed please find postal order for one dollar. Send me all the papers you can afford that have Bob Ingersoll's lecture. I have just read it. It is, as the boys say, "the biggest thing out." I have only one objection to it. It excited my risibles to such an extent that I am afraid that it has undermined my constitution. However, I am in hopes that I will recover. In that lecture Bob Ingersoll certainly out-Ingersoll's Bob.

A. B. RICHMOND.

Meadville, Pa.

We will fill all orders for The Progressive Thinker containing the lecture by Col. Ingersoll, Rev. M. J. Savage and Mrs. Cora L. V. Richmond, at one cent per copy, to as many different addresses you may send in. One hundred copies sent to one address, 75 cents. 1,000,000 copies at least, should be circulated.

OUR NEW PREMIUM BOOK

Its Praise Sounded by One Who Read It and Appreciated It Many Years Ago.

Dear Brother Francis, Editor of The Progressive Thinker:—Your issue of April 1 brings another agreeable surprise. I well remember when the book entitled The Occult Life of Jesus of Nazareth, by Alexander Smyth, was first issued. I sold many copies, and it was looked upon as authentic. You are really a benefactor to offer such valuable books as this, the Hull-Covert Debate and Art Magic, at such a nominal price.

TITUS MERRITT.

New York City, N. Y.

Dr. H. N. Brown on Art Magic.

Really, Mr. Francis, Art Magic must set such thought in motion that it will prove a great enlightener. We are intensely interested in it and very thankful for it. There must be many such as we who are indebted to you for it and its great message.

DR. H. N. BROWN.

Hudson, N. Y.

THE HOME CIRCLE.

To the Editor:—Having read the article of Mary A. Ingalls, in your issue of April 8, as well as numerous other articles previously, upon the benefits of the home circle, it brings to mind the many pleasant experiences we have had in the sanctuary of home, and I am glad to see so much interest being taken in the "unadorned home circle."

I believe like Mrs. Ingalls, if we sought more earnestly the spiritualization of life, we would soon grow into a condition to receive the elevating influences as they draw near unto us, and, in a word, be our own mediums.

Myself and husband have been interested in the spiritual philosophy for the past ten years, he being taken from the fold of the orthodox church through his development in the home circle, having to a certain extent unfolded our medial gifts, and at different times have had many varied, though happy experiences therein. While Mr. G.'s main goal is that of a healer and the diagnosing of disease in the entranced state, he also in the quietude of home, where harmony reigns, gets most beautiful messages and words of love which help to smooth the rugged paths of life and clear away the clouds that sometimes encompass us about.

At a very recent sitting, held with just my sister, messages and advice from those who love us, and are still interested in our welfare, were received, one young lady friend coming to sister, closing her message with poetry, asking me to play upon the piano the air "We are praying for you," etc., which to say the least was most touching and tender, as well as beautifully comforting, together with the assurance of the genuineness where circles are held merely through the love to help and benefit others.

Our experiences have mostly been in the home circle, where there is no chance for fraud nor would there be any object for it; just that pure spiritual element emanating from those gone before, who desire to advance and uplift.

Our opportunities being limited, we are obliged to depend on Spiritualistic literature, reason, and our own medial qualities.

May God and the angels bless the home circle, and in time may we be freed from the dross now so often put before the masses.

The happiest moments of my life are when at the home altar we invoke the presence of angel friends, so willing to give us aid. May each and every one strive to more fully cultivate those higher powers within, enabling them to come in touch with the beautiful everywhere.

MRS. GERTRUDE R. GILLETTE, Fairfax, Vermont.

A MULTITUDE OF CHRISTS.

An English author who knows a good thing when he sees it, and who has great faith in an "earthly Christ," has just had a vision of a Paul, and he made the astounding discovery, using his own words:

"Every solar system has a Christ, and there are millions of solar systems." Had the learned writer examined a little closer heavenlight he would have found one Christ on each planet; then as it is probable there are on an average twenty planets attached to each sun, as millions suns, then there are four hundred million Christs. If each Christ is a God then there are four hundred million of Junior Gods! And instead of one "Mother of God," there are four hundred millions of her. Please, reader, one God will do The Progressive Thinker.

THE HABIT OF CHARLATANS.

It is the universal habit of charlatans to brand as ignorant the learned members of his own profession. All men are ignoramus but themselves. They seem to imagine all knowledge is centered in their own brain. It is said, if you listen to a charlatan you can know her calling the abuse she heaps on the virtues of her own sex. So a charlatan may be discovered by his self-laudation and abuse of others.

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SOME GOOD NEWS FOR MAGNETIC HEALERS.

Strictures of Governor Thomas, of Colorado, on Proposed Regulation of Medicine.

To the Editor:—The enclosed clipping from the Rocky Mountain News shows that the present Governor of our State has a level head and carries it with him most of the time. By means of the well known process of "you tickle me, I tickle you," a medical monopoly bill was gotten through our legislature. It is hardly probable that such an aggregation of small fry politicians will ever be gotten together again in Colorado, so that there is little likelihood of such a measure being put through another time. Fortunately the Governor was the right sort of a man to cope with the situation and rendered all the work of the "little pills," "big pills," and "any kind of pills," of no avail.

Future Governors of this State will always have the benefit of Governor Thomas' opinion as a guide to steer by, and it is to be hoped if occasion arises they will make good use of it.

Denver, Col. GEO. L. SOPRIS.

Governor Thomas of Colorado vetoed the Cannon "medical monopoly" bill, attacking the measure with such force and argument as to tear down any semblance to a foundation upon which might have been based. Referring to the title of the bill, he designates it as a misnomer and calculated to mislead. He speaks of the practice of medicine as not a science, but a series of experiments which should be allowed to continue that a science may be created therefrom.

Following is the message in part: House bill No. 231 has a somewhat grotesque title. It is designed "to protect the public health and regulate the practice of medicine and surgery in Colorado." To accomplish this purpose it establishes a medical council and a state board of medical examiners; provides for the examination and licensing of practitioners, with various penalties for the violation of its requirements. Its enacting clause is preceded by a preamble that the public safety is endangered by incompetent physicians and surgeons, and due regard to the public health and the preservation of human life demands that none but competent physicians and surgeons shall be allowed to practice their profession in the state.

To accomplish these laudable ends it is proposed by law to limit the practice of medicine and surgery to three schools, each to have equal representation upon the medical council and the state board of medical examiners. To the board and council all applications for license must be made, and through them all permits must be issued. They are also endowed with power to revoke licenses or certificates, and thereby admit and exclude physicians to and from the practice of their profession as the requirements of the law have or have not in the judgment of their members been complied with. If, in their opinion, an applicant "has been guilty of conduct likely to deceive or defraud the public," he shall not be admitted even to an examination.

VIRTUES HERETOFORE DENIED.

When examinations are made they are to be identical as to all subjects save materia medica and therapeutics. Questions concerning the latter "shall be in harmony with the teachings of the school or system of medicine to which the applicant belongs." It seems to have proceeded from this circumstance that the public health may be protected by three different systems of materia medica and therapeutics, although the advocates of each have heretofore denied the virtues of all others save their own.

After the 10th day of August, 1899, any person who, not having complied with the requirements of the act shall continue to practice, or who shall therein begin, or offer to practice medicine and surgery, shall be criminally proceeded against and punished. Any person shall be regarded as such practitioner who shall publicly or privately act as a physician by prescribing or giving drugs or performing surgical operations for any person having any bodily injury, deformity or disease, or who shall use the words "Dr.," "doctor," "surgeon," "M. D.," or "M. B.," in connection with his or her name. This sweeping inhibition embraces within its range every kind of doctors of divinity to ordinary surgeons, and the use of an ordinary appellation by either is transformed into a grave misdemeanor.

The public health is also guarded against peril from physicians from abroad who may be consulted, or may practice across the border, but who cannot endanger life by establishing an office or a meeting place for patients in Colorado. Medical attaches of the army and navy and medical examiners of relief departments are excepted from the operation of the act, and are to be within the strict line of their official duties, and dentists will not be interfered with so long as they confine themselves to the teeth. Services in cases of emergency are harmless, provided they are not gratuitous, and family remedies are recognized as compatible with the public health and the preservation of human life.

A decided majority of the medical profession, including a large number of personal and political friends, have urged the enactment of the measure. I am persuaded that they sincerely believe it to be essential to the public welfare and designed to subvert the objects set forth in its title. It is not without reluctance, therefore, that the conclusions I have reached concerning its merits make it impossible to comply with their desires. With every consideration for their judgment and their sincerity, I regard the bill as unjust oppression and obnoxious to the general welfare.

NO PROTECTION FOR THE PUBLIC.

First—Whatever may be the design of the bill, it will not protect the public health. If statistics are to be relied on the death rate of Colorado is as low as that of any other state, and the cause of the statistics is not the enactment of the measure. I am persuaded that they sincerely believe it to be essential to the public welfare and designed to subvert the objects set forth in its title. It is not without reluctance, therefore, that the conclusions I have reached concerning its merits make it impossible to comply with their desires. With every consideration for their judgment and their sincerity, I regard the bill as unjust oppression and obnoxious to the general welfare.

Second—The bill invests the council and the board with autocratic and oppressive authority. The first shall, by order of not less than seven members of the second, deprive practitioners of their certificates and of their right to continue their business. They may do this whenever, in their opinion, a "physician shall be guilty of practices or conduct likely to deceive or defraud the public." What these practices may be, the board alone may determine, and its decision seems to be final. An appellate authority is provided for one or more, criticism of the board, or order of not less than seven members of the second, deprive practitioners of their certificates and of their right to continue their business. They may do this whenever, in their opinion, a "physician shall be guilty of practices or conduct likely to deceive or defraud the public." What these practices may be, the board alone may determine, and its decision seems to be final. 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apophysis?” “To whom shall I liken thee?”  
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I, True and Spurious Good; 12, “I am the Resurrex-  
tion and the Life”; 13, “I am the Light of the  
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phy of His Exploits; 18, “He is Free whom the Truth  
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# DECLINE OF THE CHRISTIAN RELIGION

Colonel Robert C. Ingersoll Views the Matter, from the Standpoint of an Agnostic.

The Governor of New Hampshire, undoubtedly a good and sincere man, issued a Fast Day proclamation to the people of his State, in which I find the following paragraph:

"The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community the decay, moral, mental and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truth of Christianity. I suggest to-day as far as possible on Fast Day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our State, and that in your prayers and other devotions and in your mutual councils you remember and consider the problem and the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January. There are villages where children grow to manhood unchristened. There are communities where the dead are laid away without the benison of the name of the Christ, and where marriages are solemnized only by Justices of the peace. This is a lamentable condition of affairs, and it is the duty of every thoughtful citizen of New Hampshire, it does not augur well for the future. You can afford to devote one day in the year to your fellow men, to work and thought and prayer for your children and your children's children."

These words of the Governor have caused surprise, discussion and anger. Many ministers have denied that Christianity is declining, and have attacked the Governor with the malice of meekness and the savagery of humility.

The question is: Is Christianity declining?

In order to answer this question we must state what Christianity is.

Christians tell us that there are fundamental truths that must be believed. We must believe in God, the creator and governor of the universe; in Jesus Christ, his only begotten son; in the Holy Spirit, the Comforter, who dwells in us; in salvation by faith; in the second birth; in heaven for believers, in hell for deniers and doubters, and in the inspiration of the Old and New Testaments. They must also believe in a prayer-hearing and prayer-answering God, in special Providence, and in addition to all this they must practice a few ceremonies. This, I believe, is a fair skeleton of Christianity. Of course I cannot give an exact definition. Christianity does not and never has agreed among themselves. They have been disputing and fighting for many centuries, and to-day they are as far apart as ever.

A few years ago Christians believed the "fundamental truths." They had no doubts. They knew that God existed; that he made the world. They knew when he commenced to work at the earth and stars and knew when he finished. They knew that he made a pattern, moulded clay into the shape of a man and breathed into his nostrils the breath of life. They knew that he took from this man a rib and framed the first woman.

It must be admitted that sensible Christians have outgrown this belief. Jehovah the gardener, the potter, the tailor, has been dethroned. The story of creation is believed only by the provincial, the stupid, the red-headed people who have read Darwin and Huxley and had sense enough to understand these great men laugh at the legends of the Jews.

A few years ago most Christians believed that Christ was the son of God, and not only the son of God, but God himself.

This belief is slowly fading from the minds of Christians. From the minds of those who have minds.

Many Christians say that Christ was simply a man—a perfect man. Others say that he was divine, but not actually God—a union of God and man. Some say that while Christ was not God, he was as nearly like God as it is possible for man to be.

The old belief that he was actually God—that he sacrificed himself to himself—that he bore the burdens of his own world, that he made it possible for a few of his children by shedding his own blood; that he could not forgive the sins of men until they murdered him—this frightful belief is slowly dying day by day. Most ministers are ashamed to preach these cruel and idiotic absurdities. The Christ of our time is not the Christ of the New Testament—not the Christ of the Middle Ages; nor of Luther, Wesley or the Puritan fathers. The Christ was his own world, and he was born of a virgin, cast out of heaven, rose from the dead and ascended bodily to heaven—is not the Christ of to-day.

The Holy Ghost has never been accurately defined or described. He has always been a winged influence—a divine aroma; a disembodied essence; a spiritual climate; an enthusiastic flame; a something sensitive and unforgiving; the real father of Jesus Christ.

A few years ago the clergy had a great deal to say about the Holy Ghost, but now the average minister, while he alludes to this shadowy deity, to round out a prayer, seems to have but little confidence in him. This deity is and always has been extremely vague. He has been represented in the form of a dove; but this figure is not associated with much intelligence.

Formerly it was believed that all men were by nature wicked, and that it would be perfectly just for God to damn the entire human race. In fact, it was thought that God, feeling that he had to damn all his children, invented a scheme by which some could be saved and at the same time justice could be satisfied. God knew that without the shedding of blood there could be no remission of sin. For many centuries he was satisfied with the blood of oxen, lambs, and doves. But the sins continued to increase. A greater sacrifice was necessary. So God concluded to make the greatest possible sacrifice—to shed his own blood, i. e., to have it shed by his chosen people. This was the atonement—the scheme of salvation—a scheme that satisfied justice and partially deflected the devil.

No intelligent Christians believe in this atonement. It is utterly unphilosophic. The idea that man made salvation possible by murdering God is infinitely absurd. This makes salvation the blossom of crime—the blessed fruit of murder. According to this the joys of heaven are born of the agonies of hell. If this has been the case, freedom of conscience and had listened kindly and calmly to the teachings of Christ, the whole world, including Christ's mother, would have gone to hell.

Our fathers had two absurdities. They balanced each other. They said that God could justly damn his children for the sin of Adam, and that he could

preached, not that Christ bought souls with his blood, but that he has ennobled souls by his example. The supernatural part of the atonement has, by the more intelligent, been thrown away. So the idea of imputed sin—of vicarious vice—has been by many abandoned.

Salvation by faith is growing weak. People are beginning to see that character is more important than belief; that virtue is above all creeds. Civilized people no longer believe in a God who will damn an honest, generous man, who see that it is not honest to offer a reward for belief. The promise of a reward for belief is not evidence. It is an attempt to bribe.

If God wishes his children to believe, he should furnish evidence. He should not endeavor to make promises and threats take the place of facts. To offer a reward for credulity is dishonest and immoral—infamous.

To say that good people who never hear of Christ ought to be damned for not believing on him is a mixture of idiocy and savagery.

People are beginning to perceive that happiness is a result, not a reward; that happiness must be earned; that it is not alms. It is also becoming apparent that sins cannot be forgiven; that no power can step between actions and consequences; that men must "reap what they sow"; that a man who has lived a cruel life cannot by repenting between the last dose of medicine and the last breath, be washed in the blood of the Lamb, and become an angel—an angel entitled to an eternity of joy.

All this is absurd, but you may say that it is not cruel. But to say that a man who has lived a useful life; who has made a happy home; who has lifted the fallen, succored the oppressed and battled to uphold the right; to say that such a man, because he failed to believe without evidence, will suffer eternal pain, is to say that God is an infinite wild beast.

Salvation for credulity means damnation for investigation.

At one time the "second birth" was regarded as a divine mystery—as a miracle—something done by a supernatural power; probably by the Holy Ghost. Now ministers are explaining this mystery. A change of heart is a change of ideals. About this there is nothing mysterious.

This language is to most men and women—happens many times in the life of one man. If this happens without excitement—as the result of thought—it is called reformation. If it occurs in a revival—if it is the result of fright—it is called the "second birth."

A few years ago Christians believed in the inspiration of the Bible. They had no doubts. The Bible was the standard. If some geologist found a fact inconsistent with the Scriptures he was silenced with a text. If some doubter called attention to a contradiction in the Bible he was denounced as an ungodly and blaspheming wretch. Christians then knew that the universe was only about six thousand years old, and any man who denied this was an enemy of Christ and a friend of the Devil.

All this has changed. The Bible is no longer the standard. Science has dethroned the inspired volume. Even the theologians are taking facts into consideration. Only ignorant bigots now believe in the plenary inspiration of the Bible.

The intelligent ministers know that the Holy Scriptures are filled with mistakes, contradictions and interpolations. They no longer believe in the flood, in Babel, in Lot's wife or in the fire and brimstone storm. They are not sure about the burning bush, the plagues of Egypt, the miracles of the Red Sea or the miracles in the wilderness. All these wonders are growing foolish. They belong to the Mother Goose of the past, and many clergymen are ashamed to say they believe them. So the lengthening of the day in order that General Joshua might have more time to kill, the journey of Elijah to heaven, the voyage of Jonah in the fish, and many other wonders of a like kind, have become so transparently false that even a theologian refuses to believe.

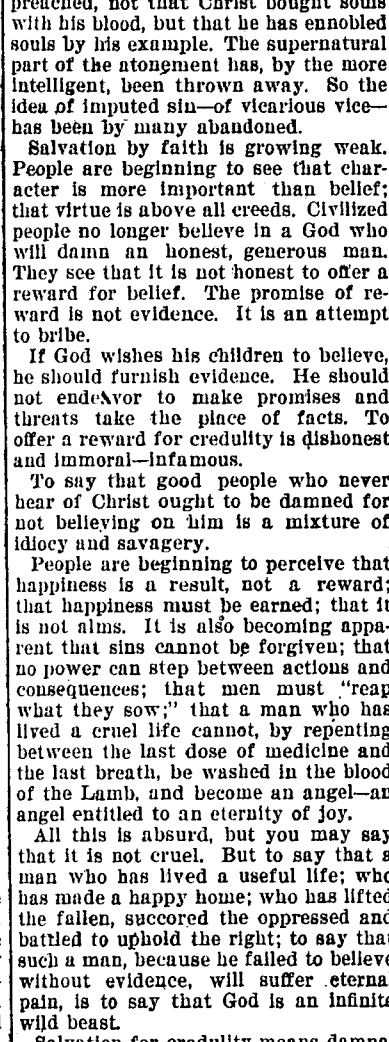
The same is true of many of the miracles of the New Testament. No sensible man now believes that Christ cast devils and unclean spirits out of the bodies of men and women. A few years ago all Christians believed all these devil miracles with all the mind they had. A few years ago the play of the devils was a miracle, but now the theologians who are studying the "Higher Criticisms" are reaching the conclusions of Voltaire and Paine. They have just discovered that the objections made to the Bible by the Deists are supported by the facts.

At the same time these "Higher Critics" while they admit that the Bible is not true, still insist that it is inspired.

The other evening I attended Forepaugh & Sells' Circus at Madison Square Garden and saw a magnificent panorama of performances. While looking at a man riding a couple of horses I thought of the "Higher Critics." They accept Darwin and cling to Genesis. They admit that Genesis is false in fact, and then assert that in a higher sense it is absolutely true.

A lie bursts into blossom and has the perfume of truth. These critics declare that the Bible is the inspired word of God, and then establish the truth of the declaration by showing that it is filled with contradictions, absurdities and false prophecies.

The horses they ride sometimes get



so far apart that it seems to me that walking would be easier on the legs.

So, I saw at the circus the "Snake Man." I saw him tie himself into all kinds of knots; saw him make a necktie of his legs; saw him throw back his head and force it between his knees; saw him twist and turn as though his bones were made of rubber; and as he walked and danced, he made the most beautiful and contorted of the preachers who have answered me.

Let Christians say what they will, the Bible is no longer the actual word of God; it is no longer perfect; it is no longer quite true.

The most that is now claimed for the Bible by the "Higher Critics" is that some passages are inspired; that some passages are true, and that God has left man free to pick these passages out.

The ministers are preaching infidelity. What would John Wesley have thought of a man like Dr. Abbott? He would have consigned him to hell. What would John Wesley have thought of a Methodist like Dr. Cadman? He would have denounced him as a child of the devil. What would Calvin have thought of a Presbyterian like the late Professor Briggs? He would have burned him at the stake and through the smoke and flame would have shouted, "You are a dog of Satan." How would Jeremy Taylor have treated an Episcopalian like Heber Newton?

The Governor of New Hampshire is right when he says that Christianity has declined. The flames of faith are flickering, zeal is cooling, and even bigotry is beginning to see the other side. I admit that there are still millions of orthodox Christians whose minds are incapable of growth, and who care no more for facts than a monitor does for bullets. Such obstructions on the highway of progress are removed only by death.

The dogma of eternal pain is no longer believed by the reasonably intelligent. People who have a sense of justice cannot see the old error. It cannot be enjoyed by infinite goodness. They know that hell would make heaven impossible. If Christians believed in hell as they once did the fagots would be lighted again, heretics would be stretched on the rack and all the instruments of torture would again be stained with innocent blood. Christianity has declined because intelligence has increased.

Men and women who know something of the history of the world, of the plague, famine and flood, of earthquake, volcano and cyclone, of religious persecution and slavery, but little confidence in special Providence. They do not believe that a prayer was ever answered.

Thousands of people who accept Christ as a moral guide have thrown away the supernatural.

Christianity does not satisfy the brain and heart. It contains too many absurdities. It is unphilosophic, unnatural, impossible. Not to resist evil is moral suicide. To love your enemies is impossible. To desert wife and children for the sake of heaven is cowardly and selfish. To promise rewards for belief is dishonest. To threaten torture for honest belief is infamous. Christianity is declining because men and women are growing better.

The Governor was not satisfied with saying that Christianity had declined, but he added this: "Every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay, moral, mental and financial, is swift and sure."

The restraining influences of religion have never been withdrawn from Spain or Portugal, from Austria or Italy. The "restraining influences" are still active in Russia. Emperor William relies on them in Germany, and the same influence is very busy taking care of Ireland. If these influences should be withdrawn from Spain there would be "mental, moral and financial decay." Is not this statement perfectly absurd?

The fact is that religion has reduced Spain to a gutted Italy to a hand organ and Ireland to exile. What are the restraining influences of religion? I admit that religion can prevent people from eating meat on Friday, from drinking in Lent, from going to the theatre on holy days, from swearing in public. In other words, religion can restrain people from committing artificial offences. But the real question is: Can religion restrain people from committing natural crimes?

The Church teaches that God can and will forgive sins.

Christianity sells sin on a credit. It says to men and women, "Be good; do right; but no matter how many crimes you commit you can be forgiven." How can such a religion be regarded as a restraining influence? There was a time when religion had power; when the church ruled Christendom; when popes crowned and unfrowned kings. Was there at that time moral, mental and financial growth? Did the nations thus restrained by religion prosper? When these restraining influences were weakened, when popes were humbled, when creeds were denied, did morality, intelligence and prosperity begin to decay?

What are the restraining influences of religion? Did anybody ever hear of a policeman being dismissed because a new church had been organized?

Christianity teaches that the man who does right carries a cross. The exact opposite of this is true. The cross is carried by the man who does wrong. I believe in the restraining influence of intelligence. Intelligence is the only lever capable of raising mankind. If you wish to make men moral and prosperous develop the brain. Men must be taught to rely on themselves. To supplicate the supernatural is a waste of time.

The only evils that have been caused by the decline of Christianity, as pointed out by the Governor, are that in some villages the dead are buried under the ground, and that the Christian ceremony, that marriages are contracted before Justices of the Peace, and that children go unchristened.

These evils are hardly serious enough to cause moral, mental and financial decay. The average church bell is not very musical—not calculated to develop the mind or quicken the conscience. The absence of the ordinary funeral sermon does not increase the horror of death. The failure to hear a minister say, as he stands by the grave, "One star differs in glory from another star. There is a difference between the flesh of a fowl and fish. Be not deceived. Evil communications corrupt good manners," does not necessarily increase the grief of the mourners. So far as children are concerned, if they are vaccinated, it does not make much difference whether they are christened or not.

Marriage is a civil contract, and God is not one of the contracting parties. It is a contract with which the church has no business to interfere. Marriages with us are regulated by law. The real marriage—the uniting of hearts, the lighting of the sacred flame in each—is the work of nature, and is the best work that nature can do. The ceremony of marriage is a notice to the world that the real marriage has taken place. Ministers have no real interest in marriages outside of the fees. Certainly marriages by Justices of the Peace cannot cause the mental, moral and financial decay of a State.

The things pointed out by the Gov-

ernor were undoubtedly produced by the decline of Christianity, but they are not evils, and they cannot possibly injure the people morally, mentally or financially. The Governor calls on the people to think, work and pray. With two-thirds of this degree. If the people of New Hampshire will think and work without playing, they will grow morally, mentally and financially. If they pray without wailing and thinking, they will decay.

Prayer is beggary—an effort to get something for nothing. Labor is the honest prayer.

I do not think that the good and true in Christianity are declining. The good and true are more clearly perceived and more precious than ever. The supernatural, the miraculous part of Christianity is declining. The New Testament has been compelled to acknowledge the jurisdiction of reason. If Christianity continues to decline at the same rate and ratio that it has declined in this generation in a few years all that is supernatural in the Christian religion will cease to exist. There is a conflict—a battle between the natural and the supernatural. The natural is winning. The supernatural is losing. The flag of defeat was carried by the few, by the brave and wise, by the real heroes of our race. They were conquered, captured, imprisoned, tortured and burned. Others took their places. The banner was kept in the air. In spite of countless defeats the army of the natural increased. It began to gain victories. It did not torture and kill the conquered. It enlightened and blessed. It fought ignorance with science, cruelty with kindness, slavery with justice and all vices with virtues. In this great conflict we have passed midnight. When the morning comes its rays will glaze one flag—the flag of the natural.

All over Christendom religions are declining. Only children and the intellectually undeveloped have faith in the old and tried facts. Only a few years ago to be excommunicated by the Pope blanching the cheeks of the bravest. Now the result would be laughter. Only a few years ago, for the sake of saving heathen souls, priests would brave all dangers and endure all hardships.

I once read the diary of a priest—who long ago went down the Illinois River, the first white man to be borne down the river. He wrote that he had just been paid for all that he had suffered. He had added a gem to the crown of his glory—had saved a soul for Christ. He had baptized a papoose.

That kind of faith has departed from the world.

The zeal that flamed in the hearts of Calvin, Luther and Knox is cold and dead. Where are the Wesleys and Whitfields? Where are the old evangelists, the revivalists who averted the hearts of their hearers with words of flame? The preachers of our day have lost the Promethean fire. They have lost the tone of certainty, of authority. "Thus saith the Lord" has dwindled to "perhaps." Sermons, messages from God, promises radiant with eternal joy, threats lurid with the flames of hell—have changed to colorless essays; to apologies and literary phrases; to interminable and unending sentences.

The blood-dripping vestures of the Redeemer are but waving in triumph over the ramparts of sin and rebellion, but over the fortresses of faith float the white flags of truce. The trumpets no longer sound for battle, but for parley. The fires of hell have been extinguished and heaven itself is only a dream. The "eternal verities" have changed to doubts. The torch of inspiration, choked with ashes, has lost its flame. There is no longer a "voice from heaven" as of a rushing, mighty wind; no "cloven tongues like as of fire"; no "wonders in the heaven above," and no "signs in the earth beneath." The miracles have faded away and the sceptre is passing from superstition to science—science, the only possible savior of mankind.

—R. G. Ingersoll in New York Journal.

PHILADELPHIA.

Good Work for the Cause.

Handel and Haydn Hall, the meeting-place of the First Association of Spiritualists in Philadelphia, has been the scene of many glorious triumphs in the cause of Spiritualism for many years. During the past season the theatre has been crowded with Spiritualists, and the audience of spiritualists has been so glad and refresh the hearts of every individual that has entered its portals. Mrs. Marian L. Carpenter, of Detroit, Mich., was engaged for the month of April, and for five Sundays afternoon and evening, as well as Friday evenings, the thoughtful and refined eagerly sought admission, in order to hear this lovely woman and gifted medium. Mrs. Carpenter's personality, so spiritual in its nature draws every soul to her; and once seen and heard, no one can resist her wonderful power, and again and again each individual seeks to hear the words that fall from her lips. Her discourses are full of truth and wisdom, couched in words that appeal to the heart, and fall as refreshing showers upon the waiting soul. In no measure does she resort to the old-fashioned method of establishing the glorious truth of Spiritualism, but in that sweet womanly way peculiar to her, utter her sentences so as to inspire confidence and love, which is the only true and natural way, and by which conviction is carried. The spirit messages given after each lecture were most beautiful and gratifying, gladdening many a lonely heart, and giving the dark cloud which hangs over the hearts of the so-called "death angel." The old and the young, men and women from every profession and walk of life; clergymen, lawyers, doctors, teachers, all thrifting for truth came Sunday after Sunday until the last evening, when they parted from her and her less noble husband, Elmer E. Carpenter, with the deepest regret. 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The wonderful movement which has its new birth, so to speak, in the middle of the present century, and which was first brought into public prominence by the writings of Andrew Jackson Davis, the greatest seer and prophet, whose wonderful powers of receiving spiritual truths and visions of the other life have perhaps never been surpassed or even equalled in modern times. That movement which was founded upon the teachings of what is known as the Harmonical Philosophy, was a movement which had for its object the revolutionizing of society and the betterment of the conditions of life upon this planet for all who are suffering in mind, body or spirit. It was, indeed, a movement which was guided and directed by the highest influences of spirit-life who came into earth conditions through the sensitive organism of a chosen vessel, a man who was fitted for the purpose. It was a movement, founded upon the laws of nature, which sought to bring people first into harmony with themselves and after that to help others into a like condition of mind. It was a movement which sought to develop spirituality in the life of the individual, to unfold the highest and best side of human nature to develop an upright and self-sacrificing spirit, a spirit of brotherhood and sisterhood, a spirit of sympathy and love toward the poor and oppressed of earth's children, a desire to show charity toward the unfortunate and so-called criminal classes. A spirit like unto that of the early Christian church which consisted of three words, the eleventh commandment, which composed and included all the others: "Love one another."

This was the foundation stone of primitive Christianity; it was also the foundation stone of the Harmonical Philosophy, and is the foundation stone of True Spiritualism. It is the stone, however, which has been rejected by most denominational church builders. If this commandment, "Love one another," were carried into effect it would do away with all quibbling and quarrelling between the sects and denominations; it would do away with all rivalry and enmities among ministers and mediums. All could come together under a common roof, preach from the same platform, unite together with the sole purpose of helping each other into better conditions, socially, morally, politically and religiously.

Upon this foundation stone which has been rejected by the builders, could be built a religion which would consist of keeping certain days of the week or year; which would consist of reading the scriptures of the Old or New Testament; which would not consist of ceremonial rites of any kind; which would not consist of keeping church ordinances or customs, but simply keeping

**TO "THE GOLDEN RULE"**

and the eleventh commandment. These two rules cover the whole ground of religious usefulness; without these two rules for a foundation, religion is nothing but a farce and a delusion, call it by any name you see fit. Without these for foundations, religion is like a house built upon the sand. It has nothing to keep it from being swept away by the storms which will come upon it. Take any church, any spiritual society, any lodge, any kind of organization, you can think of; take all churches, governments, societies, and any institution in existence, remove the love element, the God power from them, and there is absolutely nothing left to hold them together. They will surely come to naught, sooner or later.

Love of home, love of country, love of families, love of friends, love of the whole human family, is the only cementing force which will keep us from going into a state of chaotic despair.

To suppress the love element in human nature is to work untold ruin to the race. Yet this is precisely what has been done to a large extent in the past. Men and women have tried to suppress the divine principle of love and chain it by unjust laws and regulations. But the reverse element of hatred, the spirit of contention, the desire for glory in warfare, has been stimulated and encouraged.

Great numbers of Christian wars, religious wars, etc. How can a religion whose great rule of living should be to "love one another," ever cause a war or carry on a war?

It is simply because the simple teachings and customs of Jesus and his followers have been almost crushed out of existence by crafty and designing men who lived in the first, second and third centuries of the Christian Era, and these have foisted upon the world a counterfeit and spurious religion. What Spiritualists should do first of all after they have received satisfactory proof of a continuous existence is to revive the religion of Primitive Christianity and offset as much of the false teachings of sectarianism as possible.

"Love is the fulfilling of the law," we read; love is the ruling principle in nature; even in the brute creation we see various degrees of love manifested. Surely we should cultivate this divine principle which is to be found in some degree in all animated nature.

Love is the ruling power of the universe, it is the law of attraction which governs the planets in their courses, which peoples the earth with its millions of human beings, and it is the pivotal power upon which the mighty destinies of nations have been determined. It is the most holy of all human emotions, and yet it has been the most abused.

It has been written by an inspired teacher that "God is love." We will reverse the proposition by declaring

**"LOVE IS GOD."**

and we are confident that history, philosophy, poetry, science,—yes, and even the Bible will bear us out in that declaration.

One thing above all others that Spiritualists should do is to demonstrate the love principle in all the affairs of life. At the present time we are sorry to find there is a discount on this love principle in a great many places, and it is to be regretted and because it is the one thing needed. If it wasn't for the divine principle of love we would never have received proof of continuous existence. Some one in spirit-life loved us enough to take the trouble to convince us of their presence, through the mediumship of some sensitive mortal. That sensitive had a desecrated tomb for that purpose and manifested their love for us in that way. Love—

**IS A GOLDEN LADDER**

which reaches from the lowest plane of existence to the very highest. It is found in some degree in the very lowest specimen of humanity, the more we manifest the love power, the more we approach God. For God is love in its highest perfection. Not a selfish love, but a love to that plane of thought will bring us to an unselfish and im-

partial love toward every living creature upon earth.

The higher we climb on this golden ladder of existence, the stronger it becomes. The more we love humanity as a whole the less liable we are to fall into trouble and anguish of spirit by selfishness.

Love for humanity at large on the one hand, and extreme individual selfishness on the other are the two extremes in human nature. Yet we have to have experience sometime or other the vast difference between them. We have to begin getting tired looking after our own selfish interests before we commence to work for others very much.

Spiritualists! this religion of unselfish work for the human family is your religion. It is the old-time gospel of "Peace on earth, good will toward men," which had its advent in Judea when angel voices talked to the shepherds as they watched their flocks in the night. It is for you to see to it that shall be again revived upon earth. Perhaps the best way to demonstrate this religion of humanity in a practical manner at the present time is to assist us in can

**PROMOTING THE CAUSE**

of International Peace. A step has been taken in the right direction by no less a personage than the Czar of all the Russias, one of the greatest representatives of monarchical government in the world. It is proposed by this monarch that a Conference of the Powers, to be called the League of Nations, should be coming to come to an agreement if possible whereby the present extravagant expenditure of wealth for warlike preparations shall be curtailed, and if possible a true peace be declared between all nations for five years. Whether this conference proves a success or not it will be held, and its success will depend upon the interest taken in the subject by the masses of the people.

There should be a general agitation throughout the length and breadth of the land in favor of peace principles and a

**GRADUAL DISARMAMENT**

of the nations; but if this is to be done there is no time to lose; every Spiritualist who believes in progression, and every Christian who believes in the eleventh commandment should assist in moulding public opinion in favor of the objects outlined for the coming conference.

Mass meetings should be held in every village, hamlet, town and city, in fact, in every disarmed nation. Petitions should be sent to President McKinley asking that every effort be put forth by this government to secure a lasting peace.

We are approaching a critical period in the world's history. Never before in the history of this planet was there such a critical period. We stand upon the brink of a yawning precipice, and one false step may hurl the world into a period of blood and bloodshed. The armies of the world are fought out with the most deadly instruments of destruction, the navies of the world are fitted out with the most

**DIABOLICAL DEVICES**

for slaughtering human beings by wholesale. The wealth of the nations of the earth is being wasted in the pursuit of which is detrimental to the best interests of the people. Thousands of people are absolutely homeless, without any hope of better conditions, yet millions of dollars are being wasted in useless discharges of powder shot belched forth from the yawning mouths of immense engines of destruction. Millions upon millions of money expended every year in war ships and in patrolling the ocean, and in little children and the children of the land, without bread enough to eat or clothes to wear. It is high time something was done to stop the penditure of wealth for war purposes and turn the tide into other channels.

Either the leading nations should come to an understanding about this matter, or cease calling themselves Christian or civilized.

It is a libel upon the name of meek and lowly Jesus of Nazareth, his religion of love and peace, for

**THESE WARLIKE NATIONS**

to call themselves Christian. The religion of the Man of Nazareth and the early followers was a religion of peace. He rebuked Peter by saying, "Put thy sword into the scabbard." Later, however, this religion was switched to the track it started on, by the Emperor Constantine and others of like caliber.

The religion of humanity was put on the background by these men and abettors, the priests of that day, turned into a regular pandemonium of war, bigotry, persecution and bloodshed. They polluted the writings of the apostles, they destroyed the things which contained the records of the life of Jesus, and foisted upon the world the books which we call the Testament, none of which were written until after nearly three centuries had passed away since the time of Jesus. They interpolated teachings into the books which are utterly foreign to the character and teachings of Jesus and his band of disciples. Yet the world tells us we are to accept every word of the New Testament as being true, and make their authority from passages in the Book of Revelation, where it is said: "If any man shall add unto these things, God shall add unto his plagues that are written in this book; and if any man shall take away from these things, God shall take away his part of the book of life." These passages do not refer at all to the collection of books called the New Testament, they only refer to the Book of Revelation, because a very word of the New Testament was not in existence in its present form. The Book of Revelations is a record of what was seen by John the disciple, probably entirely allegorical of the condition of the churches at that time in Asia.

It seems to have been especially given to the churches of Asia. Many minds have seen themselves in the interpretation of this book, but none have interpreted in doing so. We had better set ourselves to the task of interpreting present day problems.

We should remember the eleventh commandment, "Love one another," and carry that into practical life, then it doesn't matter if we have everything else contained between the lids of both Old and New Testaments. The eleventh commandment is the basis of all religious life. If we have it we can afford to let the rest go. It is included in those three words, "Love one another." It is useless to say "My God to Thee," unless we try to get nearer to God by serving fellow-mortals.

**THE divine spark of love is the**

# THE ROOM

To the Editor:—About six years ago I left a position as Ruling Elder in the Presbyterian church, dropped orthodoxy and churchianity in toto, and began the study and investigation of Spiritualism. I subscribed for the *Banner of Light* and *The Progressive Era*. Then we started a family circle consisting of my wife and another lady, and myself. We commenced with the stand, and we had raps and spelled out messages from the start. Then we purchased a psychograph and succeeded well with it, and drew around us a strong and influential spirit band. This was at Harbor Creek, Pa. Two years ago we moved to this place, and for twenty months we have been the Spiritualists' center that could be found in this township. However, we kept up our family circle, and about four months ago we had a young student boarding and rooming with us. We asked him to sit with us at the stand. He did so, and in a few minutes he was under control and was trying to grasp for a pencil or pen.

Subsequently they made this medium write several large sheets full of sound philosophy, and instructed us how to do in order to spread this glorious truth here, and that, in time, we had an organized society here. X X X.

If Spiritualists would all subscribe for and read your valuable paper, then profit by your oft-repeated warnings and advice, fakes would soon quit the business for want of patrons. Not long

## WASHINGTON LETTER.

### Portraits of the Famous Fox Sisters.

To the Editor:—A few items concerning the cause in this city, may be of interest to you and your readers, and I take pleasure in giving you the same. On the afternoon of Tuesday, April 18th the members of the First Association of Spiritualists of Washington, D. C., held their annual meeting at the following officers were elected for the ensuing year: J. A. Wood, president; M. C. Deane, vice-president; M. W. Moore, secretary; W. H. Crowell, treasurer. M. C. Hooker, E. J. Storey, Mrs. P. Ripley, Mrs. E. M. Willis, and Miss Mary Flagler, trustees.

This, with few exceptions, is a change in the entire board, and with it will be a change also in the program. The board intends to rent a nice, comfortable hall in a good locality, and with a large seating capacity; to employ the best of speakers and platform test mediums; and thus present the phenomena and philosophy of Spiritualism together, thereby satisfying the investigator as well as the more advanced Spiritualists, who, whilst not adverse to receiving tests, enjoy a well-drawn-out rapping by an advanced speaker, still more.

One of these ladies is happy to announce the fact that he has recently had the life-sized portraits of the three Fox sisters, Katie, Margaretta and Leah—Mrs. Underhill—painted and handsomely framed. These portraits are pronounced to be perfect likenesses of their originals. The undersigned has loaned them to the N. S. A. library, as are at present adorning the library of that association, where visiting Spiritualists of the country, are invited to call and see them.

I happened whilst in New York last November, to be strangely led by spirit hands, and to be guided into the establishment of a large mirror manufacturer, where a portrait of Miss Katie Fox, belonging to Mr. Wilson McDonald, the artist, was stored. It is the only portrait of Margaretta Fox at the age of eighteen in existence, and she said she had been painted by Ellioth, the gifted artist and portrait painter, could not rest until I had secured the portrait, and although I had to pay heavy price for it, I was determined to own it, no matter what the cost might be. Since its arrival in Washington, we have had a prominent artist and decorator, who has made a beautiful copy of it, and this picture of Katie, together with the portraits of her two sisters, beautifies the office of the N. S. A., and every time I see them I cannot help but feel the presence of the founders of Modern Spiritualism, and sense their gratitude that some one could take the trouble, and was willing to go to the expense of having their portraits painted for the instruction and edification of the human Spiritualists who are not so familiar with the history of these three grand mediums, who gave birth to Spiritualism, as the old ones are.

The original portrait of Katie Fox that I purchased from the artist, J. Wilson McDonald, and which had been presented to him by Mrs. Margaretta Fox, because he had been kind to the sisters, having nothing else to give in a token of his appreciation—is in possession of me, and adorns the walls of my library. I love to look at the beautiful face; it is an inspiration to me every time I gaze upon it, and money could not buy it from me.

Some years ago there was a request made that the Spiritualists of America should contribute money towards the erection of a monument to their founders, to be placed in the graveyard of Brooklyn, and this memorial, as much appropriate and spiritual than a gravestone could be, and they will be existence, and be a joy to coming generations, long after the tombstones decayed and crumbled to dust.

Maybe, later on, when the N. S. A. is in hands made strong by the full creation of the Spiritualists, and there is an established fact, I may do some good to that Association. Let me first want will be done at the next convention, to be held in October next, Chicago. The N. S. A. is doing nicely at present, and recovering from the selfish and ambitious rule and management of some of the members of the former board. God grant this child may soon become a great strong man.

W. T. Longley makes an excellent secretary; she is a hard worker, pleasant to every visitor and correspondent, painstaking, conscientious in all she does, and the office is as clean as a pin. The contrast to what it was during the last few years.

The outlook for the N. S. A. is a fine one. Words of cheer and encouragement come to its faithful members from all quarters. Our hearts are for the work. May the angels bless all who are loyal to its principles, and who do the best good for the greatest number before them.

THEODORE J. MAYNARD.

P. S.—Since writing the above I have had the great pleasure of talking with Katie Fox, through Mrs. A. Gladding, of Doylestown, Pa. The latter has been ill for the last months, and is twice during that time nearly passing over, but through the care of spiritual as well as of friends, she is now rapidly improving and gaining strength daily.

Well, to come back to Miss Fox.

# Farness Complexion.

A majority of the ills afflicting people to-day can be traced to kidney trouble. It pervades all classes of society, in all climates, regardless of age, sex or constitution.

The sallow, colorless-looking people you often meet are afflicted with "kidney troubles." Their kidneys are turning to a purplish color, so is their complexion. They may suffer from indigestion, bloating, sleeplessness, uric acid, catarrh, gravel, dropsy, rheumatism, catarrh of the bladder, or irregular heart. You may depend upon it the cause is weak, unhealthy kidneys.

Women as well as men are made miserable with kidney and bladder trouble and both need the same remedy. Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy will build up and strengthen weak and unhealthy kidneys, purify the diseased, kidney-poisoned blood, clear the complexion and soon help the sufferer to better health.

The mild and the extraordinary effect of Swamp-Root is soon realized. It cures the most distressing cases, such as weak kidneys, catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It is sold by druggists, in fifty cent and dollar sizes. You may have a sample bottle by mail free, also pamphlet telling all about it. Address Dr. Kilmer & Co., Birmingham, N. Y.

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SATURDAY, MAY 13, 1890.

## SHAMEFULLY PROFANE.

A telegram from London, of date April 26, says:

"Rev. Dr. Parker, while preaching in the Temple in commemoration of Oliver Cromwell said he longed for more Cromwells to give an example of vigor and courage."

Continuing his eulogy and making insulting remarks about the Prince of Wales, the Doctor gave full play to his pulpit rhetoric when he exclaimed:

"Emperor William may call him his friend, but in the name of God the Father, God the Son, and God the Holy Ghost I say God damn the Sultan of Turkey."

Such gross profanity in any of our American states, would subject the offender, and justly, to a heavy fine, and possibly imprisonment; but in a Christian pulpit, in the name of religion, and pretending to voice Almighty God, probably the vile wretch is immune.

It is only in Christian countries, where a virgin-born God is worshipped, the people have any language for profanity. When they become indoctrinated into the "faith," then they involuntarily absorb the choice expletives they learned from their Christian teachers, which the latter gained with slight variation from the reputed curses of the Master, pronounced on those he denominated "whited sepulchres," "hypocrites" and "vipers," and threatened with damnation if they did not believe him the Messiah.

Spiritualists, who pray you, let Christians monopolize the whole vocabulary of illings and cursing. Our opponents evidently "search the Scriptures," claiming to be divinely inspired, to gain choice epithets to hurl at those they class as unbelievers. Let your tongues, as we know you will, be exempt from such vulgarities. Even imitate a worthy Spiritualist lady of our acquaintance, who compelled her boys to wash their mouths with soap and water after their pollution by use of the choice terms they learned from the pulpit. The **PROGRESSIVE THINKER** cordially commends that treatment for Rev. Dr. Parker.

## UNSAFE MOB RULE.

Down there in Georgia they still have preachers in excess, so they bang them on suspicion of guilt, probably with the idea if not criminal they will be so. But Rev. Lige Strickland was a colored man. His color was against him. Besides, another colored man who had committed a murder, and who the populace was giving a foretaste of an orthodox hell and the misery of the damned, by burning him at the stake, after the manner of the parent Christian church, charged the Elder with giving him \$12 to perpetrate the murder.

The pious mob was in a hurry to get their victims in the hands of God, probably with the hope that he would begin the torture where they left off, and give the wretches an immortal fry.

That case must be an aggravated one which demands violence at the hands of an excited mob, spurred on by racial hate, and culminating in death by burning, or by hanging, as in the case of the preacher, with no evidence against him but the insane ravings of a guilty wretch in the agonies of death.

The **PROGRESSIVE THINKER** wagers the opinion that no Spiritualist, no Agnostic, participated in those terrible crimes against humanity. If present they were urging that the law be allowed to take its course. Mob rule is not a safe rule to trust. It is a danger of today and of tomorrow, and may be the wholly innocent of the offense with which he is charged.

## ORDER NOW.

Col. Ingersoll's discourse on "The Devil," published in these columns two weeks ago, was received with delight by our more than a hundred thousand readers, and is still passing from hand to hand, everywhere read with gratification. The whole paper was full of interest, and for missionary purposes has no equal. Now as our patrons know the worth of that number let the orders flow in by the hundred, the thousand, and better still, the million. They will be mailed everywhere, and to everybody, singly or in bundles, at one cent a copy, above the cost of the paper on which they are printed. Don't delay, but order now, while all are talking about this magnificent lecture, for which the hearers paid one dollar, and loaned to friends, at the trifling cost of one cent.

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## THE TERRIBLE PROCLAMATION.

As will be remembered, Gov. Rollins, of New Hampshire, by proclamation, lately announced:

"There are towns where no church bells sound forth its solemn sounds from January to January. There are villages where children grow to manhood unchristened. There are communities where the dead are laid away without benison of the name of Christ, and where marriages are solemnized by Justices of the Peace."

Gov. Rollins is an orthodox church communicant. He is in a position to know whereof he writes. His proclamation was an official act provided for by law. But it has stirred up the "animals in the ring" as seldom before. The donkey's bray, the lion's roar, the yelpings and howlings of Tray, Blanche, Sweetheart, and every other cur in the kennel, all commingled in a discordant chorus, tells that a sensitive point has been touched. Tears from pulpit and religious press give assurance that the grief is profound.

Regretting as much as they may the discouraging announcement, and wishing the Governor had suppressed the facts, yet the clergy very generally concede he told the truth. One or two pious church organs attempt an apology for the damaging condition, and appeal to the unco' good to contribute of their labor and wealth to bring about a favorable change.

Alas, the church has no longer an Inquisition to fall back upon. Its head no longer directs the armies; laws in their interest not repealed have become obsolete. The people cannot be dragged into submission to priestly authority. The "Godless schools," of which they complain, have taught science in place of superstition, natural law in place of bigotry, historical facts in place of priestly fiction.

The Boston Sunday Post of the 15th ult., discussed this proclamation in a lengthy article. Among other things it said:

"The statements Gov. Rollins makes are unquestionable facts. The liberalizing influence of modern thought has been felt in every sect, and every denomination, even the most strict and uncompromising. And at no period in our history has the means of propagating the broader religious spirit been so great, varied or generously supported. Seemingly half regretting the new condition, the Post tells of the time when—

"The citizen who did not go to church was fined; for obstinacy in offending was put in the stocks, for persistence in contumacy was banished. . . . but now we are at last on the verge of enlightenment in the bog of irreligion."

The pulpit has not been silent. Rev. C. E. Davis, of the First Methodist E. Church of Lynn, Mass., said in a late sermon:

"Gov. Rollins was right to the extent that Christianity is declining. I do not know of a country church in Worcester county where I was born, that has not been going down for the last twenty years. I do not know of any country church in Massachusetts that has not retrograded in the last twenty years. . . . There has been an increase of but 700 members in the Methodist churches of this country, when Lynn alone ought to have furnished that number. . . . Look at it as you will, Methodism is dying of dry rot at the heart."

Rev. Wm. L. Himes, of Concord, was interviewed by a Post reporter. "He thought some of the inhabitants were falling into Paganism. He confirmed the Governor's statements by personal observation."

Rev. W. North Jones, rector of Grace Church, Manchester, said in an interview:

"I thoroughly agree with the Governor when he says religion is dying out in the rural districts."

Rev. B. W. Lockhart of the Franklin Street Congregational church, Manchester, was of the opinion that Gov. Rollins' view of the situation in a general way is probably correct. "The decline of religion is not only very noticeable in the rural districts of New Hampshire, but all over the country."

A Methodist minister of Boston is reported to have said in his sermon on the Sunday following the proclamation, that one of the presiding elders of the church wrote the Governor there were fifty-five towns in New Hampshire that had been twelve months without any general religious revival. He said: "Christian ministers found among the towns of New England there were boys and girls fifteen and sixteen years of age who had never heard a minister of the gospel preach."

Zion's Herald, Boston, commenting on the proclamation, said:

"There is no reason for selecting New Hampshire as a signal of religious declension. It is equally and patently true of the masses in New England states."

The Journal and Messenger, a Baptist organ at Cincinnati, says:

"What is true in New Hampshire is becoming a tendency in all parts of the country east of the Alleghenies, and is threatening Ohio, Indiana, and the farther West."

We have a large amount of additional matter in the same direction from press and pulpit, but being only cumulative, we refrain from its use. Many persons interviewed greatly regretted the Governor gave publicity to the facts he stated, and some were quite bitter that such damaging evidence against the church was not suppressed, as if it was not generally known by the whole country.

Christianity became the great power it is by brutal force, and the ignorance of the masses, and its decline may follow the spread of knowledge, and the liberation of the mind from state and priestly control.

"Truth is coming up the hills of Time, Wait a little longer."

## DISINTERESTED.

Says the Literary Digest:

"Fifteen clergymen in New Brunswick, N. J., have informed the people of that city, that they discontinue Sunday funerals, not only because of the unnecessary and uncalled-for strain upon them as clergymen, but because of the amount of Sunday labor required of laboring men who need rest."

Of course the good pulpiter has no eye on the main chance of a generous fee for a Saturday or Monday funeral discourse. They are never afflicted that way; but their great love for the laboring man, and the desire that he shall rest on the Sabbath, deter nothing but listening to a droning sermon about immaculate conceptions and virgins giving birth to Gods, as is burdensome a task as they think should be imposed upon him. Well, there is something in that.

R. L. Royce writes: "I have read Art Magic. What a wonderful book it is! It is the John the Baptist of the New Dispensation."

## A STUDY FOR SPIRITUALISTS.

The question of ways and means and methods of advancing Spiritualism is one that may well interest every friend of our cause. Those who have come into possession of this great knowledge, whose minds have been illumined with this great light, it is natural and right that they should desire that others should receive the same knowledge and participate in the same illumination.

Many minds are steeled by prejudice and buttressed by ignorance, against Spiritualism; to undertake to convince them by recital of facts reinforced by logic is often but to demonstrate anew the truth of the old saying about "casting pearls before swine." In their state of mind they are incapacitated to appreciate the beauty and desirableness of the precious gems offered them even without money and without price.

But there may come a time when, because of bereavement of a loved one, those hearts may long for such sweet and consolatory truths and knowledge that Spiritualism brings. There may come a time when the belief of orthodoxy or of cold materialism will fail to meet the heart's demands for something to assuage grief and afford sure ground of hope and assurance of future reunion and progress in a real individual life beyond the veil of mortality.

It is not easy for the mother, however well trained and indoctrinated in orthodox tenets, to hush her motherly longings and anxieties concerning her children who may have passed away "unsaved," "unconverted." O, for a gleam of hope, something to shed even a faint ray of light into the thick, stifling, murky gloom of orthodoxy! What a relief to be assured beyond doubt that the horrible dogmas embodied in the orthodox creeds and sermons are untrue! What a mountain load of spiritual depression does Spiritualism remove from such aching hearts when they open to receive its glad truths.

Bereavement renders hearts more susceptible to the reception of the light and truth and knowledge offered by Spiritualism.

Still it will not be wise to try to force our truths upon anyone. Such is the power of past prejudices that not yet will even the sweetest of truths be received by the one most in need of them. Even the bereaving hand of death may not be sufficient to remove the results of false doctrines, taught in childhood and accepted as truth which, to doubt, imperils one's soul.

Herein will be perceived the great importance of right early education in fixing in the mind correct ideas, and a knowledge of the truth, thus saving one from the enslaving power of false teachings, and leaving the mind ever free to receive new visions of truth and fresh enlargements of spiritual knowledge.

Spiritualists should make special account of the mighty formative influence of early culture and training on lines of Spiritualistic truth and knowledge, including the principles of ethics and philosophy germane to and accordant with Spiritualism.

It is a grievous wrong to Spiritualists' children to suffer them to be indoctrinated in the false and horrible notions pertaining to orthodoxy. It is permitting them to be shut up in a prison from which there is no escape except at the expense of toll and anguish, often unspeakable.

Gather the children into lyceums, give them the children's paper full of interesting lessons adapted to their years, have Spiritual Literature in the family, and your children will not be compelled to break away, with much suffering, from fixed associations and mental enthrallments, in later years, or else go to the end of their mortal career fast held in orthodox chains.

Let your children's early teachings be a help to their progression in onward life, and not a dead weight of priestcraft's falsities to handicap them in the onward march.

The Home Circle, the Lyceum, and spiritual reading for young and old—these combined will exercise a mighty influence for the good of Spiritualism and the world.

## SCHOLARSHIP TO THE FRONT.

That distinguished personage, Grotius, born in 1583, whose name and fame are well known to the literary world, "who wrote good Latin verses at nine, was ripe for the university at twelve, and at fifteen edited the encyclopaedia work of M. Capella," and of whom Chambers' Encyclopedia says:

"He (Grotius) was a profound and enlightened theologian—perhaps the best exegete (interpreter of literary productions) of his day, a distinguished scholar, an acute philosopher, a judicious historian, and a just statesman. . . . He was what Menage called him 'a monster of erudition.'"

This same Grotius, being neither a "lunatic, ignorant, liar, coward or fake," whose literary productions have been quoted with universal approbation by the learned through nearly three centuries, in his 22d Epistle wrote:

"He who reads Ecclesiastical History reads nothing but the roguery and folly of bishops and churchmen."

It may be well enough for those who quote ecclesiastical history to put down opposition to their views, not to be too bitter on those whose critical researches have led them to agree with this eminent scholar. The truth is: The priestly forgery, who never breathed a word of honest truth during all the Middle Ages, had the whole field to themselves. They hedged around their falsehoods and interlarded them one with another so skillfully it requires the deepest erudition to disentangle the involved combination.

## REMOVED THE WRONG EYE.

A surgeon's error is causing much talk in Montreal just now. Recently a specialist in diseases of the eye and ear, who has been a successful practitioner, performed an operation upon Thomas Stewart. One eye had been injured seven years ago and was sightless. It was deemed wise to remove it, but by an inexcusable error the wrong eye was removed, leaving the patient perfectly blind.—Ex.

This is the kind of men who are clamoring for protection by laws that will compel the people to employ them as doctors, or have none! Could a "quack" do worse than cut out a good eye for a bad one? We have in mind a similar case where a patient in a charity hospital was to have a diseased kidney removed before a gaping class of unfledged doctors. The "great surgeon" in his haste to show the rapidity of his work and his dexterity, did not examine carefully the condition of the organ he was to remove, but slashed away and performed a "splendid operation," but he removed the healthy kidney, and the victim died!

Oh, yes, they should be protected, else the people out of their fear will prefer a natural death without any kind of a physician.



## Camp-Meeting Directory.

Inquiries are coming to hand regarding the opening dates of the various camp-meetings. The secretaries will please inform us at once, and thus spread far and wide the names of their respective camps.

## KILLED ALL THE DEVILS.

To the Editor:—Find enclosed a list of names and addresses to which please mail copies of April 29th issue of **The Progressive Thinker**. I consider that number of your excellent paper a whole library in itself. A man who is perfectly familiar with the entire contents of that single issue could not properly be called an ignorant person, and it is a pity a copy of the paper could not be mailed to every family in America. The three lectures delivered by R. G. Ingersoll, Cora L. V. Richmond and Rev. M. J. Savage follow man not only from the cradle to the grave, but from the cradle far into the great beyond, and the best of it all is, Col Ingersoll has killed all the devils, little and big, so that when we arrive at the summer-land we will not be compelled to fight the pestiferous things.

Wayne, Mich. DR. H. RUTHERFORD.

We will fill all orders for **The Progressive Thinker** containing the lecture by Col. Ingersoll, Rev. M. J. Savage and Mrs. Cora L. V. Richmond, at one cent per copy, to as many different addresses you may send in. One hundred copies sent to one address, 75 cents. 1,000,000 copies at least, should be circulated.

## SILVER WEDDING OF MR. AND MRS. E. J. CHASE.

Mr. E. J. Chase is the president of the Spiritual Society of Buffalo, and has taken an active part in the work in that city. The following clipping from the Buffalo Courier records a pleasant event, and we hope having reached the silver, Mr. and Mrs. Chase may, before departing for a higher sphere, reach the golden wedding day.

"A ceremony as unique as it was beautiful was the celebration last Wednesday evening of the silver wedding of Mr. and Mrs. E. J. Chase of Buffalo. About forty friends of the family were present. Mr. and Mrs. Chase were married on April 20, 1874, by the Rev. Dr. Ayre, of St. John's Episcopal church. Since that time Mr. and Mrs. Chase have become members of the Buffalo Spiritual Society and they made their silver anniversary doubly interesting by being married after the form prescribed by the Spiritual ritual. Mr. Chase, with his daughter-in-law on his arm, was the first to enter the presence of the assembled guests. He was followed by his wife on the arm of her son, L. E. Chase. Behind the two couples came the Rev. Augustus Armstrong, the Spiritual minister, who, in a few words, most beautiful in their simplicity and sincerity, rejoined Mr. and Mrs. Chase in the bonds of matrimony. After the couple received the congratulations of their friends, supper was served in the parlors. Mr. and Mrs. Chase were the recipients of many handsome gifts in token of the anniversary."

## WORTHY OBJECT FOR PRAYER.

A general movement among the women of the world is now on foot, to hold meetings every where, on May 17, to pray that the Czar's Peace Conference, assembled on that day, for disarmament of the nations, and the settlement of international disputes, shall be a success. The end sought is worth praying for, and laboring for, and united effort in prayer will aid in forming a correct public opinion, though we do not apprehend Infinite Wisdom will change its course, or subvert its action because of such prayers.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chablay, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit concave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of Spiritual Science, by Michael Faraday. Price 15 cents. For sale at this office.

## AN INQUIRY.

One of our oldest patrons writes inquiringly:

"Does a belief in the personality of Jesus necessarily make persons in the possession of such belief intolerant and abusive of all who entertain an adverse opinion?"

He then goes on to add that from the time the Popes were installed at Rome, down to the present, it has seemed that persons rejecting belief in the reputed Savior have no rights a believer is bound to respect, unless to be insulted and abused.

It is very regrettable there is too much truth in our friend's plaint. Belief or disbelief in Jesus forms no part of the Spiritualistic faith. It is an open issue and must ever remain so, however anxious persons may be to settle it. He who reads Paul's Epistles will discover it was a controverted question when he wrote. Celsus is reported to have written: "The only possibility of the existence of such a person as Jesus depended upon his being a demon," and so he was ridiculed by Origen. Porphyry and Arius who would not acknowledge him a God were assailed, their writings were destroyed, and Porphyry is said to have been poisoned.

From those early times to this each successive generation of skeptics have experienced the hate of Christians. For centuries they were shut out of courts and civil offices, their property was frequently confiscated, and themselves imprisoned or slaughtered. A true history of the Jews, or the Moors, will give these facts in greatest detail; for cases of individual wrong have been suppressed so far as possible by the church historian.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"The Universe. What Force Is The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the 'Soul of Things' Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

# MATERIAL AND SPIRITUAL FRAUDS.

They Are Recognized as the Enemies of Industrial and Spiritual Progress.

THEY HONEYCOMB SOCIETY LIKE THE PESTIFEROUS WORK OF A CANCER—THEY ATTACK OUR FOOD AND EVEN CORRUPT SPIRITUAL MANIFESTATION—THEY BLACKEN RELIGION AND DEGRADE POLITICS.

To the Editor:—The Fraud is abroad in the land, corrupting material as well as spiritual conditions. As set forth by the Chicago Evening Post, according to Dr. H. W. Wiley, chief chemist of the United States Department of Agriculture, who was called to the stand today to testify before the senatorial pure food investigating committee, now in session in this city, fully 90 per cent of the articles of food and drink manufactured and used in this country are frauds. All kinds of dairy products, he said, as well as nearly every variety of condiments, including even coffee in the berry are adulterated.

Dr. Wiley was the first witness called before the committee, which opened its first session at 10 o'clock today in the Grand Pacific Hotel. Senator William E. Mason, chairman of the committee, was the only member present. Senator Harris was detained and will not arrive until tomorrow, and Senator Wetmore is ill. The resolution adopted by the senate appointing the committee authorizes any one member of the committee to hear testimony in investigating adulterated articles of food and drink, and although two of the body were absent, the preliminary steps of the work in Chicago were taken. In his testimony before the committee Dr. Wiley gave in detail the methods of manufacturers in adulterating different articles of food. During the morning session he confined his testimony to those articles which are adulterated, but which are only frauds and not injurious to public health. Those foods and drinks which contained ingredients that are deleterious to health were reviewed by him at this afternoon's session, at which Barney Eckhart, the father of the pure food bill recently made a law, also testified as to the methods employed in the adulteration of flour.

## ADULTERATING DAIRY PRODUCTS.

Senator Mason did the examining of the witness, and Dr. Wiley first told the committee of his experience in past years in the employ of the government, in the way of investigating articles of food and drink. During his service as chief chemist of the United States Department of Agriculture, which embraced nearly seventeen years, he said he had examined nearly every article of food and drink that ever had been put on the markets in this country. He first told in detail of the adulteration of dairy products, which, he said, notwithstanding the law provides for its prevention, was carried on to a considerable extent even now. In milk, according to his testimony, the most common practice is the abstraction of the fatty substance in taking away the cream. A common practice among dealers, he said, was the adulteration with water, and in addition to this preservatives are used to no small extent to prevent the liquid from souring.

In butter the common way of defrauding the public, according to the testimony, was the substitution of other fats, both animal and vegetable, for the natural fat of the milk. Both cotton seed oil and high grades of lard were employed in this work. Even now, Dr. Wiley said, this adulterated butter is sold as the pure article and the price of pure butter is asked for it.

So far as he was aware, where the act preventing the adulteration of butter was enforced, the practice was not carried on to so great an extent, Dr. Wiley said, and therefore the law was a great protection to the people as well as to the honest manufacturer. But he suggested, at Mr. Mason's request, an amendment to the present act whereby the adulteration of butter might continue. He said that the ingredients used in adulterating butter were not, as a rule, injurious to the public health, but, on the contrary, were wholesome and would be very beneficial to a number of people who could not afford to pay the price asked for the genuine article.

A practice often indulged in by the manufacturer of cheese, according to the testimony, was the abstraction of the natural fats of the milk and the substitution, as in butter, of other fats, and while the substitution was a fraud, the result obtained was not injurious to public health, and should be allowed to continue, according to the witness, providing manufacturers were compelled to mark their goods and sell them only for what they are.

## HOW HONEY IS ADULTERATED.

Dr. Wiley stated that there were no national laws to regulate the manufacture of any article of food or drink, with the exception of butter, cheese and flour. Honey, for instance, he said probably was a more abused article in the line of adulteration than any other. In some cases it not only is extensively adulterated, but the article sold as pure honey is a complete substitution. Glucose is the most common adulterant, and should be allowed to continue, according to the witness, providing manufacturers were compelled to mark their goods and sell them only for what they are.

The principal method of adulterating lard is the mixing of vegetable oils with the natural fat of the hog. The mixed material is extensively sold, according to testimony, as refined lard, and is fraudulent, although no bad results come from its consumption. The sale of this witness said, should not be restricted, but action should be taken to prevent the misrepresentation of it as pure food. Fats and oils, he said, instead of being injurious to the health are wholesome to a great degree. All kinds of pure oils, he said, were heating to the system as well as great aids in digestion.

Another fraud which is carried on to a very great extent is the selling of cotton seed oil for olive oil. Hundreds of gallons of ordinary cotton seed oil, he said, are annually sent to France and Italy, to be returned labeled "olive oil." Of late, however, the witness stated, there has been a great improvement in this matter, and dealers now are selling the same article, but are labeling it either salad or table oil. Notwithstanding the improvement, it still remains a fraud of great magnitude, and materially affects honest manufacturers and producers.

Probably among all the foods mentioned by Dr. Wiley, none attracted greater attention than the adulteration of coffee, even in the berry. According to the witness, in recent investigations he has found molasses and flour molded into berries, colored, and packed in the genuine and sold as high-grade coffee. The buyer, he said, was not sure of get-

ting the pure article even if bought in the berry and ground. Nearly all condiments, he said, are adulterated with some cheaper article and are sold as high grade. Mustard, he said, nearly always is mixed with flour which is colored with turmeric, and the quantity of the pure seed in the ordinary package of ground mustard is very small. Where the seed is bought, however, the opportunities for fraud are not nearly so great, yet he said that some manufacturers had special means at hand whereby even the article in this form can be successfully adulterated.

A series of "fillers" which are used by the manufacturers was shown to the committee by Dr. Wiley. These "fillers" consisted of three ingredients, and colored to fit any purpose, which he said, by a big firm for the sole purpose of supplying other manufacturers who desire to adulterate their products. These "fillers," he said were made principally from peanut shells. Flour also is used to a great extent in making this substance.

## MALT BEER IS SCARCER.

According to Dr. Wiley there is very little pure beer made in this country. Of course, he interpolates in his remarks, the pure article is manufactured, but a very small percentage of it is placed on sale. Many are the substitutes for malt, according to witness, the principal of which are barley-grits, rice and grape sugar. Fully 70 per cent of the beer which is sold in this country is made of some other article than malt. In regard to the extensive use of glucose, witness said that it was not objectionable for food purposes if used in moderation.

Very little pure jelly is manufactured, according to witness. Not only is the body of it made of other articles, but the color and flavor also are artificial. There also is a great amount of adulteration in the manufacture of vinegar.

At the afternoon's session of the committee Dr. Wiley again took the stand and told of articles of food which are adulterated and are injurious to public health. Before the committee is through with his series of various articles which he told of, he will submit to him for chemical analysis. Among the witnesses who will be called to testify before the committee is Clarence Stewart of the W. M. Hoyt Company. The committee expects to be engaged in the work in this city for considerably longer than a week.

The above shows a most deplorable condition, but not more than exists in politics, in the religion of the churches, and in the commercial world generally. Even Spiritualism has been afflicted with a horde of tricksters and charlatans.

But every fraud in religion, in politics or in Spiritualism, is an enemy to society and should be resolutely fought all the time, and if possible consigned to the penitentiary.

DIVINE WRIGHT.

## Delight in Torture.

Delight in torture is of the devil. Devil means the evil one, the personification of evil, malice, hate,



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**QUESTIONS AND ANSWERS.**

This department is under the management of  
**Hudson Tuttle.**  
Address him at Berlin, Heights, Ohio.

**NOTICE**—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I am able, the ordinary courtesy of correspondents is expected.  
**HUDSON TUTTLE.**

"Superstition," Atlanta: Q. How did the notion that thirteen at a table is unlucky and one will die, originate, and is there any truth in it?  
A. Like all other numbers as three or seven, there is nothing but superstition to make it more than any other. Sacred numbers, or unlucky numbers are myths. The origin of thirteen at a table being unlucky, came from the "Lord's Supper" when thirteen sat down, including Judas who went and hanged himself. For this cause Christians have regarded thirteen at a table as an omen of evil to at least one of the assembly, and from this unlucky thirteen, the number itself has been taken as bringing misfortune. It is time the "sacred three" and "holy seven," and mystical numbers with meanings revealed only to the student of the occult; the numbers with ominous portents, be swept away into the dust heap of false and fabulous, which once amused and misled mankind. The sacred circle, the triangle and all things else, all said to be perspiring with occult knowledge may well go to the same rubbish pile.

The greatest task of the present is to prove the worthlessness of the greater portion of the so-called knowledge which has descended from the past. If every book and manuscript, and idea and thought, and belief, and dogma, which was in existence fifty years ago could be swept into the dust heap, leaving the minds of men free from the fetters of superstition, devotion to the past, and the might advance in mental and moral development would follow. It would be like exterminating the rank and poisonous weeds and sowing the life-giving grain.

North Dakota: Q. Our Legislature has before it a bill regulating marriage. It provides an Examining Board of three doctors, in each county, and all persons wishing to be married must go before them, and license is to be refused if this board find the applicants afflicted with insanity, consumption, syphilis, etc. The cost is to be \$2.50 and the members of the board are to have \$20 each per year. Is this a good measure?

A. The old belief in the power of law to suppress evils, lingers in the minds of uninformed men who by accident become legislators, and wherever it is acted on is disastrous in its results. Only by their educational influence have such laws value. To marry is a natural act, the choice of companions must necessarily be left to the individual. To choose wrongly is not a crime. To be cursed with hereditary taint is not a crime. A thorough knowledge of the laws controlling the inheritance of diseased conditions of parents by offspring, might prevent unions which would be disastrous, but laws which forbid such unions, would either fail to be enforced, or they would be evaded, and the moral condition of the prescribed class more deplorable than the present results of unrestricted marriage.

It has been tried for thousands of years to legislate people out of their evil ways and has never been successful. All the laws in the world will not make a saint out of a sinner. The doctors of Dakota ought to be satisfied with the hold they have in seeing people out of the world and not strive to get a \$100 salary out of the way they must marry.

N. J. Sutherland: Q. Sir William Crookes, a noted scientist, states that the world will be on the verge of starvation in 1931, as the power of producing wheat will be exhausted, unless food can be provided for the people artificially, or for the soil from the air by some chemical apparatus. Other scientists accept his conclusions. This is in harmony with the Word, which declares that the earth is waxing old as doth a garment.

From the above is from the Advent Signs of the Times. Did Prof. Crookes make this statement, and if so how much credence does it deserve?  
A. Sir William Crookes made the statement, but it has not been widely received, as the advent or would gladly believe. It has been shown by careful computation that, admitting the past rapid increase in population, the food supply will keep pace for the vast areas in North, South and Central America and the vast continent of Africa, as yet virgin soil, and the old, cultivated lands rightly managed produce larger yields than ever before. A series of disastrous harvests might produce a famine, but with the usual process of the seasons the yield of wheat is measured only by the demand.

The authority of Sir William Crookes in the population of this sort is of no more value than would be his guess at the character of the inhabitants in the moon. In the constantly increasing knowledge of the laws of life, the better sanitary conditions brought about thereby, the nursing of the sick, the weak and incompetent, the advance of human life is greatly increased, and population is increasing in larger ratio. If these factors were allowed unopposed action, the gloomy prophecy of Mr. Crookes would come true, not as soon as the time has fixed, but it would inevitably come. There are, however, antagonistic forces, that will bring population, as in France, to that equilibrium where the rates of births and deaths balance.

Had Mr. Crookes said the time was rapidly approaching when the flesh supply would fail, he would have been better supported by facts.

over the wonderful things that can be done by the chemist in concocting foods, it gives them world-wide notoriety, and the reading but unthinking masses gaze in wonder.  
The plain fact remains, however, that of all the compounds that have been put together by syncretical chemistry, there is not one which can enter into the living organism as the natural product does; that is, can be digested and assimilated.  
All the "fruit flavors" which now largely take the place of the natural products, are poisonous, and saccharine, the intense sweet, and the artificial quinine, and their alkaloids are not harmless. Products like albumen, starch, sugar have never been put together by the hand of the chemist, but only through the process of life itself can they be, and were it possible, they would bear the analysis of living forces, and would be useless as food.  
However learned and scientific such talk may sound, it really shows more desire for notoriety than knowledge of living forces.

In line with this method thought, the chemists say to the crowd that glucose that is made by the action of acids on starch, woodbore or old rags is identical with that in fruit, and the crowd eats the "golden drip," the other brands of corn syrup, which are sure to bring organic complications and incurable maladies. The honey-bee will not touch these beautiful "amber syrups," unless driven by the extremity of hunger, and yet honey is in part glucose—the glucose however, that is made in the laboratory of nature.

Edmund B. Sargent: Q. Is not that phase of mental healing which ignores physiological laws, as of diet and denial of the appetites a barbaresque on common sense, and disgrace to spiritual healing?

A. This question implies its own answer. The relations of the body to the mind and spirit in this life, are mutual, and any theory which leaves one or all of the body, of necessity is erroneous. Purity of the physical being, repression of aberrant appetites and desires, living in accord with the laws of physical well-being are as imperatively demanded as the manifestations of divinity morality.

**THE MOTHER ANGEL.**  
(Continued from page 1.)

mothers were to work, aside from what they are already doing through many hundred mediums, was on the afternoon of April 6, 1897. I was sitting with two women mediums, when great power descended on us, we were flooded in a soft golden light, and the voice of a well-known spirit worker said: "This is THE MOTHER CIRCLE."

and it will yet fill the whole earth." In my next paper I will write of its work as it has been outlined to me, of terms of membership, and of its high noon thought waves, only saying of it now, that it will in no sense antagonize any existing circle or organization, but will be in fullest fraternal accord with every spiritualist, and strengthen every present worker, and will help develop many who are not yet in the field.

OLIVIA F. SHEPARD.  
Los Angeles, Cal.

**WISE COUNSELS.**  
(Continued from page 1.)

honesty of purpose and their love for the cause and the people. Nobody ever gets from these parties other than good advice. All seem glad when either of them rises to speak, and generally the most of the people are sorry when they sit down.

Mrs. Brewer, of this city, I, I think, pastor of the second society here. She is only one year in Spiritualism, and all her heart is as thoroughly in the work as if she had seen years of experience. I must not close this letter without saying that Buffalo is to be afflicted with the presence of the Bulls another year. We have been invited to remain, and the bits are a little tighter in my mouth than last year. Last year I had the privilege of going out six Sundays; this year there is to be no release except by spiritual possession.

I have already been asked to hold my place in readiness to go to another place as soon as my Buffalo engagement runs out. On Monday, May 29, Mrs. Hull and I gather up our "traps," and go to Mantua, Ohio, to meet the other teachers and pupils who are to make Maple Dell their Mecca for the following May 30. Our school opens on Tuesday, May 30, and closes on Friday, July 14. Several will go with us from several states wanting us to look out for the writers, who have determined to be fellow-students with us. Be it remembered, all who go there are students; teachers and all. Not only are all students, but all are teachers as well. Each puts his percent of knowledge before all. All partake of what is known and understood by each. Our school is the only genuine democracy I know of anything about. Thus far the school has lacked many hundred dollars of paying its expenses, but if it increases every year it will promise to increase this year it will soon be a money-making institution. Then the money-grabbers in our ranks will be ready to take hold of it, and those who have all the way been chocking the wheels on the wrong side, will exclaim, "I told you so," and Spiritualists all over the world will have held on to their dimes and allowed Rev. A. J. Weaver and myself to do the work, and to pay the bills out of our own pockets, will say, "Look what we Spiritualists have done." So far twenty-five dollars will perhaps cover the donations the Spiritualists outside of members of the National Spiritualist and Religious Association have made toward assisting the best institution ever founded for the unfulfilled pledges. \$25 does not cover the expenses. We have depended on some of them and been injured by them.

I hear that there is a probability that my camp-meeting appointment for July 27 to and including August 3, will fail because of financial difficulties; if so, I will have one Sunday and two or three week-days before and after, open for an engagement.  
**MOSES HULL.**

**Transfiguration.**

During the last week a lady passed to spirit life and in a few hours a gentleman medium was influenced to form a circle, and gentlemen beside the medium, and two little girls. The medium not only acted as the spirit of the lately arisen one had in leaving the body, but his face took on so perfect a likeness of the deceased that all present recognized it. Other spirits then controlled and explained the assistance the manifestation was to the liberated soul. What a comfort is the statement of what comfort such demonstrations are to bereaved children of earth.

**BRIEFS**  
**Which Come to a Point.**

To the Editor:—Recently you copied an article from Two Worlds entitled, "Where Do Spirits Originate?" in which the author states that no new spirits are generated in the other world, that all have originated in our sphere.

Surely time space, matter and spirit are self-existent, without beginning or ending. Spirits first manifest their existence in this sphere, but they do not originate here.  
Again, the author says that "In-organized life" is the basis of "organic life." To my mind there is no in-organized life. Life includes all intelligent attributes, but can only manifest its organic unity when favorably correlated with matter.

Some weeks since you deplored the non-aggressiveness of Spiritualists. Right you are. During forty years of my Spiritualism I meekly and mutely stood whilst vile epithets were heaped upon me by the elect. But now I strike back, and often lead out.  
I find no weapon so powerful as ridicule; it gets them every time. I expect to learn that God has commanded the President to instruct his generals in battle to kill all the men and old women, but save the pretty young girls for the boys in blue; and whilst their eyes bulge, I add: God, you know, is unchangeable, and beg to inform them that embalmed beef don't half discount God's way of making bread.

If spiritual communications have taught us one fact relative to the future sphere of life, that fact is, the indivisible unity and continuity of self.  
Ciokey, Pa. **GEO. M. RAMSEY.**

**ANNUAL CONVENTION.**  
**New York State Association of Spiritualists.**

The second annual convention of the New York State Association of Spiritualists has been called to meet at Saratoga Springs, Friday, Saturday and Sunday, May 20, 21 and 22.

Election of officers for ensuing year, general business and mass meetings. Spiritualists of New York, if not members of the State Association, or its local chartered societies, are urged to join and attend the convention. All societies that have not chartered with the State should unite with it, thereby helping to build up a strong organization. Individual membership—fee, \$1.00, which send to Herbert L. Whitney, secretary, 953 Madison street, Brooklyn, N. Y., and for all other information write him.

A more extended notice will appear later.  
**FRANK WALKER,**  
Hamburg, N. Y. President.

**A Catholic Becomes a Spiritualist**

To the Editor:—I cannot refrain from giving the many readers of your valuable paper an account of my experience in the grand and truth of Spiritualism. Some eight years ago I left the fold of the Catholic Church, of which I was a member, as I could not view with favor some of the absurdities of the belief. Then, as I was out on the broad ocean alone, the grand noble craft of Spiritualism hove in sight, and I was taken on board.

Well, I began investigating and reading, also attending camp-meetings, and this belief, and the more I investigated the grander it became. I finally joined the developing circle at large conducted by J. M. and Mrs. Allen, of Springfield, Mo., and sat for development.  
To my great satisfaction the first time I sat, while holding a pencil in my hand, I was controlled to write automatically, and before the close of the circle, which was one hour, I filled four large sheets of paper with automatic writing. This was my automatic writing by the spirit world as it came. A few room in company with my wife (who is a Catholic) was controlled by a bishop of the Catholic Church, who passed out about twenty years ago, and who was my wife's guardian, she being an orphan, and in a strong and loud voice he told her to embrace Spiritualism, as it was the truth, and although while on earth he taught error, he had now found progression, after a long and fruitless search for the church. He went after me, as he wanted to reclaim me, and he thus found progression, and is now grandly and ably on the way. Now, dear editor, when it comes the time when a Catholic bishop proclaims the grandeur and truthfulness of our cause, surely we are gaining ground.

Through these columns let me say, On, on, valiant soldiers, and warriors in the cause. Rest assured we are gaining victories, of which this is only the beginning.  
**T. M. ROONEY.**  
Argentine, Kan.

**Lake Pleasant Camp, Mass.**

The twenty-fifth annual convocation at this popular ground will open July 30 and continue for thirty successive days. Extension rates will be issued on all railroads.

The speakers and mediums already engaged are Mr. John Slater, Mrs. May S. Pepper, Prof. Wm. M. Lockwood, Carrie E. S. Twing, Tillie U. Reynolds, Hon. A. H. Dalley, Mrs. Mary E. Lease, Lizzie Harlow, Rev. Frank E. Mason, J. Clegg Wright and Mrs. Helen Temple Brigham. Negotiations are pending with others. The music rendered during the convocation is an especial feature, the convocation and first-class vocal and instrumental organizations are engaged for the entire season.

The success of and appreciation tendered to the Ladies' Schubert Quartette of Boston and the Stratton Operatic Orchestra of Orange during their engagement last year has warranted a renewal and they will be with us again this season.

The boating and fishing facilities, the lovely drives and walks and the splendid mountain scenery make this one of the most attractive camps in the country, and its cool nights and entire lack of mosquitoes add to the comfort and pleasure of those attending. Mr. S. B. Harvey, of Boston, has leased the hotel and under the able management of himself and wife we can assure the guests of an excellent table, prompt attention and good cars will be ready for circulation May 15. Calls for tents or cottages can be addressed to  
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**OR REAL—OR VISION.**

I sat one eve in the twilight glow,  
The lamps unlit—'twas all alone—  
Or so I thought—yet one cannot know  
As the flickering shadows come and go,  
If they are the glimmer so weirdly thrown  
By the leaping flames, that sure and slow  
Eat out the heart of the life below—  
Or come from some strange far cause,  
Unknown.

The clock on the mantel, ticked even and loud,  
And wakened the echoes within my brain,  
That followed in never lengthening train.  
And hurried, until they together crowd,  
And mix and mingle, so all in vain  
I strive to untangle the endless chain,  
And evolve from out the misty cloud,  
One clear-cut thought, that its folds enshroud.

The fire burned low, the pendulum swung  
With its "tick" and "tock," till a mystic spell  
Was over my soul and spirit hung,  
And somewhere about a song was sung,  
Whose musical cadence seemed to swell  
As clear and sweet as the swinging bell  
Of woodland flower, by fairies rung.  
I may have dreamed, I cannot tell.

But the vibrant note my being caught;  
My brain grew dizzy and strange,  
And then  
The flickering shadows by magic wrought  
Themselves into living, breathing men,  
And one I loved in the old time, when  
A laughing child, no anxious thought  
Of parting came,—my vision glowed  
Among the many; looking again.

I found it there—my father's face—  
Aglow with a living, radiant light,  
That illumined the room to its farthest space,  
And the firelight shimmer faded from sight,  
Or changed, until there came in its place  
More forms and faces and radiance bright;  
My sister with swaying, sylph-like grace,  
And in her arms a wee, small mite,

The baby boy, that came when she died,  
Yet who for his mother fretted so,  
The angels repentant grew, and the tide  
Bore out and across to the other side,  
By the park, with even flow;  
But O, to 'twas a cruel blow,  
And long ere the burning tears were dried—  
Yet that was years and years ago;

Still eyes and form and smile are the  
As those we hid from our sight away,  
Under the daisies that lopeily day,  
Where, on a white stone is carved a name;  
Now the tiny grave with dowers is gay,  
And thitherward "footsteps" often stray,  
When behind the hill, in glowing flame,  
The sun goes down the night to proclaim.

I gazed again where a figure wore  
The look of my lover, who early sped  
To the field of carnage and cannon-  
roar;  
Who went and was never heard of more,  
So I have remained all these years  
Waiting for him, in vain;—  
Can it be that the grave-gives up its dead  
To live and love as they did, before  
The spirit to that strange country fled?

Or is there a rainbow bridge, to span  
That deep and dark and dismal abyss,  
Which divides the other world from this?  
That, over its arch, the spirit of man  
Grown up to an angel of knowledge, can  
Go forward and back, and never miss  
The way to that new-found home of bliss,  
Whose walls no mortal eye can scan?  
I could but wonder or how or from where  
They came, till the room was a tempest vast,  
Full-peopled by ghosts of a long-gone past—  
So many had congregated there  
To show themselves by the fire-light's gleam;  
Or was it a dream that could not last,  
Which had come, and over my spirit cast  
A halo, to fade into empty air?

I cannot tell, for I do not know;  
But be it real, or vision, or dream,  
My heart has grown light, for they do not seem  
To be dead; that night in the firelight glow,  
There were living shadows went to and fro—  
I saw them plain in the ruddy gleam;  
Perchance I slept—perchance 'twas a dream—  
I cannot tell, for I do not know.  
**LUOY SHERMAN MITCHELL.**

**MARTHA.**

Martha was a model woman,  
Wife of Moses Jacob Brown,  
Finest cook in all the country,  
Best housekeeper in town;  
But she died and went to heaven,  
There to wear a martyr's crown.

Moses B. had kind and cattle,  
Sheep and horses fair to see,  
But a woman's help was needed,  
Hiring much too dear would be;  
So he came a twelve-month later,  
Courtied, won and married me.

Now at breakfast time he tells me  
How she used the daisies to bake,  
Dinner comes and still he praises  
Soups and stews she used to make.  
While for tea I hear laudations  
Of her quince preserves and cake.

Now a woman's only human,  
And a pretty girl when wed,  
For her golden curls and dimples,  
For her laughing lips and red,  
Sometimes lines of golden lines,  
Each extolling only that dead.

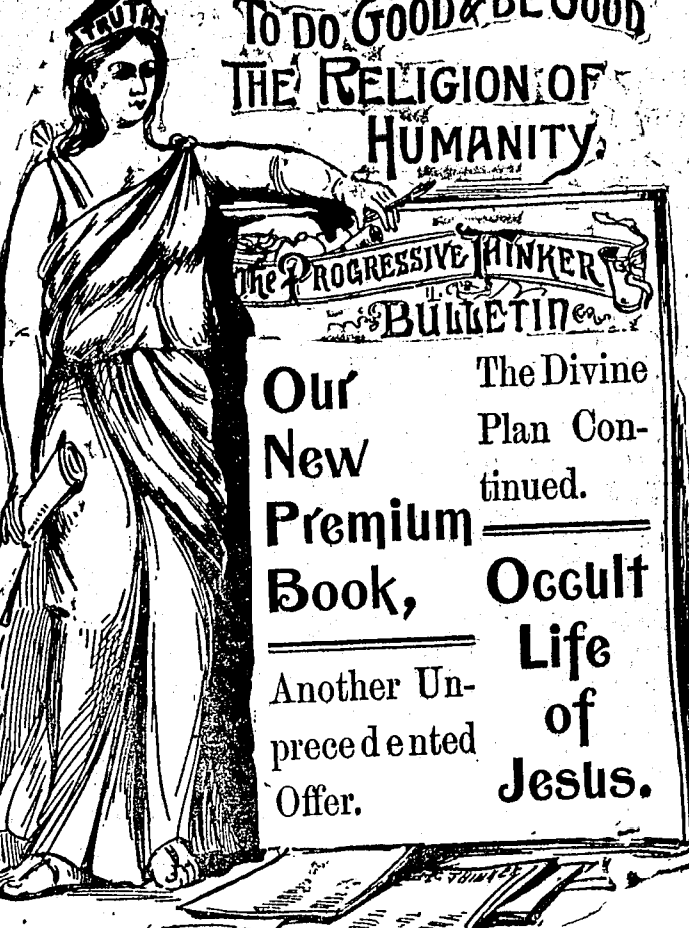
So I fancy some fine morning  
Ere my temper's quite subdued,  
I shall tell him, what a pity—  
He of course may think it rude—  
That he sent up in heaven  
Eating Martha's "angel food."

—Lalla Mitchell in What to Eat.

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**Saul and Judas,**

who returned to earth to give a true version of the "Occult Life of Jesus." They trace his life from infancy until the time of his crucifixion, throwing a most wonderful flood of light upon his remarkable career, which differs widely from that given in the Scriptures. This work consists of 320 closely printed pages—a valuable book indeed. But that is not all. Connected and bound therewith is a second book

**BOOK REVIEWS.**

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